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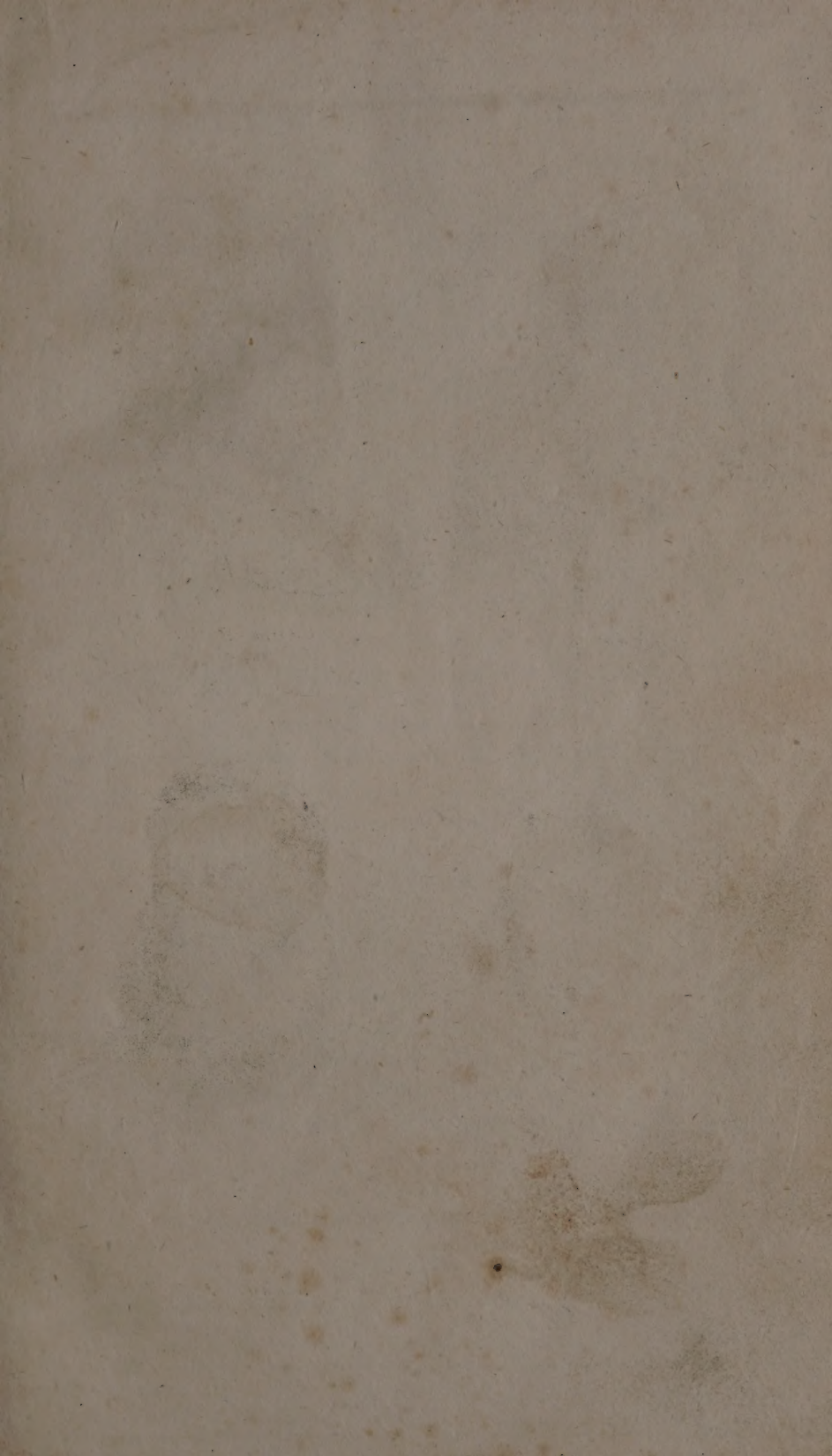
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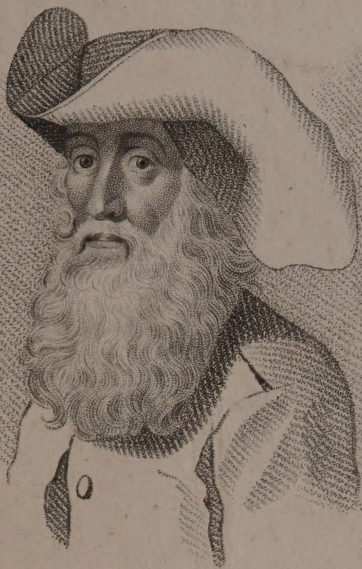
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THE WONDERS OF THE LITTLE WORLD;

OR,

A GENERAL HISTORY OF

MAN:

DISPLAYING THE VARIOUS

FACULTIES, CAPACITIES, POWERS AND DEFECTS

OF THE

HUMAN BODY AND MIND,

IN MANY THOUSAND MOST INTERESTING RELATIONS OF PERSONS REMARKABLE FOR
BODILY PERFECTIONS OR DEFECTS;

COLLECTED FROM THE WRITINGS OF THE MOST APPROVED

HISTORIANS, PHILOSOPHERS, and PHYSICIANS, of all AGES and COUNTRIES.

Forming a Complete System of the

MENTAL AND CORPOREAL POWERS AND DEFECTS OF HUMAN NATURE;

And intended to increase KNOWLEDGE, to promote VIRTUE, to discourage VICE, and to
furnish Topics for Innocent and Ingenious CONVERSATION.

By *NATHANIEL WANLEY, late M. A.*

And Vicar of Trinity Parish, Coventry.

A NEW EDITION,

With the ADDITION of MUCH NEW and CURIOUS MATTER, carefully selected from all
attainable Sources, and the Whole Revised and Corrected

By *WM. JOHNSTON, Gent.*

One of the EDITORS of the GENERAL BIOGRAPHY, &c. &c. &c.

IN TWO VOLUMES.—VOL. I.

LONDON:

PRINTED FOR W. J. AND J. RICHARDSON; OTRIDGE AND SON; R. FAULDER; CUTHELL AND
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REES AND ORME; AND VERNOR, HOOD, AND SHARPE.

1806.

PREFACE,

BY THE EDITOR.

IF to inform the understanding, to improve the judgment, and to amend the heart, be objects on which the highest talents may be laudably employed, and the most unremitting industry usefully exerted, the present Work will be found commendable in its aim, and, from the favour and popularity with which it has long been received by the public, may be pronounced not altogether deficient in its execution.

The subject of Mr. WANLEY's labours is *Man*; and a *Display of Human Nature*, in all the varieties of character, corporeal and mental, which *Human Beings* exhibit, the end that he proposed to accomplish. A more extensive field for observation could not possibly be selected, nor any one more fertile in lessons of practical wisdom, and in maxims of salutary admonition. For, if the remark of the ancient Sage be true, that *Men are more influenced by examples than by precepts*, or the observation of the French Philosopher and Wit * be correct, that *Man is an imitative creature*, the illustrious and heroic actions recorded in these volumes, those noble and splendid examples of valour, magnanimity, fortitude, justice, patriotism, continence, and self-denial, which shed such lustre on the annals of Greece and Rome, and of which we are not without many bright instances in more modern times; and a display of the milder and more domestic virtues of our species; of moving examples; of conjugal, filial, or parental affection; of innocence struggling with distress, and, amidst afflictions and temptations, preserving its purity unsullied; of steadfast friendships which no misfortunes could dissolve; of unaffected piety towards the Deity, and of universal benevolence towards man, cannot fail to impress the heart with a love of virtue, and insensibly, but irresistibly, lead to the imitation of such great and good examples.

On the other hand, examples of human depravity, of the malignant passions, revenge and cruelty, of tyranny and persecution; of impiety to God, and injustice to man; of the vices of gluttony and intemperance; of avarice and profusion; and of the other disorders and enormities that deform the human character, and with which history abounds in too many examples, fill the mind with sentiments of abhorrence and disgust, and by showing the calamities that seldom fail to overtake those who eminently transgress the laws of their Maker, or offend against the ordinances of humanity, teach this important lesson, that though Vice flourish for a season and reign triumphant, yet it ultimately carries with it its own punishment and ruin.

The present Work comprehends not only a display of the moral qualities

of Man; the intellectual beauties, excellence, and dignity, of which our nature is susceptible; and the passions, vices, and corruptions, that disgrace it: but it embraces also whatever is curious, or worthy of remark, in the physical organization of Man, in various ages and nations: as extraordinary instances of strength, bulk of stature, or beauty of body; or of weakness, diminutiveness, or deformity; examples of premature talents, and of extreme longevity; and many interesting narratives of the want, famine, distress, and suffering, which, under perilous circumstances, human nature has been found capable of sustaining. And as the one part of the Work exhibits the extremes of the human mind, at its loftiest point of eminence, and in its lowest abyss of degradation, and is full of moral instruction and rational amusement; so the other, which treats of the corporeal powers and defects of Man, comprises what may without impropriety be denominated a system or compendium of the animal economy, faculties, abilities, and habitudes of the Human Race; abounding in many curious and original observations, and conveying much useful and agreeable knowledge.

In preparing the present Edition for the press, it has been the Editor's peculiar care and study to correct whatever he found amiss in the original compilation, which Mr. Wanley had the excuse he mentions in his Preface, of wanting books and leisure to complete according to his wishes. He has also deviated from the other Editors of this Work, expunging much superfluous or suspicious matter, that had crept into their editions, and which he thought unprofitable and useless. But, in place of the matters for reasons of this nature left out, he has used an extraordinary degree of industry and diligence to bring such an accession of new and original materials to the present Edition of the Work, as amply to compensate for what he took away, and in many instances to give features of novelty to the Original Compilation. That the reader may perceive the great extent of the Editor's labours in this new edition of the Work, the new articles introduced have been distinguished from those of Mr. Wanley, or other Compilers, by the mark ♦ being affixed to the beginning of each article, and are always introduced at the end of the chapters to which they belong.

The Authorities, as in the former Editions, are given for every article inserted in this Work, that when the reader meets with any narrative of a doubtful complexion, or that seems to him improbable, he may know the testimony that supports it, and determine for himself what degree of credit is due to it: but with this alteration from the former editions, that they are now printed at the bottom of the pages, by which means the appearance of the pages is improved, the continuity of the narratives no where interrupted, and all the advantage, without any of the incumbrance, of the Authorities preserved.

The convenience and taste of our readers have likewise been consulted in the form of which the Work now assumes, that of a Royal Octavo, instead of

of the Quarto size of the former Editions; and in the many elegant and highly-finished ENGRAVINGS with which it is embellished. So that the Editor, who has spared no application in the execution of his part of the Work, and the Proprietors, who have spared no expense in the decoration of theirs, look with confidence to the Patronage of the Public, and trust that the *History of Man*, in its improved dress, will be found as they intend it, a suitable companion to the most approved works of popular entertainment, rational pleasure, and moral instruction.

MR. WANLEY'S PREFACE.

THE first thoughts I had about the entrance upon such a design as the *History of Man*, were occasioned by some passages I met with in my Lord Verulam's Book of the "Advancement of Learning" (Lib. 4. c. 1. p. 179, 180, 181); where I found him saying, that "touching the matter of Man's prerogatives, it is a point that may well be set down amongst "deficients." He adds, "I suppose it would much conduce to the magnanimity and honour of Man, if a collection were made of the Ultimities (as the schools speak) or Summities (as Pindar) of Human Nature, principally out of the faithful reports of history; that is, what is the last and highest pitch to which man's nature, of itself, hath ever reached in all the perfections both of body and mind. It is evident (goes he on) what we mean; namely, that the Wonders of human nature, and virtues as well of mind as of body, should be collected into one volume, which might serve as a calendar of human triumphs. For a work of this nature, we approve the purpose and design of Valerius Maximus and C. Plinius; but it could be wished they had used more choice and diligence."

When I had read thus far, I considered what had been done already in this matter by the two fore-named writers; and in the issue was well satisfied that they had not performed so much herein, but that there was yet field-room enough left for any such as had the leisure and inclination to exercise themselves further upon this subject.

As for myself, I was sufficiently sensible that I lay under too many discouragements to adventure upon a work of this nature. For whereas it requires variety of books, great judgment, vast reading, and a full freedom and leisure to attend upon it; in respect of all these, I knew my own poverty; and thereupon that I had no reason to intermeddle in an affair wherein I could expect to meet with little or no success.

But whereas my first intentions were to make some such little collections and references in this kind, as might some way be serviceable to myself only; I know not how by degrees I found I had enlarged far beyond my own purposes; and then was persuaded by some such persons as I have reason to esteem, that this collection, such as it now is, might not be unuseful nor unacceptable to some sorts of men, in case I should make it public, as I have now done. I must

I must confess, that in the whole of this book there is little of my own besides the method and way of its composure; and therefore if some of these examples which I have set down may seem utterly incredible, or at best but improbable, let it be remembered that I am not the inventor, but reciter; not the framer, but only the collector of them; wherein too I have usually laid the child at the father's own door; or, however, have cited those authors from whence I received the report and the intelligence thereof.

I impose nothing upon any man's belief, but leave every reader at his full liberty for the degrees of his faith in these matters; and if I have cited more than one or two writers for this or that example, it is not of mere vanity, but for some such reasons as these: sometimes I have assisted myself with some circumstances from one, which were not to be met with in the other author; or it may be, it was partly to shew that I am not the only man who have thought fit to gather up such trifles, as some (it may be) will be ready to call some of these I have here concerned myself with.

The marginal citations * are made to the very pages for the purpose, that such as have any of those editions which I followed, may immediately turn to what they desire to peruse. And for others whose editions are different, they have at least the book, chapter and section for their guide, to further them in their speedy finding of what they look for.

If any man find fault that the several heads I treat of are not so orderly placed and disposed as they might have been, I shall say, it is not unlikely; but withal, it may be considered, that a book of this volume is too much to write over often; and that the exactness (as the matter now is) would not answer the labour, nor quit the cost.

To as many as shall seem displeased that I have so far concerned the feminine gender in the history of Man as to fetch many of my examples from thence, my reply is; that under the notion of Man both sexes are comprehended: so that a history of Man (according to my intention) is no other than the history of Mankind; not to say that there are divers perfections and virtues (such as beauty, modesty, chastity, &c.) whereunto the weaker sex may pretend so strong a title, that it would seem highly injurious as well as envious and over-partial, to conceal those things which so eminently conduce to the honour of it.

I shall no longer detain my reader, after I have remembered him that the scarcity of books, and want of such conversation as would have been very necessary for me in a business of this nature, is the reason why I have not reached either my own desires, or given that satisfaction to those of others which I could have wished. All I can pretend to have done, is somewhat to have marked out the way for some other of greater abilities and more leisure, to restore and polish this part of learning, which is so worthy of any man's pains; and wherein (when it is well performed) there will be found such a considerable measure both of pleasure and profit.

* These, in the present Edition, are placed at the bottom of the pages.

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THE
WONDERS OF THE LITTLE WORLD,
OR
A GENERAL HISTORY OF MAN.

BOOK I.

WHICH TREATS OF

THE PERFECTIONS, POWERS, CAPACITIES, DEFECTS, IMPERFECTIONS,
AND DEFORMITIES

OF THE

BODY OF MAN.

THAT the original of man's body is nothing else besides the dust of the ground is a certain and unquestionable truth. Yet as out of that dust there springs such variety of trees, plants, and flowers, with different forms, colours and virtues, as may reasonably solicit a considering mind to a just veneration of the wisdom and bounty of the Creator; so, though all human bodies are framed of the same coarse materials, yet some of them are endowed with such peculiar properties, and qualities so removed from the constitution of others, that man need travel no farther than himself for a sufficient theme wherein he may at once enlarge his thoughts to the praises of his Maker, and admiration of his own wonderful composure.

Every man is a moving miracle: but there are some that may justly move the wonder of all the rest. For,

1. Saint Austin saith he knew a man, who could sweat of his own accord as often as he pleased.

2. Avicenna writes of one, that when he pleased could put himself into a palsy; nor was he hurt by any venomous creature, but when he forced and provoked them to

it; of which, notwithstanding, themselves would die, so poisonous was his body.

3. I knew one, saith Maranta, who was of that strange constitution of body that he was made loose by astringent simples, and on the contrary bound up by those that were of a loosening nature.

4. There are some families of that marvellous constitution that no serpent will hurt them, but instead of that they fly their presence. The spittle of these men, or their sucking the place, is medicinal to such as have been bitten or stung with them: of this kind are the Psyli and Marsi; those also in the island of Cyprus, whom they call Ophiogenes, and of this race and house there came one Exagon, ambassador from that island, who by the command of the Roman consul was put into a great tun or pipe, wherein were many serpents, on purpose to make experiment and trial of the truth of this property. The issue was; the serpents licked his body, in all parts, gently with their tongues, as if they had been little dogs, and he remained unhurt to the great wonder of them who beheld the manner of it.

5. When Pyrrhus, King of Ep'rus, was

(1.) De Civ. Dei, l. 14. c. 23. Zuin. Theat. Vol. 2. l. 5. p. 419.—(2.) Cal. Rod. Ant. Lect. l. 20. c. 16. Schenck. Obs. Med. l. 1. Obs. 3. p. 85.—(3.) Schenck. Obs. Med. l. 3. Obs. 3. p. 384.—(4.) Plin. Nat. Hist. l. 29. c. 3. p. 298, 299. Pasch. Leg. c. 8. p. 43. Solin. c. 8. p. 207. Plut. in Catonem minorem, p. 287.

dead, and all the rest of his body consumed in the funeral fire, the great toe of his right foot was found entire, having received no damage at all by the flames. This toe, that was so able to preserve itself after his death, had also in his lifetime a healing kind of virtue in it against diseases of the spleen, which used to retreat at the powerful touch of it.

6. I know a family at Liege, in which all the persons of both sexes, sick and well, summer and winter, sleeping and waking, have their nostrils extremely cold: whence it fell out, that administering physic to two brothers, seized with a burning fever, when upon the eleventh day there was no crisis, nor any appearance that there would be, finding the nostrils of both of them colder than ice, I adjudged they would die; and so did three other physicians with me: yet both escaped and are yet alive, being the 14th year after the disease.

7. Quintus Curtius tells us of Alexander the Great, that as often as he sweated there issued a fragrant odour from his body that dispersed itself amongst all that were near him. The harmony of his constitution was such, as occasioned that natural balsam to flow from him.

8. That is a wonderful story which is related by Jovianus Pontanus, concerning one Colan, of Catania in Sicily, surnamed the fish, who lived longer in the water than on land. He was constrained every day to abide in the water: and he said that if he was long absent thence he could scarce breathe or live, and that it would be his death to forbear it. He was so excellent in swimming, that as a sea-fish he would cut the seas in the greatest storms and tempests, and in despite of the resisting waves swim more than five hundred furlongs at once. At last in the Sicilian sea, at the haven of Messina, diving for a piece of plate which the King had caused to be cast in as a prize to him that could fetch it from the bottom, he there lost his life; for he was never seen after, being either devoured by a fish, or entangled in the cavities of the rock.

9. It is related of Lord Bacon, that he had one peculiar temper of body, which was that he fainted always at an eclipse of the moon, though he knew not of it, and considered it not.

10. Rodericus Fonseca, a physician of great reputation in Pisa, bought for his household employment a negro slave, who as often as she pleased took burning coals into her hands or mouth without any hurt at all: this was confirmed to me by Gabriel Fonseca, an excellent physician in Rome; and by another of deserved credit, who told me he had frequently seen the trial, and red-hot coals held in her hand till they were almost cold, and this without any impression of fire left upon her: and I myself saw the same thing done by a female negro, in the hospital of the Holy Ghost, to which I was physician.

11. It is familiarly known all over Pisa, of Martinus Ceccho, a townsman of Montelupo, that he used to take hot coals in his hand, put them in his mouth, and bite them in pieces with his teeth, till he had extinguished them. He would tread upon them with his bare feet. He would put boiling lead into his mouth, and suffer a burning candle to be held under his tongue, as he put it out of his mouth; and many such other things as may seem incredible: all this was confirmed to me by divers Capuchins, and my worthy friend Nicholas Accursius, of the order of St. Francis.

12. A boy was born in Suffolk with a clear skin, but in seven or eight weeks after it began to turn yellow, like the jaundice, without his being sick, and by degrees thickened, and grew to a dusky colour; as it appeared when he was shown to the Royal Society, it was like a thick case made of a rugged bark or hide, with bristles in some places, and covering exactly every part of his body except his face, palms of his hands, and soles of his feet. This rugged covering he sheds every Autumn, when it is about three quarters of an inch thick, being callous and insensible, and not bleeding when cut: though sometimes, after hard work-

(5.) Kornman de Mirac. Mortuor. l. 3. c. 8. d. 8. Plut. Vita Pyrrhi, p. 384. Fulg. Mem. l. 1. c. 6. p. 151. Delrii Disq. Magic. l. 1. c. 3. Quæst. 4, § 19. p. 36. Donat. Hist. Med. l. 6. c. 3. p. 306.—(6.) Henric. ab Heers. Obs. Med. l. 1. Obs. 29. p. 244.—(7.) Donat. Hist. Med. p. 306. Curt. Kornman de Mir. Mort. l. 4. c. 95. p. 38.—(8.) Alex. ab Alexand. Gen. Dier. l. 2. c. 21. p. 91. Sandys on Ovid. Met. l. 13. p. 232.—(9.) Lloyd's State Worthies, p. 337.—(10.) Petr. Serv. in Dissert. de Ung. Armar. p. 29, 30.—(11.) Petr. Serv. in Dissert. de Ung. Armar. p. 33, 34.

ing, it would crack, and cause the under part to bleed. He has nothing beside uncommon. His mother cannot remember any fright, and her other children are no ways remarkable.

13. On the 14th of March, 1729, was born Charles, the son of Richard Charlesworth, a carrier at Longnor, in the county of Stafford. At his birth he was under the common size, but he grew so amazingly fast, that by the time he was four years old, he was near four feet high, and in strength, agility, and bulk, equal to a fine boy of ten years old. At five he was four feet seven inches high, weighed eighty-seven pounds, could with ease carry a man of fourteen stone weight, had hair on his body as a man, and every sign of puberty, and worked as a man at his father's business: this was the time of his full vigour, from whence he began gradually to decrease in strength and bulk like a man in the decline of life; and at the age of seven years his strength was gone, his body was totally emaciated, his eyes were sunk, his head was palsical, and he died with all the signs of extreme old age, and as if the months he lived had been years. *The above is extracted from the account published by Mr. Smith, a surgeon of the place, and transmitted to the Royal Society; and it is also confirmed in the Gentleman's Magazine for December 1734.*

14. The ingenious and learned Mr. Oldenburg gives us a relation which he received from a person of great veracity in Germany, which take in the author's own words. I cannot but impart to you something that lately happened in my family, viz. that having taken, two months ago, a nurse for my little girl (since dead), that nurse's boy being on that occasion weaned, did, by repeated sucking the breasts of his grandmother, a woman of three-score years of age, cause such a commotion in her, that abundance of milk ran to her breasts, for a sufficient nourishment to the said-weaned boy.

15. It is recorded by the learned Diemerbroeck, in the second book of his *Anatomia Corporis Humani*, that at Virria, a town very near us, some years ago, a poor woman living before the town gate, being brought to bed of a fine boy, not long after the death of her husband, and

dying presently after her delivery, left her child behind her in good health; but leaving nothing to pay a nurse to give the child suck, the grandmother of the poor babe, called Joanna Vuyltupt, being yet living, a woman of threescore and six years of age, but very poor also, and not able to pay a nurse, out of pity to the child, attempted, at that age, to give it suck herself, in which she succeeded so well, that, by putting the child several times to her breasts; they yielded milk in such plenty that it needed no other sustenance.

16. Mr. Goodrick, a surgeon in St. Edmund's Bury affirmed to me, says Mr. Oldenburg, that cutting a lad for the stone, he took from him, at one time, ninety small ones, all of them of different shapes size, corners, and sides; some of which were so placed as to slide upon others, which had thereby worn their flats to a wonderful smoothness. And, in the same town, another person, when dead, had a stone taken from him, almost as big as a new-born child's head, and of the same shape.

17. Mr. Kirby gives an account of a man in Denmark, from whose body, when dead, thirty-eight stones were taken, that were pretty large; and of the lesser sort, some triangular and quadrangular; their flats worn to a great smoothness, and their corners blunted. The greatest stone weighed two hundred and six grains; the least three grains; all the thirty-eight stones weighing about forty-eight ounces. The matter of the stones was exceeding compact, like white clay: and although the several coats might be discerned in one of them he broke, yet they were not easily separated; but what he wondered at most was, that in the dissection of the kidneys and ureters there was no sign of stone or gravel.

18. Frederic Slade, Doctor of Physic, and Fellow of the Royal Society, in a letter to the publishers of the *Philosophical Transactions*, gives the following relation of two human calculi. I here send you, says he, the figure of a stone of a prodigious size, and as rare a shape, somewhat indeed resembling the kidney, for that was worn away, and this stone filled up the place. It weighs seven ounces and a half; and there is no history that relates

(12.) Vide *Philos. Trans.* abridged, vol. 7. p. 483.—(14.) *Philosoph. Transactions*, 1674.—(16.) *Ibid.* 1667.—(17.) *Ibid.* 1673.

any account of a stone generated in the kidneys that equals it, for its circumference measures seven inches upon the round.

19. Colonel Townshend, a gentleman of honour and integrity, had for many years been afflicted with a nephritic complaint. His illness increasing, and his strength decaying, he came from Bristol to Bath in a litter, in autumn, and lay at the Bell-Inn. Dr. Baynard and I [Dr. Cheyne] were called to him, and attended him twice a day, but his vomitings continuing still incessant and obstinate against all remedies, we despaired of his recovery. While he was in this condition, he sent for us one morning; we waited on him, with Mr. Skrine, his apothecary. We found his senses clear, and his mind calm: his nurse and several servants were about him. He told us, he had sent for us, to give him some account of an odd sensation he had for some time observed and felt in himself; which was, that, composing himself; he could die or expire when he pleased, and yet by an effort, or some how, he could come to life again; which he had sometimes tried before he sent for us. We heard this with surprise; but as it was not to be accounted for from common principles, we could hardly believe the fact as he related it, much less give any account of it, unless he should please to make the experiment before us, which we were unwilling he should do, lest, in his weak condition, he might carry it too far. He continued to talk very distinctly and sensibly, above a quarter of an hour, about this surprising sensation, and insisted so much on our seeing the trial made, that we were at last forced to comply. We all three felt his pulse first; it was distinct, though small and thready; and his heart had its usual beating. He composed himself on his back, and lay in a still posture some time; while I held his right hand, Dr. Baynard laid his hand on his heart and Mr. Skrine held a clean looking-glass to his mouth. I found his pulse sink gradually, till at last I could not feel any by the most exact and nice touch. Dr. Baynard could not feel the least motion in his heart, nor Mr. Skrine the least soil of breath on the bright mirror he held to his mouth: then each of us, by turns, ex-

amined his arm, heart and breath, but could not, by the nicest scrutiny, discover the least symptom of life in him. We reasoned a long time about this odd appearance as well as we could, and all of us judging it inexplicable and unaccountable, and finding he still continued in that condition, we began to conclude that he had indeed carried the experiment too far, and at last were satisfied he was actually dead, and were just ready to leave him. This continued about half an hour. As we were going away, we observed some motion about the body, and, upon examination, found his pulse and the motion of his heart gradually returning; he began to breathe gently, and speak softly: we were all astonished to the last degree, at this unexpected change, and after some further conversation with him, and among ourselves, went away fully satisfied as to the particulars of this fact, but confounded and puzzled, and not able to form any rational scheme that might account for it.

20. Mr. Samuel Du Gard, Rector of Forton in Shropshire, in a letter to Dr. R. Bathurst, then Vice-chancellor of the University of Oxford, acquainted him, that about Candlemas, 1673, a child, about a quarter of a year old, at Lilleshall in Shropshire, was taken with a bleeding at the nose, ears, and in the hinder part of the head, where was no appearance of any sore. It continued three days, at the end of which the nose and ears ceased bleeding; but still blood came away as it were sweat from the head. Three days before the death of the child (which was the sixth day after she began to bleed), the blood came more violently from her head, and streamed out to some distance from it; nor did she bleed only there, but upon her shoulders and at the waist, in such large quantity, that the linen next to her might be wrung, it was so wet. For three days she also bled at the toes, at the bend of her arms, at the joints of her fingers of each hand, and at her fingers ends, in such quantity, that in a quarter of an hour the mother caught, from the droppings of her fingers, almost as much as the hollow of her hand would hold. All the time of this bleeding, the child never cried vehemently, but only groaned: though about three weeks before, it had

such a violent fit of crying, as the mother says she never heard the like. After the child was dead there appeared, in those places from whence the blood issued, little holes like the prickings of a needle.

21. A man living not long since in Bristol, always ate his food twice, and truly ruminated as cows, sheep, and other beasts do, and always did so ever since he could remember. He began to chew his meat a second time within a quarter of an hour after his meal, if he drank with it, if not, something longer; after a full meal, his chewing lasted about an hour and half. If he went to bed presently after meals, he could not sleep till the usual time of chewing was over. If it left him, it was a certain sign he would be sick, and was never well till it returned again. Before rumination, he said, his victuals laid heavy in the lower part of his throat, till it had passed the second chewing, and then passed clean away. And this he always observed, that if he eat of various things, that which passed first down came up first to be chewed. This account came to Dr. Sloan, from Mr. Day, at that time mayor of Bristol, who said, this person was about twenty years of age, and of tolerable sense and reason.

22. Mr. St. George Ash, Secretary of the Dublin Society, in a letter to one of the Secretaries of the Royal Society, relates the story of a girl, named Anne Jackson, born of English parents in the city of Waterford in Ireland, from whose body, when about three years old, horns grew out in several places, wherefore the mother concealed her out of shame, and bred her up privately; but she soon after dying, and the father being poor, the child was thrown upon the parish. She is now, says he, between thirteen and fourteen years of age, yet can scarce go, and I have seen children of five years old taller; she is very silly, speaks but little, and that not plainly; her voice is low and rough, her complexion and face well enough, except her eyes, which are very dead, and she can hardly perceive the difference of colours. The horns abound chiefly about the joints and flexures, and are fastened to the skin like warts;

and about the roots resemble them much in substance, though toward the extremities they grow much harder, and more horny. At the end of each finger and toe grows a horn as long as the finger and toe, not strait, but bending like a turkey's claw. On the other joints of her fingers and toes are smaller horns, which sometimes fall off, and others grow in their places. On her knees and elbows, and round about the joints are many horns; two more remarkable at the point of each elbow, which twist like rams-horns; that on her left arm is above an inch broad, and four inches long. On her buttocks grow a great number, which are flat by frequent sitting. At her armpits and the nipples of her breasts, small hard substances shoot out, much slenderer and whiter than the rest. At each ear also grows a horn; and the skin of her neck begins of late to be callous and horny, like that of her hands and feet. She eats and drinks heartily, sleeps soundly, and performs all the offices of nature like other healthy people.

23. ♦ A native of Toledo in Spain, about twenty-three years of age, who was lately at Paris, made different experiments to show that he was capable of enduring the greatest degrees of heat without being incommoded. The following is an extract of those made at the School of Medicine, before several of the professors, about three hundred of the pupils, and several other persons. Care was taken to subject him to previous examination, and it was found that his state exhibited nothing different from that of a man in good health. His pulse beat about 75 or 78 times in a minute. 1st. A vessel containing oil, heated to 85° of Reaumur being prepared, he opened his hand, and applied the palm of it several times to the oil; he then washed his hands and face in the oil, and applied the soles of his feet to it. At the end of the experiment the heat of the oil was still from 76 to 78 degrees.—2d. A bar of iron from eighteen to twenty inches long, and two and an half inches in breadth, was brought to a cherry-red heat at one of its extremities, and placed on bricks. The Spaniard placed the sole of his foot on the red part; a portion of the oil which still

adhered to it immediately inflamed. He then applied the other sole in the like manner, and this he repeated several times. 3d. The flat part of a large iron spatula, eighteen inches in length, was brought to a cherry-red heat. The Spaniard thrust out his tongue and applied it to the red part of the spatula, and repeated the same thing several times. Three glasses of pure water were then brought, into one of which a few drops of sulphuric acid were put, and into another a pretty large quantity of marine salt; the third contained only water. The Spaniard was made to drink these three glassfuls, and was able to distinguish perfectly the savour of them. 4th. He took a lighted candle, and drew the flame of it several times over the posterior part of his leg, from the heel to his ham. He was examined after these trials and no part of his skin appeared to be in the least altered. The sole of his foot seemed to be smoky, which ought to be ascribed to the carbon of the oil, but his pulse beat from 130 to 146 times in a minute. It appears that since that time he placed himself in an oven heated to 70 degrees, and remained in it some minutes. Dr. Blagden, during some experiments he made, supported a still greater degree of heat. He heated an apartment till Fahrenheit's thermometer rose to 260 degrees, entered it with his clothes on, and remained in it eight minutes. At last he was much oppressed; several other persons entered it also. His pulse, when he left the apartment, beat 144 times in a minute. In another experiment he entered undressed into the same apartment, heated to 220 degrees of Fahrenheit, and remained in it twelve minutes without being incommoded. In a third experiment, the chamber being heated to 150 degrees of Fahrenheit, he entered it along with several other persons, and remained in it several minutes without any uneasiness. Some eggs and beef steaks were placed in the same apartment on a pewter dish—in twenty minutes the eggs were entirely hard, and in forty-seven the beef steaks were not only baked but almost dry.

24. ♦ In May 1678, says Mr. Locke, I saw at the hospital at Paris, called La Cha-

rité, a young lad of Brie, between 19 and 20 years old, who had upon the ends of all his fingers as it were horns grow out, one whereof on the middle finger of his right hand was 310 gry's long and 130 gry's* in circumference; he told me he had one formerly on his thumb much bigger and longer than this, but it was now very short. The like grew also on the toes of his feet, only excepting the two small toes of each foot where there are now none, and upon three of them there never had been any, upon the fourth there had been one, but having dropped off about six months ago it never returned, and left the nail very little different from natural. This horny substance grew not out of the end of the fingers, but was as it were a thickening of the nail which, instead of growing out in length, increased in thickness. It did not rise up straight in a line perpendicular to the finger, but as it augmented, bent forward, and so grew sometimes into the shape of a bird's claw. It was however not taper and sharp, but blunt at the end, and almost of the same bigness all along, and full of pretty deep chaps in the centre part, the convex part being without any. He had no sensation in the horny part itself, but that part where it joined to the flesh was very sensible and tender. There were also horny excrescences on several parts of the back of his hand. Some of them pretty broad, and others less so, but none rising much above the skin, but they looked there, those that were broad, like flat but very broad warts, but to the touch they felt much harder. The disease began three years before, after having had the small pox. His food was the usual food of the country. He has taken two purgatives since he came into the Charité, and some of the horns of his fingers began to loosen at the roots.

25. ♦ There is a woman at Quedlinburg, says Dr. Schmidius, who is very fat, and who enjoys a good state of health, but when warmed to a certain degree by motion, the heat of the season, or any remedy, she perspires very plentifully in the head, feet, and the whole left side of the body; while the right side remains dry, and

(23.) Journal de Physique, Messidor, an. 11 — (24.) Phil. Trans. abridged, vol. iii. p. 13.

* A gry is the one thousandth part of a philosophical foot, which is the third part of a pendulum that swings seconds, so that 310 gry's is a little more than four English inches.

without the least appearance of perspiration. Of this I have been often an eye-witness, and the woman herself assured me several times that since she had the use of reason, she had constantly observed the same thing. But what seems to me more extraordinary is this, that as soon as she is with child, and she is already the mother of five children, she perspires equally on both sides, while her pregnancy continues; but is no sooner delivered than the pores of the skin, on the left side, close up so exactly, by a sort of contraction, that the eruption of sweat on that side is to her a certain proof of being with child. Out of the state of pregnancy it is impossible to make her perspire on the right side; this I sometimes endeavoured to try by making her bathe in very warm water, and giving her the most volatile diaphoretics; but whatever I did was without success. This woman, in all other respects, is quite healthy, and has no ailment; she only feels on the left side, and particularly in the arm, a sort of weight which is perhaps occasioned by a serous humour, that flows there more abundantly than on the other side. I do not pretend however to decide whether there really be on that side a greater number of lymphatic vessels, and of a greater diameter, together with a greater quantity of cutaneous glands for filtrating that humour, or whether this symptom be the effect of a certain disposition of the pores, and of the particular structure they received in their first conformation.

26. ♦ It is an axiom in physic that the circulation of the blood is the source of life and health when duly performed. The cause of its too great motion is ascribed to the effervescence of the *moleculæ* of which it is composed, and this preternatural heat is equally remedied by sedative and precipitating medicines. When the motion of the blood is on the contrary too slow, it is a proof that it is too thick, and that the animal spirits are in a state of languor which frequently gives rise to different chronic diseases. This seems to have been the case with a man mentioned by Dr. Rosini^{us} Lentili^{us}, of the academy of the Curious of Nature, who could not be let blood unless he had previously used, violent exercise. He was about forty-eight years of age, and enjoyed good health, ex-

cept that he was almost perpetually subject to catch cold. He was inclined to a fat habit of body, but at the same time was so sensible of cold, that whenever so little exposed to it his face became entirely of a violet colour; when wanted to be let blood he was obliged to use a great deal of exercise, and so as to procure a copious sweat, otherwise his vein might be opened ten times successively without emitting a drop of blood; and this disposition was always the same from his earliest youth. Whenever a substitute to this violent exercise was had recourse to, by fomentations on the arms with aromatic plants, such as sage, rosemary, &c. boiled in wine, no blood could ever be brought from him; on the contrary, when his blood was rarefied by motion the eruption was so impetuous that it was stopped with great difficulty, though the vessel was closed with bandages and compresses of four folds; and when once bled, if at any time in the same day he made the least motion, the blood spouted out anew. The rest of the day he was faint, dejected, and of a peevish humour.

27. ♦ A further account of the Suffolk boy*, now grown up to be a man, was communicated to the Royal Society by Mr. Baker, author of the work on the Microscope. "The man's name," says the author, "is Edward Lambert, and it is twenty-four years since he was first shown to the Society. The skin of this man, except on his head and face, the palms of his hands, and the soles of the feet, is covered with excrescences that resemble an innumerable company of warts of a brown colour, and cylindrical figure, all rising to an equal height, which is about an inch, and growing as close as possible to each other at their basis, but so stiff and elastic as to make a rustling noise when the hand is drawn over them. These excrescences are annually shed, and renewed in some of the autumn or winter months. The new ones, which are of a paler colour, gradually rise up from beneath as the old ones fall off; and, at this time it has been found necessary for him to lose a little blood, to prevent a slight sickness which he had been used to suffer before this precaution was taken. He has had the small-pox, and he has been twice salivated in hopes to get rid of this

(25.) *Ephemerides of the Curious*; Universal Mag. vol. xxxvii. p. 171. — (26.) *Ibid.* vol. xliii. p. 367.

* See No. 13 of this chapter.

disagreeable covering; but though just when the pustules of the small-pox had scaled off, and immediately after his salivations his skin appeared white and smooth, yet the excrescences soon returned by a gradual increase, and his skin became as it was before. His health, during his whole life, has been remarkably good, but there is one particular of this case more extraordinary than all the rest. This man has had six children, and all of them had the same rugged covering as himself, which came on like his own about nine weeks after their birth; of these children only one is now living, a pretty boy, who was shown with his father." It appears, therefore, that a race of people might be propagated by this man, as different from other men as an African is from an Englishman, and that if this should have happened in any former age, and the accidental origin been forgotten, there would be the same objections against their being derived from the same common stock with others: it must therefore be admitted possible, that the differences now subsisting between one part of mankind and another, may have been produced by some such accidental cause long after the earth had been peopled by one common progenitor.

28. ♦ The well-known astronomer, J. Machin, says professor Blumenbach, gave in the *Philosophical Transactions* for 1732,* the first account of a boy fourteen years of age, afterward called the porcupine man, whose whole skin, the head and palms of his hands, and soles of his feet excepted, were covered with corneous pegs, which gives the body the appearance as if covered with a coat of mail. He was not born with this cuticular deformity, which first made its appearance seven or eight weeks after birth, at which period the skin became yellow, and gradually continued to grow darker, till at length it became black, and soon after, thicker and more corneous.

In his fiftieth year this man, who was now married, and a father, exhibited himself in London, together with his son, who had the same deformity of skin. The celebrated Baker, who wrote on the microscope, gave at that time, in the *Philosophical Transactions*, an appendix to M. Mechain's paper; and as the latter had

given a representation of the hand of the father, the former gave a figure of that of the son, from a drawing; an engraving of which may be seen in Edwards's *Gleanings of Natural History*.

This son afterward married, and in the month of September 1801, I saw two of the sons' perfectly like the father and grandfather; and consequently the third generation of this family, so singular on account of this cuticular deformity.

The oldest was twenty-two years of age, and married; the younger was fourteen; both were stout, well made, and of an athletic constitution. The other was a pugilist like his grandfather; who is said to have excelled in the gymnastic art. His face, the palms of his hands, and the soles of his feet, were of the usual appearance, but seemed to me to be uncommonly red. The skin of the remaining parts of the body were covered with corneous excrescences, or pegs of greater or less size, and of a more or less horny nature. The longest, strongest, and hardest were on the fore-arm and thighs: the finest were on some parts of the lower belly; they were in general smaller on the younger brother; and in many places, such as the breast, soft. The largest excrescences were from four to five lines in length, and of an irregular prismatic form, with blunt edges, almost as if pressed flat. The thickest were about three lines in diameter; at the extremities in general split, and many of them diverging like a fork. On the other hand, I scarcely observed one of them of that cylindric form ascribed to them by Baker, who, besides, supposed them to be hollow; at least such was the opinion of Haller, who considered this as a confirmation of Boerhaave's opinion, in regard to the construction of the epidermis; as he says: "In hoc puero tota superficies corporis abiit in congeriem tubulorum exstantium, callosorum, subinde renascentium quod certe exemplum quasi de industria ad confirmandum præceptoris sententiam factum est." Boerhaave says expressly of the epidermis, "Constat rarorum exhalantium et inhalantium innumerabilium extremis annulis, inter se connatis."

Where the excrescences were longest and thickest they appeared to me to be like those which I have seen in the elephant, under the forehead, and above the

trunk; the colour of them in general appeared to be a chesnut or coffee brown. This, however, was the case at the surface, for in other parts the larger ones were rather yellowish grey.

The hair of the skin appeared sometimes as if grown into the horny substance of these excrescences.

Both the brothers, as well as the father and grandfather, had had the small-pox, in the last stage of which they lost the greater part of their excrescences, but they were soon gradually reproduced; in general, they drop off singly from time to time, especially in winter, but new ones gradually grow up when they are in any manner torn off; the skin which lies under them readily begins to bleed. The skin on the top of the head before, and especially in the oldest, forms a kind of broad callosity, which has some resemblance to the *topis* of the camel. The perspiration of these two brothers exhibits nothing uncommon, nor perceptible smell, &c. and during great heats, or violent exercise, they sweat like other men.

I am acquainted with only two cases which have a real analogy to that of the porcupine man from Suffolk: the one is the boy from Bisgelia, of whom Stalp vander Wiel has given a figure, and some account in his *Observations*.* The other is a female child, three years of age, at Vienna, whose history, and an account of the cure, has been published by J. A. van Brambilla†. In both, the face was free from excrescences, but the palms of the hands and the soles of the feet were the most covered with them. An observation made in regard to the boy, corresponds exactly with a circumstance related of the porcupine man: "*delapsis veteribus, novæ illico succedebant squamæ, quibus avulsis mox effluebat sanguis*;" and the case is the same with what Brambilla says of the girl:—"She was born with a smooth and somewhat yellow skin, but in six weeks it became brown, and in the course of a year black and bristly." The last-mentioned child was freed from its bristly warts by the continued use of bathing and mercurials; and we are told by Baker that the first porcupine man twice employed saliva-

tion to cleanse his skin; that by these means the excrescences dropped off, and that the skin continued for sometime as white and smooth as that of other people; but that soon after the cure it became covered with these horny excrescences as before.

Other instances of singular deformities in the skin, are mentioned by Fabricius, Hildanus, Fourcroy, &c. But these are so different from that here alluded to, that they cannot be placed in the same class.

29. ♦ The following account of a white negro was communicated to the Royal Society by James Parsons, M. D. and read before that body on the 25th of January, 1765. "It appears that the father and mother of this boy were brought down above three hundred miles from an inland country to the gold coast in Africa, and were bought among a great number of others, and put on board a ship bound for Virginia, where they arrived in the year 1755. They became the property of Col. Benjamin Chambers, of the Falling Springs, in Cumberland County, in Pennsylvania, and are now employed upon an estate in Virginia, which the Colonel possesses in right of his lady, whom he married in that province, although he lives with his family in Pennsylvania, where he sold the boy to his present master, of which fact, I saw the bill of sale that passed between the Colonel and him. The father and mother of the child are perfectly black, and were both very young when landed; the woman not being above sixteen years old, and her husband not more than six years older: and the woman, when they landed, being asked how far she was gone with child, answered so as to be understood to mean that she was with child something more than six moons, and that this was her first pregnancy; they also declared, that they had never seen a white person before they came to the shore where the Europeans were employed in buying black slaves. The present owner of this boy is Mr. James Hill Clark, whom I informed of what had passed between Dr. Franklin and myself, on Friday morning last, on this subject, for I paid him a visit, and in

(28) *Magazin sur der Neuesten Zustand der Naturkunde, &c.* by J. H. Voigt, Vol. III. 1802. *Philosoph. Mag.* Vol. XVI. p. 72.

* *Observat.* Part ii. p. 374.

† *Abhandlungen der Josephinischen Medicinisch-Chirurgischen Akad.* Vol. I. p. 371.

the course of our conversation he informed me, that while he was in England before, he received a letter from his lady, in which was some of the wool of a white negro child's head, by way of curiosity; and when I mentioned it to Mr. Clark, he assured me that this very boy was shown in Pennsylvania as a great rarity, and that, to his knowledge, the wool sent in the letter was taken from this child's head. He was born about six or seven weeks after his parents landed in Virginia in the year 1755, and was purchased by Mr. Hill Clark of Colonel Chambers in 1764, so that he appears not quite ten years old, and his mother has had two children since, who are both as black as the parents." Though this deviation of colour in the child from the contrary hue of both parents is very singular, and something preternatural; instances of the same kind have happened before; we had one about four years ago here in London, which was a white girl, something younger than this boy, but exactly similar in colour, wool, &c. and was said by the person who made a show of her, to have been the offspring of a black father and mother. I did not go to see her, but I read an advertisement concerning her several times in the public papers, wherein she was called a white negro girl; and was informed by those that saw her, that she answered the description in the advertisement very truly; she was shown in town for some months every day.

To this remarkable case I shall subjoin two others, one of which I saw myself, and the other was given to me by a gentleman of undoubted veracity; which, though they differ in some circumstances from the above, yet have so much relation to each other as will prevent their being censured as digressions from the subject.

The first is of a black man, who married a white woman in York, several years ago; of which I had an account from an eye witness. She soon proved with child, and in due time brought forth one entirely black, and in every particular of colour and features resembling the father, without the least participation from the mother. This was looked upon as a very singular case, because people naturally expect the issue of such a marriage would be tawny: which indeed is the usual effect produced by the congress of black and white persons.

The second case was of a black man, servant to a gentleman who lived somewhere in the neighbourhood of Gray's Inn. This black man married a white woman who lived in the same family, and when she proved with child took a lodging for her in Gray's-Inn Lane. When she was at her full time, the master having business out of town, took his man with him, and did not return till ten or twelve days after this woman was delivered of a girl, which was as fair a child to look at as any born of white parents, and her features exactly like the mother. The black on his return was very much disturbed at the appearance of the child, and swore it was not his; but the nurse who attended the lying-in woman soon satisfied him; for she undressed the infant and showed him the right buttock and thigh which were as black as the father, and reconciled him immediately to both mother and child. I was informed of the fact and went to the place, where I examined the child and found it true: this was in the spring of the year 1747 as specified in my notes which I took on the spot.

As I was willing to add as much as possible to the above account, I took an opportunity of inquiring about matters of this sort in a worthy family who came to live in Red Lion Square not many months ago; and had resided in Virginia several years, and was informed by the lady of the family of the following curious particulars. About nineteen years ago, in a small plantation near to that of this family, which belonged to a widow, two of her slaves, both black, were married; and the woman brought forth a white girl, which this lady saw very often. When the poor woman was told that the child was like the children of white people, she was in great dread of her husband; declaring at the same time, that she never had any thing to do with a white man in her life, and therefore begged they would keep the place dark that he might not see it when he came to ask her how she did. He wanted to see the child, and wondered why the room was shut up as it was not usual: the woman's fears increased when he had it brought into the light, but while he looked at it, he seemed highly pleased, returned the child, and behaved with extraordinary tenderness. She imagined he dissembled his resentment till she should be able to go about, but in a few days he

said

said to her : "You are afraid of me, and therefore keep the room dark because my child is white ; but I like it the better for that, for my own father was a white man, though my grandfather and grandmother were as black as you and myself ; and although we came from a place where no white people ever were seen, yet there was always a white child in every family that was related to us." The woman did well, and the child was shown about as a curiosity, and was about the age of fifteen sold to Admiral Ward, and brought to London in order to be shown to the Royal Society ; but the admiral finding that one of the sailors had debauched the girl, and communicated to her disease, he soon put her under the care of a captain returning to America, and sent her back to her own country.

The other account is, that Admiral Franklin having taken a Spanish ship, in the time of war, and carried her into Carolina, found upon searching her, the picture of a boy, who was as beautifully mottled all over with black and white spots, as any dog that ever was seen. It is uncertain which was the ground, or which colour the spots were of ; but this lady said, that several copies of the picture were taken in Carolina, and that it was said to be the portrait of a child born of negro parents, upon the Spanish main. The ship was bound to Old Spain, and the lady did not doubt that the admiral still has the picture in his possession. These deviations of colour are indeed very extraordinary among the African negroes, but they are not peculiar to them. In some parts of America there are similar variations from the common colour of the inhabitants ; Wafer, in his account of the Isthmus of Darien*, after having described the natural copper-coloured complexions of the people, says "There is one complexion so singular among a sort of people of this country, that I never saw nor heard of any like them in any part of the world. They are white, and there are of them of both sexes ; yet there are but few of them in comparison of the copper-coloured, possibly, but one to two or three hundred. They differ from the other Indians chiefly in respect of colour, though not in that only, their skins are not of such a white as those of fair people among Europeans, with some

tincture of a blush or sanguine complexion ; yet neither is it like that of our paler people, but it is rather a milk-white, lighter than the colour of any Europeans, and much like that of a white horse. For there is this further remarkable in them, that their bodies are beset all over, more or less, with a fine short milk-white down ; yet they are not so thick-set with this down, especially on the cheeks and forehead, but that the skin appears distinct from it : their eye-brows are milk-white also, and so is the hair of their heads, and very fine withal ; about the length of six or eight inches, and inclining to a curl. They are not so big as the other Indians, and their eye-lids bend and open in an oblong figure, pointing downward at the corners, and forming an arch or figure of a crescent, with points downwards. From hence, and from their seeing so clearly as they do in a moonshiny night, we used to call them the moon-eyed ; for they see not well in the sun, poring in the clearest day ; their eyes being but weak, and running with water if the sun shine toward them ; so that in the day-time they care not to go abroad, unless it be in a cloudy dark day ; besides, they are a weak people in comparison of the others, and not very fit for hunting, or other laborious exercises ; nor do they delight in any such. But, notwithstanding their being thus sluggish and dull in the day time, yet, when the moon-shiny nights come, they are all life and activity, running abroad into the woods, and skipping about like wild bucks, and running as fast by moonlight, even in the gloom and shade of the woods, as the other Indians by day, being as nimble as they though not so strong and lusty. The copper-coloured Indians seem not to respect them so much as those of their own complexion, looking on them as something monstrous. They are not a distinct race by themselves, but now and then one is bred of a copper-coloured father and mother, and I have seen a child of less than a year old of this sort. Some might be apt to suspect they might be the offspring of some European father ; but besides that the Europeans come little here, and have little commerce with the Indian women, when they do come there, white people are as different

from the Europeans in some respects, as from the copper-coloured Indians in others. And besides, where an European lies with an Indian woman, the child is always a mostese or tawny, as is well known to all who have been in the West Indies, where there are Mostesas, Mulattoes, &c. of several gradations, between the white and the black, or copper-coloured, according as the parent are, even to decompose, as a Mulatto—Fina, the child of a Mulatto man, and Mostesa woman, &c. But neither is the child of a man and woman of these white Indians white like the parents, but copper-coloured as their parents were: for so Lacenta told me, and gave me this as his conjecture how these came to be white, that it was through the force of the mother's imagination looking on the moon at the time of conception; but this I leave others to judge of. He told me withal that they were but short-lived."

30. ♦ Captain Charles Wager has a negro boy about eleven years old, who was born in the upper parts of Rappahannoc river, in Virginia. His father and mother were both perfect negroes. This boy, till he came to be three years old, was in all respects like other black children, and then, without having any distemper, began to have several little white specks in his neck and upon his breast, which, with his age, have been since observed to increase continually very much, both in number and bigness, so that now from the upper part of his neck, where some of his wool is already turned white, down to his knees, he is every where dappled with white spots, some of which are broader than the palm of a man's hand; and others of a smaller proportion: the spots are wonderfully white, at least equal to the skin of the fairest lady; and are not liable to be tanned. But they are, I think, of a paler white, and do not show flesh and blood so lively through them as the skin of white people, but possibly the reason of this may be, that the skin of the negro is much thicker; his face, arms, and legs, are perfectly black. He has all along been very sprightly and active, and has more ingenuity than is common to that race.

31. ♦ The growth of bodies has its phenomena, as well as all the other operations of nature; sometimes it goes on

but slowly, and sometimes it is so rapid as to exceed its usual time, in a very surprising manner.

James Viala, a native of the hamlet of Bouzanquet, in the diocese Alais, though of a strong constitution, appeared to be knit and stiff in his joints till he was about four years and a half old. During this time nothing further was remarkable of him than an extraordinary appetite, which was no otherwise satisfied than by giving him plenty of the common food of the inhabitants of the country, which consisted of rye-bread, chesnuts, bacon, and water: but his limbs soon becoming supple and pliable, and his body beginning to expand, he grew up in so extraordinary a manner, that, at the age of five years, he measured four feet three inches; at five years and some months he was four feet eleven inches; and at six, five feet, and bulky in proportion. His growth was so rapid, that people might fancy they saw him grow: Every month his clothes required to be made longer and wider; and what was still very extraordinary in his growth, it was not preceded by any sickness, nor accompanied by any pain in the groin, or elsewhere; and no complaint was made of any inconvenience but hunger, which the child was very sensible of between meals. At the age of five years his voice changed, his beard began to appear, and, at six, he had as much as a man of thirty; in short, all the unquestionable marks of puberty were visible in him. Though his talents were riper than is commonly observed at the age of five or six years, their progress was not in proportion to that of his body. His air and manner still retained something childish, though, by his size and stature, he resembled a complete man, which at first sight produced a very singular contrast. However, it might be said, that all was uniform in him. His voice was strong and manly, and few heard him speak without some emotion and surprise. His great strength rendered him already fit for the labour of the country. At the age of five years he could carry, to a good distance, three measures of rye, weighing eighty-four pounds; when turned of six, he could lift up easily on his shoulders and carry, loads, of a hundred and fifty pounds weight a good way: and these exercises were exhibited by

him as often as the curious induced him by some present.

These circumstances made people think that young Viala would soon shoot up into a giant. A mountebank was already soliciting his parents for him; and flattering them with hopes of putting him in a way of making a great fortune; but all these fine hopes suddenly vanished. His legs became crooked; his body shrunk; his strength diminished; and his voice grew sensibly weaker. This sad alteration was ascribed to the imprudent trials he was allowed to make of his strength; perhaps also it was occasioned by nature suffering in so rapid an extension. At the time this account was written, he was in the same state as at the age of six or seven, and in a kind of imbecility. His parents were rather under the middle size, and in their growth had nothing particular.

Noel Fischet, of whom an account was given in the Transactions of the Academy of Sciences for 1736, began to grow sooner, but not so rapidly; for he was twelve years old before he measured five feet; his signs of puberty were at the age of two years, which makes between them a very remarkable difference; and the slower progress of his growth was, perhaps, the cause of his not experiencing the bad consequences of Viala.

32. ♦ In the Warsaw Gazette of the 11th of May, 1763, we have the following extraordinary relation. One Margaret Krasiouna, died lately in the village of Koninia, aged 108, being born Feb. 12, 1655. At the age of 94 she married, for her third husband, Gaspard Raykon, of the village of, Ciwouszin, then aged 105. During the fourteen years they lived together, they had two boys and one girl; and what is very remarkable, these three children bear evident marks of the old age of their father and mother. Their hair is already grey, and they have a vacuity in their gums, like that which appears after the loss of teeth, though they never had any teeth; they have not strength enough to chew solid food, but live on bread and vegetables. They are of a proper size for their age, but their backs are bent; their complexions are sallow, and they have all the other symptoms of decrepitude. Their father is still

alive. Though most of these particulars may appear fabulous, they are certified by the parish registers. The village of Ciwouszin is in the district of Stenzic, in the Palatinate of Sandomir.

33. ♦ The following singular account of a propensity to imitation is related by Dr. George Garden, in the Philosophical Transactions: At Strathbogie, not far from Aberdeen, there is a man who hath something peculiar in his temper that inclines him to imitate, unawares, all the gestures and motions of those with whom he converseth. His name is Donald Morro; he is a little, old, and very plain man, of a thin slender body; he hath been subject to this infirmity, as he told us, from his very infancy. He is very loth to have it observed, and therefore casts down his eyes when he walks in the streets, and turns them aside when he is in company. We had made several trials before he perceived our design; and afterwards had much ado to make him stay; we caressed him as much as we could, and had then the opportunity to observe that he imitated not only the scratching of the head, but also the wringing of the hands, wiping of the nose, stretching forth the arms, &c.; and we needed not strain compliment to persuade him to be covered, for he still put off and on as he saw us do; and all this with so much exactness, and yet with such a natural and unaffected air, that we could not so much as suspect that he did it on design. When we held both his hands, and caused another to make such motions, he pressed to get free; but when we would have known more particularly, he found himself affected; he could only give us this simple answer, that it vexed his heart and his brain.

34. ♦ "Not long ago," says Mr. Boyle, "there was here in England a private soldier very famous for digesting stones; and a very inquisitive man assures me that he knew him familiarly, and had the curiosity to keep in his company for four and twenty hours together to watch him; and not only observed that he ate nothing but stones in that time, but also that his grosser excrement consisted of a sandy substance, as if the devoured stones had been in his body dissolved and crumbled into sand."

(31.) Universal Magazine, vol. XXXIV. p. 120.—(32.) Ibid. p. 357.—(33.) Philosophical Transactions abridged, vol. III. p. 8.—(34.) Boyle's Exp. Philos. Part II. Essay 3. p. 86.

Dr. Bulwer says, "he saw the man, and that he was an Italian, Francis Battalia by name; at that time about 30 years of age; and that he was born with two stones in one hand and one in the other, which the child took for his first nourishment upon the physician's advice: and afterwards nothing else but three or four pebbles in a spoon once in twenty-four hours, and a draught of beer after them; and in the interim, now and then, a pipe of tobacco; for he had been a soldier in Ireland, at the siege of Limerick; and, upon his return to London, was confined for some time upon suspicion of imposture." He is said sometimes to have eaten about half a peck of stones in a day. There is a print of him, Hollar fecit, 1641.

35. ♦ The beginning of May 1760, says Father Paulian, there was brought to Avignon a true lithophagus, or stone-eater. He not only swallowed flints of an inch and a half long, a full inch broad, and half an inch thick, but such stones as he could reduce to powder, as marble, pebbles, &c. he made up into paste, which was to him a most agreeable and wholesome food. I examined this man with all the attention I possibly could; I found his gullet very large, his teeth exceedingly strong, his saliva very corrosive, and his stomach lower than ordinary, which I imputed to the vast number of flints he had swallowed, being about twenty-five, one day with another. Upon interrogating his keeper, he told me the following particulars:—This stone-eater, says he, was found three years ago in a northern inhabited island, by some of the crew of a Dutch ship, on Good Friday. Since I have had him I make him eat raw flesh with his stones; I could never get him to swallow bread. He will drink water, wine, and brandy; which last liquor gives him infinite pleasure. He sleeps at least twelve hours in the day, sitting on the ground, with one knee over the other, and his chin resting on his right knee. He smokes almost all the time he is asleep, or is not eating. The flints he has swallowed he voids somewhat corroded and diminished in weight; the rest of his excrements resembles mortar. The keeper also tells me that some physicians at Paris got him

blooded; that the blood had little or no serum, and, in two hours time became as fragile as coral. If this fact be true, it is manifest that the most diluted part of the stony juice must be converted into chyle. This stone-eater, hitherto, is unable to pronounce more than a very few words, *oui, non, caillou, bon*. I showed him a fly through a microscope: he was astonished at the size of the animal, and could not be induced to examine it. He has been taught to make the sign of the cross, and was baptized some months ago in the church of St. Come at Paris. The respect he shows to ecclesiastics, and his ready disposition to please them, afforded me the opportunity of satisfying myself as to all these particulars; and I am fully convinced that he is no cheat.

36. ♦ In an assembly of learned men, frequented by Dr. Managetta, during the stay he made at Paris, the following extraordinary case was proposed. A president of the parliament of Dijon, by name James de Saine, upwards of sixty years of age, and of an atrabilious temperament, who, for a long time was afflicted with a continued tertian ague, which had been cured with great difficulty, was attacked with a disease, called by the author of this observation *Affectus Cornutus*: it manifested itself in the following manner. A tumour appeared on the vertebrae of the two last spurious ribs, of the bigness of a chesnut, hard, very sensible, and which for ten years together, neither increased nor diminished, but could not be discussed by any remedies. During five years after it grew considerably, and then had a resemblance to the horn of a young stag, at last it so increased that if it had not been cut from time to time, care being taken to leave always a finger's breadth joining the skin, where sensation began to be very quick, it would have been upwards of a foot in length.

Dr. Sachs in a note on this case says, "One might cite a great number of instances of men who have had similar excrescences, that of Trouillou a Frenchman, who had a ram's horn in the middle of his forehead, is very famous: he was shown at Paris, and in several other places in 1599." M. de Thou says, he had seen him in 1660, and Christian Fabricius,

(34.) Bulwer's Artificial Changeling, p. 307.—(35.) Dictionnaire Physique de Paulian, Gent. Mag. vol. XXXIX, p. 340.

Bartholine, and several other authors, make mention of him in their works. Aldrovandi speaks of a child in Champagne, about ten years old, who had a horn on the head of the length of the fore-finger; and who was brought to the hospital of Bologna, in 1639, to have this horn amputated. But nothing is so extraordinary as the history of a young woman of the canton of Berne, whose legs, back, and arms, in 1612, were in some measure disseminated with horns, among which, there was one two fingers breadth in length, and others crooked. This young woman was cured by Paul Lentulus, but his bad regimen made her relapse some time after into the same distemper, and the same accidents.

37. ♦ It is related in the Philos. Transactions, that a man's vein being opened in the house of a physician at Paris, milk was found in it instead of blood.

38. ♦ A similar circumstance is related by Dr. Lister. A maid, after eating a good breakfast about seven in the morning, was let blood about eleven the same day in the foot. The first blood was received in a porringer, and within a little while it turned very white, the last blood we received in a saucer, which turned white immediately like the white of a custard: within five or six hours after I chanced to see both, and that in the porringer was half blood and half chyle, swimming upon it like a serum, as white as milk, and that in the saucer all chyle, without the least appearance of a drop of blood, and when we heated them distinctly over a gentle fire, they both hardened as the white of an egg, when it is heated, or just as the serum of blood doth with heating, but far more white. This maid was then in good health.

39. ♦ About twenty years ago, says Dr. Beal, Mr. Thomas Jay, an apothecary, of Cambridge, told me that he himself let a man blood in the arm, and the blood was as white as milk. As it ran out of his arm it had a little dilute redness, but as it fell into the vessel, it was presently white, and it continued like drops of milk on the pavement wherever it fell. The conjecture that Dr. Eade, a physician there, had of this appearance was, that the pa-

tient had much fed on fish, affirming withal that he had soon been a leper, if not prevented by physic.

40. ♦ Another case of this kind is related by A. Stuart, M. D. John Wicks, a carrier, in Bromley Street, about forty years of age, had been ill about three weeks by a loss of appetite and indigestion, and at last a pain and distension of his stomach, with a low degree of an inflammatory fever; eight ounces of blood being taken away instead of serum, nothing appeared above the coagulum, but a white liquor resembling milk. There was no smell perceptible in it at first, but six days after it began to have the smell of rotten eggs. It stood in a room where there was a fire, for some hours of the day, during three weeks more, in which time neither its consistence nor smell was altered.

CHAP. II.

Of Natural Antipathies in some men to Flowers, Fruits, Flesh, and divers other things.

THE seeds of our aversion and antipathy to particular things are often lodged so deep, that in vain we demand a reason of ourselves for what we do or do not love. The enemies of our nature work upon us (it seems) whether we are aware or not. For the Lady Heneage, of the bed-chamber to Queen Elizabeth, had her cheek blistered by laying a rose upon it, while she was asleep, saith Sir Kenelm Digby; and worse hath befallen others, though awake, by the smell of them*.

1. Cardinal Don Henrique de Cardona would fall into a swoon upon the smell of a rose (saith Ingrassia). And Laurentius, Bishop of Uratislavia, was killed by the smell of them.

2. The smell of roses, how pleasing soever to most men, is not only odious but almost deadly to others. Cardinal Oliverius Caraffa, during the season of roses, used to enclose himself in a chamber, not permitting any to enter his palace, or come near him that had a rose about him.

(36.) Acta Leips. Universal Mag. Vol. XI. p. 345.—(37.) Philos. Transactions, Vol. III. p. 234.—(38.) Ibid.—(39.) Ibid. Vol. III. p. 235.—(40.) Ibid. Vol. X. p. 193.

* Sir Kenelm Digby's Treatise of Bodies, c. 38. p. 336.—(1.) Ciomerus de Rebus Polon. lib. 8. Schenck. Obs. Med. l. 7 p. 891. Donat. Hist. Med. Mir. l. 6. c. 3. p. 395.—(2.) Schenck. Obs. Med. l. 7. p. 891.

3. The smell of a rose, or sight of it at a distance, would cause a noble Venetian of the family of the Barbaragi to swoon: he was therefore advised by the physicians to keep at home, and not to hazard his life by going abroad while roses continued.

4. I knew a stout soldier, saith Donatus, who was never able to bear the smell or sight of the herb rue, but would evermore betake himself to flight at his first notice of its presence.

5. Johannes e Querceto, a Parisian, and Secretary to Francis the First, King of France, was forced to stop his nostrils with bread, when there were any apples at table; and so offensive was the smell of them to him, that if an apple had been held near his nose, he would fall a bleeding. Such a peculiar and innate hatred to apples had the noble family of Fystates in Aquitain: we call them now the Fycesii.

6. Uladislaus Jegello, King of Poland, did so abhor apples, that he was not able to endure the smell of them, saith Cromerus.

7. I have seen, saith Brassavolus, the younger daughter of Frederick, king of Naples, that could not eat any kind of flesh, nor so much as taste of it; and as oft as she put any bit of it into her mouth, she was seized with vehement fits, and falling to the earth, and rolling herself thereupon, would lamentably shriek out; this she would continue to do for the space of half an hour, after which time she would return to herself.

8. Guainerius tells of himself, that hog-flesh was so very great an enemy to him, that it produced the same accidents to him that poison would have done, although he used but any part of it in sauces: as also, that when his mother (who was desirous to accustom her son to all kinds of meats) had prepared for him (without his knowledge) a dish of that flesh, minced into the smallest bits, and offered him to eat; within an hour after, he fell into a palpitation of the heart, afterward into fits, and thence into a vomiting, in which he brought up blood.

9. Antonius Postellus, a French boy, who dieted with my father, would eat nothing that was roasted, boiled, or fried; contenting himself with bread, fruits and milk; nor could he eat the finer sort of bread, but such only as had coarse bran in it. In the winter time he ate dried apples, pears, cherries, nuts, &c. his milk also must be cold, for he could eat nothing hot or warm. In the mean time he was of good habit of body, fresh and well coloured. This custom he kept many years, wherein he dieted with his father; and (as it is said) he continued it afterward.

10. I saw a noble Countess, saith Horstius, who (at the table of a Count) tasting of an udder of beef, had her lips suddenly swelled thereby; observing that I took notice of it, she told me that she had no dislike to that kind of dish, but as oft as she did eat of it, she was troubled in this manner; the cause of which she was utterly ignorant of.

11. A learned person told me, saith the same author, that he knew one at Antwerp, that would immediately swoon, as oft as a pig was set before him, upon any table where he was present.

12. There lives a person amongst us of prime quality, who at the sight of an eel is presently cast into a swoon, even though it be brought to the table enclosed in paste; he falls down as one that is dead, nor doth he return to himself till the eel is taken off from the table.

13. The most learned Johannes Heurnius writes of himself, that as oft as he ate of any pepper, or radish, he was sure to be tortured with the cruel pains of the cholick.

14. The mildest medicines create such disturbances to some, as if they were of the most vehement sort. Which physicians did frequently observe in an illustrious lady, who was the light and ornament of our age: for while they endeavoured to purge her with iacanna, she was suddenly taken with torments, loathings, belchings, weariness, and involuntarily sweats, and other worse and more dangerous symptoms did ever follow;

(3.) Donat. Hist. Med. Mir. l. 6. c. 3. p. 305. Amat. Lus. Gent. 2.—(4.) Schenck Obs. Med. l. 7. p. 891. Donat. Hist. Med. l. 6. c. 3. p. 306.—(5.) Donat. Hist. Med. Mir. l. 6. c. 3. p. 307. Schenck. Obs. Med. l. 7. p. 890. Petr. Servius in Dissert. de Ordoribus, p. 19.—(6.) Schenck. ibid. p. 890.—(7.) Schenck. l. 7. p. 890.—(8.) Zach. Quest. Med. Legal. l. 2. tit. 2. p. 73.—(9.) Plat. Obs. l. 1. p. 238.—(10.) Schenck. Med. l. 7. p. 891.—(11.) Schenck. Obs.—(12.) Henric. ab Heers. Obs. Med. l. 1. Obs. 29. p. 247.—(13.) Henric. ab Heers. Obs. Med. l. 1. Obs. 29. p. 249.

yet, with stronger medicines she was purged without any trouble. Also her nephew (though of a bilious temperament), a man excellently well versed in the art military, and all other laudable studies, could never be happily purged with manna; so that it seemed to be a certain peculiar property of that family.

15. A noble count of Arustadht had such an antipathy to olive oil, that all kind of sauces that were prepared with it, and set in the room where he was, must suddenly be taken thence, or else he would immediately fall into deadly faintings.

16. A student in the University of Hafnia was so overcome with melancholy, that he had thoughts of laying violent hands upon himself; but beforehand consulted Dr. Christianus Ostenfeld, the King's Professor of Physic, about that case of conscience, who with forcible arguments laboured to induce him to more Christian resolves, promising that by physic he would purge away those melancholy humours which occasioned such black and evil cogitations. In the mean time, he prepares an infusion of an imony, and delivers it to his chamber-fellow, to be drank off in the morning. He upon the sight of the infusion, immediately found such a loathing arise, that he besought him to take away the medicine, and soon after such abundance of humours were voided by him upward and downward, that in a short time after he was sound and safe, and with a cheerful and lively countenance gave thanks to his physician.

17. Rondeletius saith, he knew a Bishop of France, who when he was by no means able to take any physic, as oft as he had need, he used to have it prepared for him in a great quantity; that done, he caused it to be poured hot into a clean bason, where he used to stir it to and fro with a small stick, and to hold his mouth and nostrils over the steam of it, by which he was purged as plentifully as if he had taken any convenient medicine for that purpose.

18. When I was at Pisa, saith Fallopius, and was physician to the nuns of St. Paul's in the East, I often prescribed pills to the Abbess of that place, who never swallow-

ed them, but crushed them flat with her fingers, forming them as it were into little cakes, then she moistened them on the one side with her spittle, and so applied them outwardly to the region of the ventricle, binding them on with a swathing band; and in the space of four or five hours, she would be as well purged as if she had swallowed down the pills themselves. This I observed in her for two years together, and it seemed wonderful to me.

19. That is wonderful, saith Donatus, which was observed in a boy, the son of a count; that if at any time he ate of an egg, his lips would swell, in his face would rise purple and black spots, and he would froth at the mouth, after the same manner as if he had swallowed poison.

20. I knew (saith Bruyerinus) a maid born at Chauniacum in Flanders, who being sixteen years of age or more, had been brought up only with milk, without any other kind of food; for she was not able to endure so much as the smell of bread, and if the smallest particle of it was put into her milk, even at a distance, she would discover it by the smell. A wonderful thing, the truth of which, notwithstanding, I am able to confirm, as being an eye-witness of it.

21. Jacobus Foroliviensis, the most excellent physician of his age, hath left witnessed of himself, that if at any time he ate garlick, he was no less tormented than if he had drank poison, the very same symptoms appearing in him as are usual in those that are poisoned; and was hurt by the smell of it, as if it had been something pestilential.

22. I know one (saith Acanatus Lusitanus) who had never tasted of any sort of fish; and when once a friend of his had invited him to a supper, and on purpose given him fish, well prepared and wrapt up in eggs, he immediately fell into fainting pressures of the heart, accompanied with vomitings and looseness, so that he almost died upon it. His name was Stephanus Surdaster, a Spaniard of Toledo.

23. Germanicus could not endure the sight or voice of a cock; and the Persian

(14.) Schenck. Obs. Med. 1. 7. p. 89. 1.—(15.) Schenck. Obs. 1. 7. p. 89. 1.—(16.) Barthol. Hist. Anatom. Cent. 5. Hist. 64. p. 135.—(17.) Schenck, Obs. Med. 1. 3. Obs. 3. p. 394.—(18.) Schenck. Obs. Med. ibid.—(19.) Donat. Hist. Med. Mir. 1. 6. c. 3. p. 304. Schenck. Obs. Med. 1. 7. p. 699.—(20.) Schenck. 1. 7. p. 390. Zach. Quæst. Med. Legal. 1. 5. tit. 2. p. 73.—(21.) Schenck. 1. 7. p. 890. Zach. Quæst. Med. Legal. 1. 2. tit. 2. p. 60.—(22.) Schenck. 1. 7. p. 690. Amat. Lusit. Cent. 2. Cur. 36. Donat. Hist. Med. Mir. 1. 6. c. 3. p. 305.

Magi were possessed with an extreme hatred to mice.

24. There was (saith Weinrichus) a person of a noble family, who was not able to bear that an old woman should look upon him: and being once drawn out by force from his supper to look upon one such, that which was only intended for merriment, as to him, ended in death, for he fell down and died upon it.

25. There is in Hafnia a man, in other respects strong, healthful, and of a good courage, who yet as oft as he sees a dog (though it be never so small a one), is not only affrighted, but also seized with convulsions in his left hand.

26. Ten years since, I was called to Namurcum, to the young daughter of a Nobleman, who as often as she heard the sound of a bell, or any loud voice speaking or singing, so often was she cast into a swoon; so as that she differed not from one that was dead. This person was cured by me by purgation, the waters of the Spa, and Anti-Epileptical medicines.

27. I know a nun in the monastery of St. Clare, yet living, who at the sight of that insect we call a beetle is strangely affected. It fell out that some young girls, knowing this disposition of hers, cast a beetle into her bosom, betwixt her breasts; which when she perceived, she presently fell into a swoon to the earth, deprived of all sense, and remained four hours in cold sweats; when she came to herself, and recovered her spirits by degrees; yet she could not obtain her former strength in many days after, but continued trembling and pale.

28. Marcellus Donatus speaks of a Nobleman of Mantua, that could not endure the sight of a hedge-hog without falling into fits and cold sweats immediately upon it.

29. Mathiolus tells us of a German, who coming in winter-time into an inn to sup with him and some other of his friends; the woman of the house, being acquainted with his temper, had beforehand hid a young cat in a chest, in the same room where they sat at supper. But though he had neither seen nor heard it,

yet after some time that he had sucked in the air, infected by the cat's breath, that quality of his temperament that had antipathy to that creature being provoked, he sweated, and a sudden paleness came over his face; and to the wonder of all that were present, he cried out, that in some corner or other of the room there was a cat that lay hid.

30. ♦ Mrs. Raymond, of Stowmarket, says Dr. Fairfax, whenever she hears thunder, even afar off, begins to have a bodily distemper seize on her: she grows faint, sick in her stomach, and ready to throw up.

31. ♦ Mrs. Mary Brook, of Yoxford, says the same author, has such an aversion to wasps, that whilst their season of swarming about in houses lasteth, she is forced to confine herself to a little close chamber, and dares not then appear at table, lest their coming there should put her into such distempers as cheese doth those who have an antipathy to it.

32. ♦ "Scaliger," says Mr. Boyle, "tells us a pleasant story of a Gascon knight, whom the sound of a bag-pipe would presently force to make water;" and I know a very ingenious gentleman upon whom the running of a tap has almost the like operation. The noise of an ungreased cart-wheel, the scraping of a knife, and some other such acute sounds, so affect several parts of the head as to set the teeth on edge. But these effects are much less considerable than those producible on an ingenious domestic of mine, whose gums will bleed upon the noise of tearing brown paper.

33. ♦ "That a human body," says Mr. Boyle, "is so framed as to suffer great changes from seemingly gentle impressions of external objects," appears from many instances already mentioned. Thus, likewise, to go suddenly into the sun-shine will sometimes instantly occasion that violent motion we call sneezing. To look from a precipice will make the head giddy; the sight of a whirlpool has caused men to fall into it, and to fix the eyes upon the water beneath a ship under sail will

(23.) Schenck. l. 7. p. 889. Zuin. Theat. Vol. I. l. 1. p. 66.—(24.) Schenck. l. 7. p. 189. Kornam de Mir. Mort. l. 4. c. 85. p. 34.—(25.) Barth. Hist. Anat. Cent. 3. Hist. 28. p. 65.—(26.) Henric. ab Heers. Obs. Med. l. 1. Obs. 29. p. 253.—(27.) Zach. Quæst. Med. Legal. l. 2. tit. 2. p. 61.—(28.) Donat. Hist. Med. Mir. l. 6. c. 3. p. 306. Zach. Quæst. Med. Legal. l. 2. tit. 2. p. 61.—(29.) Schenck. Obs. Med. l. 7. p. 889.—(30.) Philos. Trans. abridged, vol. III. p. 264.—(31.) Ibid. p. 222.—(32.) Boyle's Works by Shaw, vol. I. p. 483.

prove emetic; as I, for my health's sake, have sometimes experienced. If a person be ticklish, stroke the sole of his foot with a feather, and it shall, against his will, affect the remote muscles of his face and provoke him to laughter. As the tickling of a straw in the nostrils excites sneezing, many kinds of grating noise will set the teeth on edge; and a servant of mine complained that the whetting of a knife would make his gums bleed. Henricus ab Heer mentions a lady who would faint at the sound of a bell, or any loud noise, even that of ringing, and lie as if she were dead; but as she was thoroughly cured by a course of physic, it appears that this disposition proceeded from some particular texture in her body. With regard to sounds, one hysterical woman is fit to communicate them to another by aspect; and to show that distempered bodies may receive alterations, while sound ones remain the same, we need only consider that the subtle effluvia which float in the air before any change of weather, are felt by those valetudinarians who have formerly received bruises, wounds, or other injuries, and that too only in the very parts where they happened. Others we daily see, who are disordered by riding backward in a coach, and the scent of musk or ambergris, though grateful to others, will throw hysterical women into strange convulsions. Zacutus Lusitanus tells us of a fisherman, who, having spent his life at sea, and coming accidentally to the reception of the king of Portugal, in a maritime town where perfumes were burnt, he was thereby thrown into a fit, judged apoplectic by two physicians, who treated him accordingly; till three days after, the king's physician guessing the cause, ordered him to be removed to the sea-side, and there to be covered with sea-weed, which soon recovered him.

34. ♦ “But there are many strange peculiarities,” says the same author, “in some persons both in sickness and health.” These differences, indeed, between healthy men may not be greater than those observable in the same person when in a sound and distempered state, yet we frequently see that some bodies are so framed as to be strange-

ly disordered by such things as either not at all, or else differently affect those of others. Thus it is common for men to express great uneasiness, and fall into fits of trembling at the sight of a cat. This was the case of the late gallant and noble Earl of Barrymore, who had the like aversion to tansey; and I, myself, cannot behold a spider near me without a great commotion in my blood, though I never received any hurt from that creature, and have no abhorrence of toads, vipers, or other venomous animals. I also know an excellent lady who is remarkable for a strange antipathy to honey. Her physician supposing this in some measure imaginary, mixed a little honey in a remedy he applied to a very slight scratch she happened to receive in her foot; but he soon repented of his curiosity; for it caused a strange and unexpected disorder, which ceased upon the removal of that medicine and the application of others. The same excellent person complained to me, that the vulgar pectoral remedies did her no service in coughs wherewith she was troubled, and which nothing relieved but either the fumes of amber received by a pipe with that of proper herbs, or the balsam of sulphur. I know an ingenious gentlewoman on whom cinnamon, which generally is considerably astringent and stomachic, has a quite contrary effect; and this in a strange degree; so that having found by two or three accidental trials that a very little cinnamon seemed to disorder her stomach and prove laxative, she once resolved to satisfy herself whether these discomposures came by chance or no; and having strewed some powdered cinnamon on a toast, she ate it, and was thereby purged for two days together with such violence that it caused convulsions and a spasmus, which she continues to be troubled with from time to time, though it is three years since she made the experiment, as was averred to me by her husband, a physician.* A person of quality lately asked me; whether he should continue the use of coffee as an emetic, because he had found it operate very violently with him. Inquiring particularly into this odd effect, I found that an ordinary wine glass full of

(33.) Boyle's Works, by Shaw, vol. I. p. 91.

* On the other hand, M. Lemery tells us, that he knew a chemist who could eat *mercurius dulcis* as if it were bread; and that he has seen him chew and swallow down four ounces at once, without any sensible effect. Hist. de l'Academ. An. 1699, p. 69.

the common liquor coffee, would in two hours time vomit him more severely than the infusion of *irous metallorum*, or other usual emetics. That this had been for several years his constant vomit; that scarce any one was more irksome than this of late grew to take, so that the scent of a coffee-house would make him sick; and lastly, that he himself had formerly used it long together for the fumes which offended his head, without observing any emetic quality therein.

35. ♦ M. Zimmerman relates the following instance of antipathy to spiders: "Being one day in an English company," says he, "consisting of persons of distinction, the conversation happened to fall on antipathies. The greater part of the company denied the reality of them, and treated them as old womens tales; but I told them that antipathy was a real disease. Mr. William Matthew, son of the governor of Barbadoes, was of my opinion, and, as he added that he himself had an extreme antipathy to spiders, he was laughed at by the whole company. I showed them, however, that this was a real impression of his mind, resulting from a mechanical effect. Mr. John Murray, afterward Duke of Athol, took it into his head to make, in Mr. Matthew's presence, a spider of black wax, to try whether this antipathy would appear merely on a sight of the insect. He went out of the room therefore, and returned with a bit of black wax in his hand, which he kept shut. Mr. Matthew, who in other respects was a sedate and amiable man, imagining that his friend really held a spider, immediately drew his sword in a great fury, retired with precipitation to the wall, leaned against it, as if to run him through, and sent forth horrible cries. All the muscles of his face were swelled, his eye-balls rolled in their sockets, and his whole body was as stiff as a post. We immediately ran to him in great alarm, and took his sword from him, assuring him at the same time that Mr. Murray had nothing in his hand but a bit of wax, and that he might himself see it on the table where it was placed. He remained some time in this spasmodic state, and I was really afraid of the consequences. He, however, gradually

recovered, and deplored the dreadful passion into which he had been thrown, and from which he still suffered. His pulse was exceedingly quick and full, and his whole body was covered with a cold sweat. After taking a sedative, he was restored to his former tranquillity, and his agitation was attended with no other bad consequences." We must not be surprised at this antipathy: the largest and most hideous spiders are found in Barbadoes, and Mr. Matthew was born in that island. Some one of the company having formed of the same wax, in his presence, a small spider, he looked at it while making, with the utmost tranquillity, but it would have been impossible to induce him to touch it. He was not, however, of a timid disposition.

CHAP. III.

Of the Signatures, and natural Marks upon the Bodies of some Men and Women.

CONCERNING the causes of those impressions which some bodies bring upon them from the womb, and carry with them to their graves, there is not so great a clearness as to leave no room for doubt. For if the most of them are occasioned through the strength of the mother's imagination, there have been others of a peculiar form, so remote from being likely to leave such lively touches upon a woman's fancy, so continued to the descendants of the same family, and so agreeable with the after-fortunes of the person so signed, as may possibly induce to further inquiries*.

1. Marinus Barletius reports of Scanderberg, Prince of Epirus (that most terrible enemy of the Turks), that from his mother's womb he brought with him into the world a notable mark of warlike glory; for he had upon his right arm a sword so well set on, as if it had been drawn with the pencil of the most curious and skilful painter in the world.

2. Among the people called the Dakes, the children usually have the moles and marks of them from whom they are de-

(34.) Boyle's Works, by Shaw, vol. I. p. 95.—(35.) *Noticé des Insectes de la France réputés venimeux*, par M. Amoreux, M. D. Phil. Mag. vol. VI. p. 74.

* Hakew. Apol.—(1.) Mar. Barlet. l. 1. Camer. Hor. Subsiv. l. 1. c. 69. p. 358.

scended, imprinted upon them even to the fourth generation.

3. Laodice, the wife of Antiochus, dreamed that she received a ring from Apollo, with an anchor engraven upon it. Seleucus, the child that she then went with (who afterward was remarkable for his famous exploits) was born with an anchor impressed upon his thigh; and so also his sons and grandchildren carried the same mark upon the same place from the time of their birth.

4. It is observed by Plutarch, that the resemblance of the natural properties, or corporal marks of some parents, are continued in their families for many descents; and sometimes not appearing in the second or third generation, do nevertheless show themselves in the fourth or fifth ensuing; whereof he brings an example of one in his time, called Python, who being descended of the Spartiæ, the founders of Thebes, and being the last of that race, was born with the figure of a lance upon his body; which had been in former ages a natural mark of those of that family, and discontinued in them for many years.

5. I have heard, saith Camerarius, when I was young, and it is at this day the common report and public fame (although I have not met with it in any author) that the Counts of Hapsburgh, the ancestors of the house of Austria, have each of them (from the womb) a golden cross upon the back, that is to say, certain white hairs after a wonderful manner formed in the figure of a cross. It is equally remarkable, that the house of Austria have for many generations been famous for thick lips. The heiress of Burgundy, who married Maximilian the the First, brought this mark of distinction into that family, according to Brantome, who had this information from Eleanor Queen of France, sister to Charles the Fifth.

6. Marcus Venetus, who for forty-five years travelled up and down in the countries of Asia, reports in his Itinerary, that he came into the kingdom of the Corzani,

the kings of which (though subject to the Tartars) boast themselves of a nobility beyond that of all other kings of the earth; and upon this account, they are born in the world with the impression of a black eagle upon their shoulder, which continues with them to the last day of their lives.

7. A sister of mine (saith Gaffarel) had the figure of a fish upon her left leg, caused by the desire my mother had to eat fish when she was big with child, and it was represented with so much perfection and rarity, that you would take it to be drawn by some excellent master; and the wonder is, that whenever the girl ate any fish, that upon her leg put her to a sensible pain.

8. That which I now relate to the same purpose is very well known to all Paris. The hostess of the inn in the suburbs of St. Michael at Bois de Vincenne (who died about two years since), had a mulberry growing upon her nether lip, which was smooth and plain all the year long, till the time that mulberries began to ripen, at which time hers also began to be red, and to swell more and more, observing exactly the season, and nature of other mulberries, and to come at length to the just bigness and redness of other mulberries.

9. A woman in the seventh month of her being with child longed to eat rosebuds in a time when they were difficult to be procured. She had passed two days thus, when, after much search, there was a bough of them found in a private garden: she greedily devoured the green buds of two roses, and kept the rest in her bosom. In the ninth month she was happily delivered of a fair babe; upon the ribs of which there appeared the representation of three roses very red; upon his forehead and on either cheek he had also depicted three other exact resemblances of a red rose, so that he was commonly called the rosy boy.

10. Octavius Augustus the Emperor has all spotted on his body, his moles being dispersed upon his breast and belly,

(2.) Plin. Nat. Hist. l. 7, c. 11. p. 161.—(3.) Schenck. Obs. Med. l. 4. Obs. 1. p. 543. Fulgos. l. 1. c. 6. p. 151. Usserii. Annal. p. 475. Just. l. 15. p. 176.—(4.) Plut. de. Sera. Numinis Vind. Zuin. Vol. 2. l. 2. p. 180. Fitz. of Rel. and Policy par. 1. c. 27. 283.—(5.) Camer. Hor. Subsciv. l. 3. c. 42. p. 145. Johnst Nat. Cl. 10 c. 3. p. 340.—(6.) Ibid.—(7.) Gaffarel's Curiosities, c. 3. p. 143.—(8.) Ibid. 144.—(9.) Zacut. Lus. Prax. Admir. l. 2. Obs. 133. p. 251.

in the manner, order and number with the stars of the celestial bear.

CHAP. IV.

Of the marvellous Recompense of Nature in some Persons.

THERE is no stronger argument of the bounty of Providence than that power which God has given to Nature of supplying her own defects, and atoning for the privation of some members or perfections, by bestowing on others a superior degree of activity, force, and capacity. We find blindness compensated by additional delicacy in the senses of hearing and feeling, deafness supplied by accuracy of sight, and the loss or deformity of some limbs made up by the strength and agility of others; so if Nature chance to fail in her good intentions, she makes after-provisions to supply her former defects; or else prepares so fair a recompense in some other things, that we often see with admiration, that even her maimed productions have as little cause to complain of her, as those upon whom she hath seemed more studiously to confer her favours. We have notable instances hereof in the following examples.

1. Myself and others (saith Camerarius,) being once at Combours, in the house of Erasmus Neustetetur, he sent to a place not far off, for one Thomas Schiveiker, a young man of one-and-thirty years of age, descended of a worshipful house, and born without ever an arm, who did with his feet all that a ready man could do with his hands. Having seated himself in a place equal with the height of the table whereon the meat was placed, he took a knife with his feet, began to cut bread and meat, which he carried with his feet to his mouth, and likewise the cup, with as much ease as another would have done with his hands. After dinner he wrote copies in Latin and German letters, so fair and so strait, that every one of us desired to have some of them to keep, as a special monument. Being requested, he did with a penknife make pens very good to write

with, which he gave us. While he was thus doing, I observed the make of his feet, and saw that the toes were long, fit to lay hold of things. This sight, as it was pleasing to us, so was it at another time to the Emperor Maximilian the Second, who passing that way desired to see the man; and having observed the strange recompense of Nature, dismissed him with a princely gift.

2. Of late there was a man born without arms, that went about Germany, who had learned, by custom turned into art, to handle a sword, and flourish it about his neck; to fling javelins, and do other things so nimbly, and withal so surely, that he would commonly hit the mark. All other duties of the hands he performed with his feet. He was afterward broken upon the wheel, for sundry robberies and murders by him committed.

3. I remember I have seen a woman at Basil, spinning artificially with her feet, sweeping the house, and performing all other offices of a good housewife.

4. I have also (saith the same Platerus) seen a man, who with his head and shoulders would take hold of things, and handle them after various manners. I have seen him with instruments and weapons held in that fashion, to cleave, cut off, dig and strike with a wonderful force; and yet both he and the woman before mentioned were without arms.

5. A Swedish woman, called Magdalene Rudolph Thuinby, was lately at Hafnia. She was aged forty-two; married to a German soldier. She was born without arms; and that there might be no suspicion of fraud, by her consent I saw that she had nothing but shoulders; yet though she was thus deformed she performs all offices with her feet, with that dexterity and readiness that she is deservedly the wonder of the spectators, and may seem to have no want of her hands. With her feet she spins, and threads her needle; she weaves; she charges and discharges a gun: With scissors and a knife, she cuts papers into divers artificial figures; she plays at tables and dice; she drinks, and swathes her little infant; she knows how to bring her feet to her breast and head, so as to take her child to her breast, as if she did

(10.) Sueton. in ejus Vita, l. 2. c. 80. p. 104.

(1.) Camer. Hor. Subsiciva, Cent. 1. c. 37. 169, 170. Hist. Manual Arts, c. 4. p. 50. Sennert. Prax. Med. l. 4, part 2. § 6. c. 7. p. 303. Johnst. Nat Hist. Class. 10. c. 5. p. 335. Keckerm. in Physic, l. 1. cap. 4. p. 1370.—(2.) Camer. Hor. Subsiciv. Cent. 1. c. eap. 37. p. 179.—(3.) Plat. Obs. l. 3. p. 593.—(4.) Plat. Obs. ibid.

it with her hands. She feeds both herself and her child; and combs her hair. To conclude, without trouble she doth all that is sufficient for her own necessity, and to gratify others curiosity.

6. There was a Nobleman in Spain, the younger brother of the Constable of Castile, born so deaf, that he could not hear a gun shot off close by his ear, and consequently dumb; Yet the loveliness of his face, vivacity of his eye, comeliness of his person, and the whole composure of his body, were pregnant signs of a well-tempered mind. The physicians and surgeons had long employed their skill to help him, but in vain. At last a certain priest undertook to teach him to understand others when they spoke; and to speak himself, that others might understand him. This attempt was at first laughed at; but after some years, with great pains, he taught this young Lord to speak as distinctly as any man; and to understand so perfectly what others said, that he could converse all the day with them. King Charles the first, when he was courting the Infanta of Spain, saw, and oft made trial of him, not only with English words, but making some Welchmen of his train to speak words of their language; all which he perfectly repeated, only for want of his hearing his tone was rather vehement and shrill, than pleasing. This art was brought to great perfection by our countryman Dr. Wallis, who taught several deaf and dumb persons to speak and converse and wrote a treatise on this subject.

7. Edward Bone, of Ladock in Cornwall, was servant to Mr. Courtney of that county: he was deaf from his cradle, and consequently dumb, yet could learn and express to his master any news that was stirring in the country. If a sermon, was preached within some miles distance, he would repair to the place, and setting himself directly against the preacher, look him stedfastly in the face, while his sermon lasted. To which religious zeal his honest life was also answerable. Assisted with a firm memory, he would not only know any party, whom he had once seen, for ever after, but also make him known to any other, by some special observation and difference. There was one Kemp, living,

not far off, defected in the same manner, in whose meetings there were such embracings, such strange and earnest tokenings, such hearty laughter and other passionate gestures, that their want of tongues seemed rather an hinderance to others conceiving them, than to their understanding one another.

8. We have at Nuremburg (saith Camerarius) a young man and a young maid, born of one father and mother (of a good house and well known), that are of a singular quick conceit: for although they be deaf and dumb by nature, yet both of them read very well, write, and cast accounts. The young man conceiveth at first, by signs that are made him, what he is required to do. If his pen be wanting, by his countenance he sheweth his thoughts; and he is the quickest and cunningest at all games, both at cards and dice, that one can find amongst the Germans, although they are very dexterous. His sister passeth all other maids for working with her needle all kind of sempstry, tapestry and embroidery. But above all, this is the most remarkable in them, that for the most part as soon as they see peoples lips stir, they understand their meaning. They are oftentimes at sermons; and a man would say, that they draw and conceive with their eyes the words of the preacher, as others do with their ears. When the preacher nameth the name of Jesus, the young man is ready before any of the hearers to bow his knee.

9. There was one who was blind from the seventh year of his age, that from his youth had so accustomed himself to the making of organs, that with his own hands he made organs with pipes of wood and tin, of great price. Frederick Duke of Wirtemberg showed me an organ of this blind man's making; and I heard the artist himself playing on it: looking upon his eyes, I could not discover any spot therein; but all those who had lived with him for many years together, affirmed that he was blind; and proved that he could do these things, by a convincing argument, for that he worked in the dark, and he could discern the several sorts of wood by the touch only.

10. Didimus of Alexandria, being

(5.) Barthol. Hist. Anatom. Cent. 3. Hist. 26. p. 61.—(6.) Clark's Mirror, chap. 44. p. 157. in Kenelm Digby's Treatise of Bodies, chap. 28. p. 254. 255.—(7.) Fuller's Worthies, p. 206. in Cornwall.—(8.) Camerarius. Hor. Subcis. Cent. 1. c. 37. p. 171. Johnst. Nat. Hist. Cl. 10. c. 6. p. 336.—(9.) Plat. Obs. l. 1. p. 110, 111.

blind, spent all his time in hearing, inso-much that, by his diligent attention, he attained to that which others obtain by reading, and became so skilful in divine and human learning; that he excelled amongst the divines of his time.

11. Our ancestors have seen John Ferdinand, born in Flanders; his father was a Spaniard, a blind and poor man, who yet happily overcame that which most learned men find hard; for he was at once a very learned poet and philosopher; he was also an excellent musician, he played skilfully upon divers kinds of instruments, and was a great composer of music.

12. Uldarius Schonbergerus, a Doctor of Philosophy, in our time, begat the admiration of all men; for though he was blind, yet with his singular wit and industry he attained to that, that a few who had the advantage of their eyes surpassed him: he was learnedly skilled in the Latin, Greek, Hebrew and Syriac languages; an excellent naturalist; and disputant in philosophy; skilful in music; studious both in painting and sculpture; he would discharge a gun with that dexterity, that the bullet should oft hit the mark. He died of late years at Regiment, of which unusual example the excellent Simon Dachius hath left to posterity an elegant elegy.

13. James Usher, Lord Primate of Ireland, was first taught to read by his two aunts, who were blind from their cradles and never saw letters; yet were they admirably versed in the Scriptures, being able to have given a good account of any part of the Bible whenever asked.

14. Nicasius of Werd, born at Mechlin falling blind when he was three years old, and not being able to learn one letter, he so profited in the knowledge of philosophy, both human and divine, that all men were ravished with him. Having proceeded Master of Arts at Louvain, he was afterward made Principal of Mechlin College, where he discharged his duty very well. He ascended afterward to the degree of Licenciatus in Theology. And though he was blind, he read and preached openly. Furthermore, being made Doctor of the laws in the university of Cologne, he read there, and expound-

ed the Civil and Canon Law; repeating by heart the text which he had never read. He died at Cologne, Anno Dom. 1492.

15. I was told (said Antonius de Palermo) by King Alphonsus, of a Sicilian, born blind, (then living in the city of Gergento, of old called Agrigentum) who had followed him oftentimes on hunting; showing to the huntsmen (who had their sight well enough) the retreats of the wild beasts. He added further, touching the industry of this blind man, that having by his sparing and scraping gotten together about 500 crowns, which put him to a great deal of care; he resolved at last to hide them in a ground of his. As he was making a hole in the earth to that end, a neighbour of his espied him, who, as soon as the blind man was gone, searched, found the money, and carried it away. Two or three days after, the blind man returning to visit his cash, and finding nothing there, like one forlorn he frets and fumes; and after much debating with himself, he concludes none but his neighbour could have played him this trick. Having therefore found him out, he began thus to address him: "Neighbour, I am come to have your opinion; I have 1000 crowns, and the one half of them I have hid in a safe place, and for the other half, I know not what to do with them, having not my sight, and being very unfit to keep any such things; therefore, what think you? might I not hide the other half with the rest in the same place of safety?" His neighbour approved, and commended his resolution; and going speedily to the place, carried back the 500 crowns he had before taken away, believing he should have the whole 1000 together. A while after the blind man goes to his hole, and there finding his crowns again, carried them home; and returning to his good friend, with a cheerful voice, said to him, "Neighbour, the blind man sees better than he that hath two eyes."

16. Scaliger tells of one Antonius, who (as himself said) was born at Naples. This man although he wants arms, could toss a pike with his right foot, mend clothes, write, eat, drink, and thread a needle; he could drive a nail into a piece

(10.) Socrat. l. 4. c. 20. p. 331. Camerar. Hor. Subcis. Cent. 1. c. 37. p. 171.—(11.) Camer. Hor. Subcis. p. 171.—(12.) Barthol. Hist. Anatom. Cent. 3. Hist. 44. p. 87, 88.—(13.) Clark's Lives, p. 190, 191.—(14.) Kornman. de Mirac. Vivor. 76. Camer. Hor. Subcis. Cent. 1. c. 37. p. 172.—(15.) Camer. Hor. Subcis. Cent. 2. c. 8. p. 28. Johnst. Nat. Hist. Class. 10. c. 6. p. 357.

of wood up to the head with a hammer; and then immediately pull it out again with pincers. Scaliger saw him in the province of the Allobroges; and supposes (as he tells Cardan) that there are fifty thousand persons alive who saw and wondered at him.

17. There is a woman of Britain, who was born with arms and legs distorted in so strange and unusual a manner, that she might well seem unfit (to any man that sees her) to do any thing. Yet she had acquired from officious Nature such a dexterity, that she could spin with her tongue; with the same she could thread a needle of the smallest size, with great expedition; with the flexure of her tongue only she could readily tie that fast knot which we call the weavers knot; and with the same tongue she would write, and that in a fair character; amongst others, she wrote the name of my son Petrus Tulpus, which I yet keep by me.

18. I have seen one who was so thoroughly blind, that his eyes could not inform him when the sun shined, for all the crystalline humour was out in both his eyes; yet his other senses instructed him so efficaciously in what was their office to have one, that what he wanted in them seemed to be over-paid in other abilities. To say that he would play at cards and tables as well as most men, is rather a commendation of his memory and fancy than of any of his outward senses: but that he should play well at bowls and shuffleboard, and other games of aim, which in other men do require clear sight, and an exact level of the hand, according to the qualities of the earth or table, and to the situation and distance of the place he was to throw at, seemeth to exceed possibility; and yet he did all this. He would walk in a chamber, or long alley in a garden (after he had been a while used to them) as strait, and turn just at the ends, as any man could do with sight. He would at the first salute of a stranger, (as soon as he spoke to him) frame a right apprehension of his stature, bulk, and form. And which is more, when he taught his scholars to declaim (for he was a schoolmaster to my sons, and lived in my house), or to represent

some of Seneca's tragedies, or the like, he would by their voice know their gesture, and the situation they put their bodies in; so that he would be able, as soon as they spoke, to judge whether they stood or sat, or in what posture they were, which made them demean themselves decently before him whilst they spoke, as if he had seen them perfectly. Though all this be very strange, yet methinks his discerning of light is beyond it all. He would feel in his body, and chiefly in his brain, (as he hath often told me) a certain effect, by which he did know when the sun was up; and would discern exactly a clear from a cloudy day. This I have frequently known him to do without missing, when for trial's sake he hath been lodged in a close chamber, whereinto the clear light or sun could not arrive to give him notice, by its actual warmth, nor any body could come to him, to give him private warnings of the changes of the weather.

19. Pictorius Villanganus testifies, that he saw a Spaniard, born without arms, yet with his feet he could spin, and use the needle with great dexterity even to an equality with most women. He was also so dexterous in the management of his arms, that few soldiers were able to vie with him in agility therein. He shot from a bow in such a manner that he seldom missed the mark; and would with an axe give so strong a blow, as to cut asunder at one stroke, a reasonable piece of wood.

20. Keckerman also speaks of a scholar that had but one little finger on each hand, and his feet were triangular, without any toes; yet had he more force in one finger than others had with five: he wrote curiously and swiftly; and stood so firm, that in very slippery places he would seldom slip.

21. Not less surprising than any of the foregoing examples is that of Dr. Blacklock, now living at Edinburgh, who lost his sight before he was six months old; yet this did not hinder him from becoming a perfect master of the Greek, Latin, and French Languages; a good philosopher, and skilful in all branches of erudition, except the mathematics.

(16.) Scalig. de Subtil. ad Card. Exerat. 334. p. 1063.—(17.) Nochol. Tulpii Obs. Med. 1. 3. c. 54. p. 273.—(18.) Sir Kenelm Digby's Treatise of Bodies, c. 28. p. 253, 254.—(19.) Keckerm. in Physic, 1. 1. c. 4. p. 1370. Johnst. Nat. Hist. cl. 10. c. 5. p. 337.—(20.) Ibid. cl. 10. c. 5. p. 335.

Mr. Spence (the author of *Polymetis*, who has written his life) adds, "He has a quick apprehension, and a very tenacious memory, which, together with his industry, may account for his other acquisitions; but his arriving so far toward an excellence in poetry, and that too in descriptive poetry, though his chief inlets for poetical ideas are totally barred, and all the visible beauties of the creation have been long since blotted out of his mind, is a surprising part of his character. How far he has contrived, by the uncommon force of his genius, to compensate for this vast defect; with what elegance and harmony he often writes; with how much propriety, how much sense, and how much emotion; are things as easy to be perceived in reading his poems, as they would be difficult to be fully and clearly accounted for even by himself."

22. Dr. Saunderson was born in 1682, and when a twelvemonth old lost, by the small pox, not only his sight, but his eyes also, which came away in abscess; yet he was master of the writings of Euclid, Archimedes and Diophantes, from hearing them read in their original Greek; would quote the most beautiful passages of Virgil and Horace in conversation with propriety. He was well versed in the writings of Cicero, and dictated Latin in a familiar and elegant style.

When a boy, he showed his propensity to mathematical studies: he could perform the most difficult arithmetical problems, and make long calculations by his memory, and form in his mind new theorems for their more ready solution.

At the age of twenty-five he went to the university of Cambridge, not as a scholar but as a master. A young man without sight, fortune or friends, and untaught himself, sets up for a teacher of philosophy in an University where it then reigned in the greatest perfection; yet his lecture was crowded as soon as open, and the *Principia* of Sir Isaac Newton, his *Optics*, and *Arithmetica Universalis*, were explained and illustrated by Mr. Saunderson in such a manner as made him universally admired: in a word, the nature of light and colours, the theory of vision, the effects of glasses, the phenomena of the rainbow, and other objects

of sight, were treated in the lectures of this blind man, with a perspicuity which has seldom been equalled and never surpassed.

His merit acquired him the friendship and respect of the greatest mathematicians of his time: among his friends the prince of Philosophers, Sir Isaac Newton, was the chief, whose candour and generosity was equal to his genius. By his interest chiefly Mr. Saunderson was chosen Lucasian Professor of Mathematics, in the room of Mr. Whiston in 1721; and in 1728, when his late Majesty visited the University, he desired to see this remarkable person, who waited on him, and was created Doctor of Laws by his royal favour. He died in 1739.

He had the sense of feeling in the most acute perfection; he could observe the least difference of rough and smooth in a surface, or the least defect of polish, and actually distinguished, in a set of Roman medals, the genuine from the false, though they had been counterfeited so as to deceive the eye of a connoisseur; but the Professor, who had no eye to trust to, could feel a roughness in the new cast sufficient to distinguish them by. He could feel the least alteration in the atmosphere, and knew when a cloud passed over the sun: he could tell when any thing was held near his face, or when he passed by a tree, if the air was calm.

He had a board with holes bored at half an inch from each other; in these pins were fixed, and by drawing a piece of twine round their heads, he could delineate all rectilinear figures used in geometry sooner than any man could with a pen. He had another board with holes made in right lines for pins of different sizes, by the help of which he could calculate and set down the sums, products, or quotients in numbers, as readily as others could by writing.

He had a refined ear, a vast genius for music, and could distinguish to the fifth part of a note: by this sense he knew any person whom he had ever once conversed with. He could judge of the size of any room into which he was introduced, of the distance he was from the wall; and if ever he had walked over any pavement in courts, piazzas, &c. which reflected sound, and was afterwards con-

ducted thither again, he could exactly tell whereabouts in the walk he was placed, merely by the note it sounded.

By the strength of his memory he could multiply, divide, and extract the square or cube root, to many places of figures: could go along with any calculator in working algebraical problems, infinite series, &c. and correct immediately the slips of the pen, either in signs or numbers. In the knowledge of the mathematics he was equal to any, and in his address as a teacher he was perhaps superior to all. *The above account is extracted from Dr. Saunderson's Life prefixed to his Algebra. We shall only add, that this work is the most perfect of its kind ever published: that it corroborates the truth of the account of the Doctor's great genius, and is a perfect model for mathematical compositions.*

23. ♦ A gentleman of credit informed me, says Dr. Stack, of a woman near seventy years of age, who actually suckled one of her grand-children, and offered to accompany me to see her; I therefore went with him to a house in Tottenham-court-road, where she appeared in an instant. Her breasts were full, fair, and free from wrinkles, though she had all the other external marks that one may reasonably expect to find in a woman who has spent the last half of her life in labour, troubles, and the other concomitants of poverty. Upon pressing her right breast, she fairly squeezed out milk, which gathered in small drops, at three of the lactial ducts terminating in the nipple. To be certain of the fact, I made her repeat the experiment. Her name, by marriage, is Elizabeth Brian: she is in the sixty-eight year of her age, and has not borne a child these twenty years. About four years ago, her daughter being obliged to leave an infant she gave suck to, under her care; the old woman finding the child froward for want of the breast, applied it to her own, merely to make it quiet, and without the least thoughts of milk. This being repeated several times, her son perceived that the child seemed to swallow something from the nipple, and requested his mother to try whether she had not milk. The ex-

periment succeeded, and the good woman then continued to suckle her grand-child in earnest. The daughter having brought forth another child, at the end of two years, the grandmother weaned the first, and suckled the latter. When this good woman went to town, her milk abounded to that degree, in both breasts, that to convince the unbelieving she would frequently make it spurt to the distance of a yard from her.

24. ♦ A singular fact of a man giving suck is related in the Philosophical Transactions by the Bishop of Cork. "I will venture," says he, "to give an account of a man, whom I met at Inishanan, about ten miles from this place. He was an old man, about seventy years of age, by birth a Frenchman, but a refugee, on account of his religion, and was bred a gardener. He asked me for charity, and I gave him half a crown. After I had done this, and was gone into the house, I heard a noise at the door. The man out of gratitude, had returned to shew me a curiosity, namely, his breasts, which he affirmed he had once suckled a child of his own. His wife, he said, had died, when the child was about two months old, and the child crying exceedingly while it was in bed with him; he gave it his breast to suck only for the purpose of keeping it quiet: but he found that the child in time extracted milk, and he affirmed that he had milk enough afterwards to rear the child. I have either heard or read of one instance of this kind before.

This reminds me of what Mr. Ray tells us from Boccone, that a countryman in Umbria nourished his child by his own milk, and Florentinus and Malphigi, are quoted on the same occasion. Bartholinus, in his Anatomy, page 215, has some remarkable passages to this purpose: he quotes a passage in Aristotle concerning a he-goat in Lemnos, which had a great quantity of milk.

25. ♦ John Metcalf, born at Knaresborough in the year 1717, lost his sight when only four years old; soon after which he became unconscious of light and its various effects. Being instructed to play on the violin, he attended as musician at the Queen's Head, High Harrogate, for many years, and was the first

person who set up a wheel carriage for the conveyance of company to and from the places of public resort in that neighbourhood. In the year 1745 he engaged to serve as musician in Col. Thornton's volunteers, and was taken prisoner at the battle of Falkirk. Being soon released, he returned to Knaresborough, and commenced common carrier betwixt that town and York, and often served as guide in intricate roads during the night, or when the tracts were covered with snow; nor was any person more eager of the chase, which he would pursue either on foot or on horseback with the greatest avidity. Strange as this may appear to those who can see, the employment he has followed for more than thirty years past is still more extraordinary, and one of the last to which we could suppose a blind man would ever turn his attention; that of projecting and contracting for the making of high roads, building bridges, houses, &c. With no other assistance than a long staff in his hand, he will ascend the precipice, and explore the valley, and investigate the extent of each, its form and situation. The plans which he designs, and the estimates he makes, are done in a method peculiar to himself, and which he cannot well convey the meaning of to others. This extraordinary man was at Knaresborough, his native place, in June 1788, being just returned from finishing a piece of road, and constructing a bridge over a rivulet at Marsden, near Huddersfield in Yorkshire, being then in the 71st year of his age, healthy and strong.

26. ♦ A man and his sister are now alive, says Mr. Waller, each about fifty years old, neither of whom has the least sense of hearing; they both live by their daily labour, yet these persons know by the motion of the lips only whatever is said to them, and give pertinent answers to questions proposed to them of any thing within their capacity: they are both very intelligent as far as can be expected from their education. I remember several years ago, when the man was then working in the garden, Mr. Colson and I standing together, I took an opportunity, when the fellow looked at me, to ask him some question or other, which he readily understood and answered, though Mr. Colson, who stood by me, did not hear me say any

thing, the man understanding it only by the motion of the mouth, so that one needed only to whisper, provided the lips and mouth were moved in the proper manner, and not too fast. Many years ago, I inquired of his mother in regard to their deafness, and was told that they could hear very well, and speak when they were children; but that they both lost their hearing afterwards, but retained the use of speech.

27. ♦ I saw yesterday at Rotterdam, March 25, 1701, says Mr. Locke, a young lad of seventeen, who can neither read nor write, and who, out of his head, will reckon on the most difficult sums you can give him, even to the utmost fraction. I told him that a ship had been run ashore;—to save the vessel and cargo, which were worth 13,679l. 14s. the charges on the salvage of which were 2,931l. 16s. and asked him how much that was per cent. He replied, after a little talking to himself, that it was 21 guilders, 9 stivers, and a small fraction; as it really is. I then asked him what 4943l. 3s.; 2848l. 4s.; 2244l. 7s.; 2194l. 7s.; 544l. 19s.; 351l. 18s. and 52l. 6s. must pay respectively; and he told me exactly, to so many stivers and $\frac{2}{100}$ s. I asked him how he came by his knowledge; he said, by selling sea-snails and muscles, for which he received nothing but doits, and so he brought his father home so many doits, but could never tell how much money they amounted to, till he asked his father how many doits made a guilder; and being answered 160, he then reckoned how many in 10, and 100, and so from one thing to another. He has a table of multiplication in his head of half a yard long or more. I tried him by a table. I have, and he answered me as readily as one can on the ordinary table of multiplication. He wanders from town to town, to see who has any thing to cipher, and so gets some money; but he would fain learn to read and write. This I mention because it is so prodigious; and he divides almost with as much ease as he multiplies, and reduces things to the least denomination in fractions.

28. ♦ "We have had, not long since," says, a writer in the *Acta Leipsiensia*, "several histories sent us from abroad, of persons remarkable for a talent which we may call Labiomancy or Divination by the lips,

(25.) History of the Castle, Town, and Forest of Knaresborough, with Harrowgate, &c. by E. Hargrove. Gent. Mag. vol. LIX. Part I. p. 439.—(26.) Phil. Trans. abr. vol. V. p. 219.—(27.) Ibid.—

The first and most singular is of an English woman, named Mary Woodward, of Hardwick, in Staffordshire, who having lost her hearing when about six years of age, was able by her great ingenuity and strict observation of the peoples lips who conversed with her, to understand perfectly what any one said, though speaking so low that the by-standers could not hear. This woman seldom failed to attend divine service at her parish church on Sunday, and would bring away as much of the sermon as the most attentive hearer, all which she did not with difficulty, but with great ease and edification. If any one turned aside, in speaking to her, so as that she could not see, she thought it a signal affront put upon her. In short, she was so great a proficient in this art, that in the night time, when in bed, if she could lay her hand on her bedfellow's lips to feel the motions of them, she could perfectly understand what was said, though it were ever so dark." Borelli gives us an account of a sea-faring man of Xantoigne, in France, who, by the violence of a distemper, having lost his hearing at five years of age, was supplied by nature with so admirable a sagacity in lieu of this defect, that he could apprehend what was spoken with the lowest voice, by the motion of the lips only, though no sound was made, and give an answer accordingly. Trial of this was made by Isaac de Riolet, a learned physician of that country, who discoursed with him at twenty-five feet distance, and in so low a voice that he could not hear himself speak. Borelli has given us the particulars of this dialogue in his *Historical Observations*. Job a Meek'ren has also recorded a like discourse between William Piso and a deaf man, who understood by the motion of the lips, as appeared from the answers, all the questions put to him, though the words were articulated in so low a tone that the lips moved the least imaginable. At last Piso having spoken Latin, the deaf man then answered that he addressed him in a language he did not understand, which certainly was as direct and satisfactory an answer as could be given. Nor did he answer single questions alone, but, like Mary Woodward, could understand sermons, as Peter a Castro informs us, one John Ireunde, a cabinet-maker, of Salsborn, in Silesia, could also do by the

motion of the lips, only understanding better those who whispered to him, than those who spoke aloud.

Tulpius likewise tells us of one Simon Didericus, a Hollander, who became deaf by a fall from a tower, but could repeat sermons he had seen or learned at church by the motion of the preacher's lips, which he apprehended much better or worse, according as the speaker's lips were smooth or hairy, lean or fat, for which reason he could talk with women with much greater facility than he could with men.

Casaubon remarked the same thing in England, in a man and woman, both deaf and dumb, who nevertheless, when at a certain distance, by a diligent observation of the motion of the mouth and face, could readily tell what was spoken to them, but the woman only, when the party speaking was closely shaved or beardless, which is probable enough, the muscles of the mouth having peculiar motions according to the variety of the formation of words.

29. ♦ Fools have sometimes such natural assistance that they can perform things scarcely attainable by the quickest parts or most solid understandings: of this, Dr. Willis gives us a very remarkable instance in a certain fool, who having been long accustomed to repeat with a loud voice the strokes of a clock, near which he lived, retained such strong impressions of it, that on coming afterwards to live where there was none, he could exactly distinguish the horary distances, and would personate so many strokes of the clock with a loud voice, as often as an hour passed successively, increasing the number of each hour according as the time required. From this he could not be diverted by any sort of business, people could set him about, being become in a manner, a natural living clock, so strongly had custom wrought upon him in this respect.

These impressions, as the learned Doctor imagines, were chiefly made on his animal spirits, which having been accustomed to be excited at such stated times, were brought at length by long imitation to distinguish more periods of their own accord; by the same means as most people naturally know the usual periods of dinner and supper, and of sleeping and waking in the morning,

about the time they have usually done without the help of a clock. But there was a mere natural fool, by name Richard Morse, whose strange sagacity in distinguishing times much exceeded this instance, and cannot be solved by any such customary motions of the animal spirits: for he would not only tell the changes of the moon, the times of eclipses, and at what time Easter and Witsundite fell, or any other moveable feast whatever, but at what time any of them had fallen or should fall at any distance of years past or to come. It is scarcely possible to resolve by what natural means this could be performed, as it did not depend on the force of custom, these feasts being moveable; whence there is a necessity of referring it to some other more remote, unknown impressions (unless he had been taught some easy rule for it) intimately and purely seated in the soul herself.

30. ♦ Account of a woman who could speak though deprived of her tongue, transmitted by Mr. Benjamin Boddington, of Ipswich, Turkey merchant, to Henry Baker, F. R. S. who communicated it to the Royal Society. It was signed by Mr. Nottcutt, a minister, and Mr. Hammond, an apothecary, who visited her at Ipswich on the 9th of April, 1742, and examined her monthly. Margaret Cutting, the young woman who we were informed could talk without a tongue, told us that she was born at Turnstal, a village within four miles of Wickham market, in Suffolk, and that she was more than twenty years of age. She lost her tongue by a cancer when four years old, and on examining her mouth, we found that she had not the smallest appearance of one, nor was there any uvula; we observed a fleshy excrescence on the under left jaw, extending itself almost to the place where the uvula should be, and about the breadth of a finger. Notwithstanding the want of so necessary an organ, as the tongue was generally supposed to be, to form a part of our speech, and assist in deglutition, to our great admiration she performed the office of deglutition, both in swallowing solids and liquids, as well as we could, and in the same manner. And as to speech, she discoursed as fluently and as well as other persons do, though we

observed a small sound like what is usually called speaking through the nose, but she said she had then a great cold, and she believed that occasioned it. She pronounced letters and syllables very articulately: the vowels she pronounced perfectly, and also those consonants, syllables, and words, that seemed to require the help of the tongue, as *d, l, t, n, r, at, al, ath, ash, cha, la, la, ja*; *The little dog did not eat bread; touch the tooth; try to light the candle; thrice thirty-three; let the large cat scratch the little dog; the church; doth; litty.* All these she pronounced perfectly; she read to us in a book very distinctly and plain, only we observed that sometimes she pronounced words ending in *ath*, as *et; end as em; ad as eib*; but it required a nice and strict attention to observe even this difference in sound. She sings very prettily, and pronounced her words in singing as in common: What is still very wonderful, notwithstanding the loss of this useful organ the tongue, which is generally allowed by Anatomists, and natural Philosophers, to be the chief if not the sole organ of taste, she distinguishes all tastes very nicely, and can tell the least perceivable difference in either smell or taste."

Mr. Boddington asked this woman if she did not miss her tongue; she answered no, not in the least, nor could she imagine what advantage he had in the use of his.

M. Drelincourt, a French physician, tells us in his Treatise on the Small Pox, of a child eight years of age who had lost its tongue by that distemper, and yet was able to speak to the astonishment of the University of Saumur. The university, that posterity might have no room to doubt the truth of this fact, drew up a particular account of it, under the title of *Aglossostomographia*, which may be seen in the third volume of the *Ephemerides Germanicæ*.

31. ♦ Tulpius, too, makes mention of a man who had the misfortune to have his tongue cut out by the Turks, and yet after three years could speak very distinctly. He says he went himself to Wesop, a town in Holland, to be satisfied of the truth of it, and found it to be as it was reported; nay he does not so much as mention any defect in his speech,

(29.) Willis de Animabus Britorum, Pars I. cap. 16; Universal Mag. Vol. XXXVI. p. 160.—(30.) Philos. Transactions Abridged, Vol. III. p. 126.

but assures as that he could pronounce those letters which depend upon the apex of the tongue, and even the consonants very articulately; and this case is still the more worthy of attention because the patient could not swallow even the least quantity of food, unless he thrust it into the œsophagus by means of his finger.

If we go back to earlier ages, the emperor Justin says*, he had seen venerable men whose tongues, having been cut out by the roots, they spoke miserably or complained of the punishments they had suffered. And he speaks of some others whose tongues Honorichius, King of the Vandals, had cut out by the roots, yet perfectly retained their speech.

32. ♦ To the preceding instances of people being endowed with the power of speech, though deprived of the tongue, we shall add the following, related of a woman, a native of Monsaraz, in the territory of Elvas, in Portugal, attested by the Rev. Dr. Willcocks, bishop of Rochester, then chaplain to the English factory at Lisbon, in the following letter, dated Lisbon, September 3, 1707: "The Conde d'Eiceyra, a nobleman of letters, and curious in natural knowledge, brought from the frontiers of this country a young woman without a tongue, who yet speaks very well. She is seventeen years old, but in stature exceeds not one of seven or eight. I was with her at the Conde's house, and made her pronounce every letter of the alphabet, which she can do distinctly, except Q, which she calls *Cu*, after the common pronunciation of all her country people. She hath not the least bit of a tongue, nor any thing like it; but the teeth on both sides of her under jaw turn very much inward, and almost meet. She finds the greatest want of a tongue in eating; for, as others, when they eat, move their meat with their tongue, she is forced to use her finger. She pretends to distinguish tastes very well; but, I believe, doth it imperfectly. Her voice, though very distinct, is a little hollow, and like that of old people who have lost their teeth. The Conde, who is a friend to the Muses, hath written the following epigram on the occasion:

Non, mirum, elinguis mulier quod verba loquatur, [lier.

Mirum est cum lingua quod laceat mu-

33. ♦ Charles Ferdinand, or Ferrand, a Benedictine, and native of Bruges, was much celebrated in the sixteenth century on account of his extraordinary talents; for though he had lost his sight in his infancy, and on that account could never learn to read, he became a man of learning, and, like Homer, was a poet, musician, philosopher, and orator. He taught humanity for a long time in the University of Paris, to which he was attracted by the liberality of the King, who gave him a considerable pension; but being disgusted with the world, and its riches, he quitted that employment, to enter into a monastery of Benedictines, near Bruges, where he was admired for his preaching. He was the author of Commentaries, Eulogies on the Order of Mount Carmel; Odes in Praise of Jesus Christ, and some other pieces, both in prose and in verse.

CHAP. V.

Of the Head and Skull, and some unusual Structures of them.

THE head of man is the seat of the mind, which insinuates itself into all places and times; reaches the heights, searches the depths, and pries into all the recluse cabinets of Nature, wherein she hath stored up the most choice and abstruse pieces of her workmanship; and these it contemplates and admires. No wonder then if Nature hath been solicitous to lodge so noble a guest, "in sanctiore hominis parte," as the philosophers called the head the most honourable part of man, appointing its residence where it may repose with the greatest safety and advantage, and be defended from casualties by a wall of bone of that thickness and hardness in some men as is wonderful.

1. Nicolaus Ricardius, an Italian, had an head of an unreasonable bigness, and his skull was of the solidity and hardness that he oftentimes broke nuts, or the stone of a peach, with one blow of his head.

2 Some time after the Greeks had overthrown Mardonius and the Persians,

(31.) Champier des Hommes Illustres de France. De Lavau Recueil de diverses Histoires, vol. II, part I. p. 160.—(32.) De Lavau Recueil de diverses Histoires, vol. I. part 2. 245. Universal Magazine.

(1.) Jani Nicii Pinacothec. prima, p. 43. —* In Cod. Tit. de off. Præf. Præf. af.

at the battle of Plateæ, when the bones were freed of the flesh, by lying in the field, and that the Plateæans had gathered them together, to bury them in one place amongst the bones there was then found a skull without any suture, but framed of one solid and entire bone.

3. Milo, who was otherwise so famous for his wonderful strength, is said also to have made this trial: he would tie a lute-string or bow-string round about his head, and then closing his lips would keep in his breath with all the might he could, and, as soon as the veins of his head were swollen with blood, the string would burst asunder.

4. The diligent Bartholinus tells of a religious person of forty years of age who had the hinder part of his skull so firm and compact (though Hippocrates affirms it to be the weakest thereabouts) that he was able to endure a coach wheel to pass over it, without any sensible damage to him.

5. Amongst the rarities of Pope Paul the Fourth, there is to be seen (saith Columbus) the head of a giant (for it is the biggest that I ever beheld) in which the lower jaw is so conjoined to the head, that it could not but be motionless when the person was living; for the first joint of the neck was so fastened to the hinder part of the head, that it is impossible it could ever move.

6. In Portugal, near the town called Villa Amæna, there lived a rich man, whose wife was brought to bed of a man child, which at his birth had a broad and hard knot upon his forehead: his parents, by the advice of the physicians, made little of it. The child being arrived to five years of age, it also was in that time much grown out, so that the physicians betook themselves to frequent purgations; but all in vain, for the knot (without any pain) grew out into a pyramidal horn, of the length of a span; broad at the root of it, and at the point of the thickness of a man's thumb. Being grown to man's estate, he would not suffer it to be cut off, though both physicians and surgeons affirmed it might be done without danger. He addicted himself to his studies, and made singular progress therein.

7. Hildanius reports, he saw a man who came into the world with a horn in the midst of his forehead: it was inverted like that of a ram, and turned upwards to the top of his head.

8. Twenty-eight years after the death of Cardinal Ximenes, the grave wherein his body lay was dug up, his bones taken out, and his skull, which was once the place of the greatest judgment that ever appeared in Spain, was found to be all of a piece, without any suture. This was perhaps the cause of the continual head-achs he was so very subject to all his life.

9. Albertus, the Marquis of Brandenburg, who was born the 24th of November, anno Dom. 1414, and had the surname of the German Achilles, had no junctures or sutures in his skull, as is yet to be seen at Heilbrönnä, where it is kept.

10. In Thebes amongst the Tartars, the people in times past bestowed on their parents no other sepulchre than their own bowels, and yet in part retain it, making fine cups of their deceased fathers skulls; that drinking out of them in the midst of their jollity they may not forget their progenitors.

11. The men of the province of Darien paint themselves when they go to the wars: and they stand in need of no helmet or headpiece, for their skulls have such a natural hardness, that they will break a sword that strikes on them.

12. Johannes Pfeil lived at Lipsia, and while he practised physic there, a citizen was his patient, who was so vehemently troubled with a daily intolerable pain in his head, that he could take no rest night or day. The physician prescribed, but to no purpose: for the sick man, overpowered with the pain and want of rest, gave up the ghost. Pfeil, his physician (with leave of his friends), dissected the head of the deceased, and in the brain found a stone, of the magnitude and figure of a mulberry (by eating of which fruit, the patient had said, he had contracted his disease). This stone was of an ash colour, and was shown unto many, as matter of singular admiration.

(2.) Herodot. l. 9. p. 544.—(3.) Zuin. Theat. vol. 2. l. 5. p. 385.—(4.) Barth. Hist. Anat. Cent. 5. Hist. 44. p. 97.—(5.) Columb. Anat. l. 15. p. 484.—(6.) Zucat. Lusit. Prax. Adm. l. 2. Obs. 93. p. 395.—(7.) Zucat. Lusit. Prax. Adm. l. 3. Obs. 93. p. 396. Hild. Cent. 2. Obs. 25. p. 104.—(8.) Administ. of Card. Ximen. c. 15. p. 145.—(9.) Korman. de Mir. Mort. l. 4. c. 78. p. 32.—(10.) Purch. Pilg. tom. 1. l. 4. c. 16. p. 489.—(11.) Purch. Pilg. tom. 1. l. 9. c. 1. § 1. p. 1010.—(12.) Melch. Adam. in Vit. Germ. Med. p. 41.

13. Pericles the Athenian was a well-shaped man in respect of his body; but his head was extraordinarily great, and of a very long figure, which is the reason that almost all the statues that remain of him have helmets upon the heads of them; the artists taking that course to hide the deformity of this illustrious person.

14. Philocles, a comic poet, was Æschylus's sister's son. This man had a head that was sharp, raised and pointed in the crown of it like a sugar-loaf.

15. Mahomet, the great impostor, and framer of the Alcoran, is said to have had a head of an extraordinary bigness.

CHAP. VI.

Of the Hair of the Head, how worn; and other Particularities about it.

APULEIUS thought the hair of the head to be so great and necessary an ornament that the most beautiful woman was nothing without it, though she came from heaven, be born of the sea, brought up in the waves, as another Venus. Though surrounded with the Graces, and attended with troops of little Cupids; though the girdle of Venus be about her, and she breathe cinnamon and the sweetest perfumes, yet if she be bald, she cannot be pleasing even to her own Vulcan. As a beast without horns, a tree without leaves, and a field without grass, such, saith Ovid, is one without hair; it is doubtless a considerable ornament and additional beauty: how some have worn it, and concerning other accidents about it, see the following examples.*

1. Cardanus relates of a Carmelite, that as oft as he combed his head, sparks of fire were seen to fly out of his hair; and that thereupon he was invited to feasts, that they who were present might see the trial and truth of it.

2. Scaliger mentions a noble Lady of

Caumont, whose hair while it is combed (it is his own expression) seems to vomit fire.

3. The very same thing often befel Petrus Jo. Faber, an excellent chymist, as he saith of himself: and he adds, that he saw a noble and beautiful maid, from whose hair (while combing it in his presence) the sparks flew into her lap, as stars falling from heaven; at which she was so much affrighted that she had fallen into a swoon, had they not dispelled her fears by jesting with her about it.

4. The illustrious Prince Christian, the fifth of that name, King of Denmark and Norway, when he combed his head, often saw and showed to them that were present, sparks of fire flying from his hair.

5. St. Augustine speaks of some men who at their pleasure, and without moving of their heads, would bring all the hair of their head forward to their forehead, and then put it all backward to the hinder part of their head.

6. Clodion the Second, King of France, was called *Le Chevelu*, or the Hairy. He made a law that none but kings, and their children, the princes of the blood, should wear long hair, in token of command. This custom, confirmed by the law of Clodion, hath been a long time observed in France, so as by this mark Clodamire the son of Clovis, being slain in battle by the Bourvignons, was known amongst the dead. And in token of dishonour the French shaved such as they degraded from the Royal dignity, as appears by numerous examples; amongst which that of Queen Clotilda is memorable, who chose rather to cut off the heads of her young sons, than to have their hair shaven; that is to say, she preferred an honest death before the dishonour of her children; for in cutting off their hair they were deprived of all hope to enjoy their degree, and were confined to a base estate unworthy of their greatness.

7. Lucius Martius being about to set upon the Carthaginians under the com-

(13.) Zuin. Theat. vol. 2. l. 2. p. 291.—(14.) Ibid.—(15.) Ibid.

* Cel. Antiq. Lect. l. 18. c. 10. p. 838.—(1.) Bart. Hist. Anat. Cen. 3. Hist. 33. p. 77.—(2.) Scalig. de Subtil. Exercit. c. 174. p. 567.—(3.) Barthol. Hist. Anat. Cen. 3. Hist. 37. p. 77.—(4.) Ibid. p. 78, 79.—(5.) Schot. Phys. Curios. l. 3. c. 84. p. 573. Cæl. Antiq. Lect. l. 20. c. 16. p. 942.—(6.) John de Serres Hist. of France, p. 7. Camer. Oper. Subcis. Cent. 1. c. 36. p. 166.

mand of Asdrubal their General, while he made a military oration to his soldiers his whole head seemed to be encompassed with a flame: this was beheld by the soldiers that stood about him to their great terror; but himself had no sense of it, nor any damage by it.

8. Herodian saith of the Emperor Commodus, that his hair was yellow and curled; that as oft as he walked in the sun, it seemed to sparkle with fire, insomuch that some supposed that he powdered it with dust of gold: others looked upon it as an argument of divinity, and that he brought the early marks of it on his hair into the world with him.

9. Osiris going from Egypt upon an expedition into Æthiopia, made a vow to nourish his hair until his return into Egypt again; whereupon it hath been a custom, and is continued unto these times, that whensoever the Egyptians travel into any other country, they nourish their hair till their return.

10. The Caribbians are black haired as the Chinese are: their hair is not curled and frizzled as that of the Moors, but strait and long as those of the Maldivese: and the women attribute the highest perfection of beauty to this black colour. It is reported also that the Indian women of Peru are so enamoured of black hair, that to make their own of that colour by artifice, when nature does it not, they are willing to endure incredible pains and torments.

11. In Spain many ladies, to make their hair seem to be of a golden yellow colour, perfume it with sulphur, steep it in aquafortis, and expose it to the sun in the hottest time of the day, nay in the very dog-days; and in Italy the same colour is much affected.

12. Ctesias says, there is a race of Indians inhabiting certain valleys, who live two hundred years, and have this difference from other men, that in their youthful time their hair is white; but as they grow into age it grows blacker by degrees.

13. The Japanese pluck off the hairs from their heads, children before, the common people half-way, the nobility almost all, leaving but a little growing

behind, which grows long, and is tied up in knots; to touch which is by them conceived as great an indignity as can be offered to a man.

14. As Tacitus says it is of the Germans, so Boethius writes it was a custom in France, that if any man accused his wife of adultery, and had lawfully convicted her thereof, he caused the hair of her head to be cut short, and her garments to be also cut round in the middle, and then the woman was to be led from street to street in this ignominious posture.

15. The use of long hair, both in Germany and France, and other places, by degrees hath grown out of reputation, and many are of opinion, that the chief occasion thereof was this: About the year 1460, Philip the Good, Duke of Burgundy, fell into a long and unknown kind of disease: and amongst variety of other remedies made use of for his recovery, his physicians advised him to cut off his hair, which in those days the nobility wore very long. When he had so done, finding that by reason of the novelty of the thing, he was laughed at by his friends and the nobility about him; he sent forth his edict, that all his courtiers, and the nobility in his dominions, should have their hair cut in such a manner as he himself had. Five hundred noble persons were shorn at Brussels in one and the same day: and that all others should do the like, Petrus Vasquembacchius, a noble person, was appointed to take the charge and care: by this means, both at Brussels, and in all the towns and cities of his dukedom, the nobility were deprived of their hair, and were thereupon derided by the common people.

CHAP. VII.

Of the Beard, and how worn by some persons and Nations.

THE following stories of the various forms and estimations with which men

(7.) Liv. l. 25. Val. Max. l. 1. c. 6. p. 14.—(8.) Herodian, l. 1.—(9.) Diodor. Sic. *Re. Antiq.* l. 1. c. 2. p. 10.—(10.) *Hist. of the Caribbee Islands*, l. 2. c. 9. p. 252.—(11.) *ibid.*—(12.) Plin. *Nat. Hist.* l. 7. c. 2. p. 156.—(13.) *Purch. Pilg. tom.* 1. l. 5. c. 15. p. 667.—(14.) *Camer. Oper. Subcis. Cent.* l. c. 36. p. 166.—(15.) *Ibid.* p. 166.

have worn and regarded the beard, serve only to show the capriciousness of mankind, and the little agreement there is among them in the ideas of beauty and propriety. We find some of them looking upon it as the greatest ornament and honour which could adorn the body, and preserving every hair with the most religious solemnity, whilst others have regarded it with an equal share of disgust, and have been as industrious to shave, pluck, and destroy every particle of hair from their chins: but all agree in considering it as disagreeable in those women on whom Nature has wantonly bestowed it; and she had none of the least who is next mentioned.

1. In a town called Penheranda, which is thirty miles from Madrid, the King of Spain's court, there was a country woman called Brizida de Penheranda: she was aged sixty years: she had a beard from her youth, which she suffered to grow, so that in her age it reached down to the pit of her stomach. My ancestors, who were persons worthy of credit, have seen this woman; and I myself have seen her picture.

2. Franciscus Alvarez Semedo, a Portuguese, a Father of the Society of Jesus, Procurator of Japan and China, upon his return thence to Rome, had a beard of that length that it reached down to his feet, so that for convenience sake he used to have it girt about him with a girdle. Whoever desires to see his effigies, may behold it prefixed to his learned book of the History of China.

3. When Urban the Eighth was Pope, a Swiss, coming in pilgrimage to Rome, obtained of the captain of the Pope's guard to be admitted to receive the Pope's benediction, and to kiss his foot. This man had a red beard of that length and breadth, that it covered his whole breast upon his knees, so that the Pope while he spoke to him (as he presented himself before him upon his knees, and inquired of his country, and the state of it) gave him the title of Father; for at the first sight he thought it not a beard, but such a garment as the Monks wear about their shoulders. P. Athanasius Kircherus, an eye witness, told me this I have now written.

4. A person famous throughout the whole world by his writings, being at Rome, and returning in the winter at evening to his house shut his windows and doors, by candle-light composed himself to study; when he saw a huge weasel at the door, seeking a way to get out. He snatched up a staff, and laid it so lustily upon the weasel creeping up the wall that the blood spirted upon his staff and hand: he opened the window, and threw out the dead weasel, and betook himself to his study, sustaining his chin and jaw with his right hand, as it is usual with students. The day following, as soon as he came into the sight of his colleagues, he was received with great laughter; for he had lost all the hair on the right-side of his face, which himself had not observed. He therefore soon left the company, and got the other side shaved, and a medicine to procure hair applied: but when the hair was grown, he was received with no less laughter than at first; for those hairs which were newly come were like the softest wool or down, and the other stiff as bristles; and it would require no small space of time to have them matched with any suitableness. Who would have thought the blood of a weasel to have been so potent a depilatory.

5. The Turks, in the reign of Orchanes, and a long time after, used not to cut or shave their beards, but did wear them long; so that if the king would disgrace any man, he would in his displeasure command his beard to be cut or shaven. The manner of cutting or shaving their beards which they now use, they learned of the Italians, of whom they have also borrowed many other fashions, not only differing, but quite contrary to their ancient manners and customs.

6. The Lombards, or Longobards as most think, had their name from the great length of their beards, because they only, of almost all the rest of the Germans did nourish their beards.

7. The emperor Otho the Great, after the manner of the ancient Germans, used to wear his beard down to the breast; and his custom was to swear by it, as often as he spake of any serious matter.

(1.) Zacut. *Lusin. Prax. Adm.* l. 3. Obs. 92. p. 394.—(2.) Barth, *Hist. Anat. Cent.* 1. Hist. 43. p. 61.—(3.) Gasp. Schott. *Phys. Curios.* l. 3. c. 23. p. 318.—(4.) *Ibid.* p. 517.—(5.) Knowles's *Turkish Hist.* p. 183.—(6.) Zuin. *Theat.* vol. 2. l. 2. p. 294.—(7.) *Ibid.*

8. Adrianus the emperor (saith Dion) was the first of all the Cæsars who let his beard grow; and this he did on purpose to cover some natural marks and scars that were upon his face.

9. The Romans anciently wore their beards long; and a bearded man, in a proverbial sense, amongst them was as much as to say, a man of ancient simplicity and virtue; for it was late before shaving came in use amongst them. Pliny saith, that P. Ticinius Menæ was the first who, out of Sicily, had brought a barber to Rome, which was the four hundred and fifty-fourth year from the building of the city.

10. The first among the Romans who usually shaved his beard off, was Scipio Africanus, the son of Paulus Æmilius, afterward Agustus; the slaves and servants might not do it, but were commanded not to cut their hair, or shave off their beards.

11. Scach Sefi, king of Persia, had commanded the execution of Urgulu Chan his high steward. When his head was brought him, he touched it with a little wand, and looking upon it, said, "It must be confessed that thou wast a stout man; it troubles me to see thee in this condition, but it was thine own fault; 'tis pity, were it only for that good beard of thine." This he said by reason his mustachoes were so long, that coming about his neck, they met again at his mouth, which is accounted a great ornament in Persia.

12. Anno 1652, the French consul at Alexandria, being charged with having done some unhandsome things in his employment, had his beard shaven off, as a mark of ignominy. His beard had such a natural graceful curl, and was of so fair a flaxen colour, that some Turks would have given him a considerable sum of money for it, and kept it for a rarity; but he chose rather to bring it along with him into France.

13. At the Gymnic games which Nero exhibited in the Septa, during the solemn preparation of the great sacrifice (Buthysia), he cut off the first beard he had, which he put within a golden box, adorned with most precious pearls,

and then consecrated it in the Capitol to Jupiter.

14. Of old time, amongst the Greeks, and indeed almost throughout the East, they used to nourish their beards, reputing it an insufferable injury and ignominy to have but one single hair plucked out of it. It was therefore ordained, as the punishment of whoredom and adultery, that whosoever should be convicted of that crime, he should have his beard publicly chopped off with a hatchet, and so be dismissed as an infamous person. Beside this, it was esteemed the most sacred pawn or pledge of any thing whatsoever. A man that had pawned his beard for the payment of a debt would not fail to pay it.

15. The Candians, or Cretans, looked upon it as a punishment to have the beard clipped off from them. And so of old amongst the Indians, if a man had committed some great crime the king of the country commanded that his beard should be shaven, or cut off; and this was esteemed the greatest mark of infamy and ignominy that could befall them.

16. ♦ M. de Berney, a gentleman of Poitou, in France, at the age of 60, had his beard come off, then the hair of his head, afterwards his eye-brows and eye-lashes, at last, all the hair on his body, without any alteration in his health. Three or four months after this event, his beard began to grow again, but not quite so thick as before; six months after he had a slight fever, during which his eye-brows and his eye-lashes returned; the former pretty thick, but the latter much less so. The hair of his head, and the other parts of his body, had not returned at all at the time when this account was written.

CHAP. VIII.

Of the Teeth; with their different Number and Situation in some.

NATURE hath provided mankind with teeth upon a two-fold account, the one is

(8) Zuin. Theat. vol. 2. l. 2. p. 294. Alex. Genial. Dier. l. 5. c. 18. p. 290.—(9.) Eras. in Adag. Plin. Nat. Hist. l. 7. c. 59.—(10.) Alex. ab Alex. Genial. Dier. l. 5. c. 18. p. 290.—(11.) Olearius's Travels, l. 6. p. 360.—(12.) Hist. of Caribbee Islands, l. 2. c. 9. p. 253.—(13.) Sueton. in Neron. c. 12. p. 238.—(14.) Camer. Oper. Subcis. Cent. 1. c. 36. p. 166.—(15.) Ibid. p. 167.—(16.) Universal Mag. vol. xxxiv. p. 357.

to reduce his meat and food into so soft and pliant a consistence as is most convenient for the stomach to receive it; and this by physicians is called the first digestion. A second and principal use of the teeth is, for the furtherance of speech, without which the pronunciation of some words cannot be expressed: but how it comes to pass that some have come into the world with them, and others have had none all the time they have lived in it, I leave it to others (if they please) to inquire.

1. Some children are born into the world with teeth, as M. Curius, who, thereupon was surnamed Dentatus. So also was Cn. Papyrius Carbo, both of them great men.

2. Pherecrates, from whom the Pherecratic verse was so called, was born toothless, and so continued to the end of his life.

3. The number of the teeth are 32, sometimes I have seen one over, saith Columbus, as in a certain noble person; sometimes one or two under; in some also about 28 found, which is the least number that is ordinary, though I observed that Cardinal Nicholas Ardinghellus had only six and twenty in his mouth, and yet he had never lost any.

4. Pyrrhus, King of Epirus, had no teeth in his upper jaw, that is, distinguished as others have one from the other, but one entire bone throughout his gum, marked a little at the top only with certain notches, where the teeth should be divided.

5. In the reign of Christian the Fourth, King of Denmark, there were brought by the King's fleet some of the inhabitants of Greenland to Hafnia, that their language might be the better understood by us. Amongst these barbarians there was one, who showed to as many as had the curiosity to see it, that he had but one continued tooth, which reached from the one end of the jaw to the other. For which I have the sufficient testimony of Dr. Thomas Finchius, a venerable person, in whose house the barbarian did often feed upon raw flesh, according to the custom of his own country.

6. Euryphæus, the Cyrenian, had in his

upper jaw one continued bone instead of teeth. So had Euryptolemus, king of the Cypriots. So, saith Melancthon, had a noble virgin in his time, in the court of Ernestus, duke of Lunenburg, and the duke said she was of great gravity and virtue.

7. Driptine, the daughter of King Mithridates, by Laodice his Queen, had a double row of teeth; and though this is very rare in mankind, yet saith Columbus of his boy Phœbus, that he had a triple row of teeth.

8. It is constantly reported of Lewis the Thirteenth, King of France, that he had a double row of teeth in one of his jaws, which was some hinderance to him, in the readiness of his speech.

9. There are teeth found to be bred in the palate of some men, saith Benedictus; Pliny gives the example of one such. And it happened that I saw the same in a Roman woman, saith Eustachius, which he caused to be cut out and burnt. He instances in another, a youth of eighteen years of age, who lived in a monastery of the Holy Trinity at Eugubium, in whom the same thing was to be seen.

10. Aristotle writes, that not only men in old age, but also women, sometimes at eighty years of age, have put forth their great teeth. My wife, saith Donatus, in the thirty-sixth year of her age, put forth the farthermost jaw-tooth. A learned man tells of himself, that in the fortieth year of his age he had a jaw-tooth came. Vessalius also writes, that in the twenty-sixth year of his age he had one of his grinders that discovered itself.

11. Mutianus saith, that he saw one Zancles, a Samothracian, who bred his teeth again, after he was arrived to the hundred and fortieth year of his age.

12. Prusias, the son of Prusias, King of Bythinia, had, instead of teeth, one continued and entire bone in his upper jaw, nor was it any way unhandsome to the sight, or inconvenient to him for use.

13. After the battle of Plateæ, wherein so many thousands of the Persians fell, when the bones were gathered together to be buried in one place, there was found amongst them a little skull; which,

(2.) Plin. Nat. Hist. l. 7. c. 16. p. 164.—(2.) Schenck. Obs. Med. l. 1. Obs. 3. p. 188.—(3.) Reald. Colum. Anat. l. 1. c. 10. p. 65.—(4.) Plut. in Vit. Pyrrh. p. 384.—(5.) Barth. Hist. Anat. Cent. 1. Hist. 35. p. 48.—(6.) Schenck. Obs. Med. l. 1. Obs. 6. p. 188.—(7.) Val. Max. l. 1. c. 8. p. 32. Columb. Anatom. l. c. 10. p. 67.—(8.) Barthol. Hist. Anat. Cent. 1. Hist. 35. p. 48.—(9.) Benedict. Anatom. l. 3. c. 22. Plin. Nat. Hist. l. 11. c. 37.—(10.) Aristot. l. 5. de Gener. Animal. cap. ult. Donat. Hist. Med. l. 6. c. 2. p. 299. Johnst Nat. Hist. cl. 10. c. 8. p. 351.—(11.) Plin. Nat. Hist. l. 11. c. 37.—(12.) Val. Max. l. 1. c. 8. p. 31. Plin. l. 7. c. 16. Solin. c. 4. p. 181.

though it had distinct teeth in the jaw, yet they all, as well grinders as others, consisted of one solid bone.

14. Zenobia, the Queen of the Palmyreans, as she was in divers other respects a beautiful person, so she had teeth of that bright and shining whiteness that in discourse, or when she laughed, she seemed to have her mouth rather full of pearls than teeth.

15. Nicholaus Sojerus, a Belgian, a person of great integrity and prudence, had a set of teeth of such an unusual property, that being struck upon with a sort of Indian wood, they were seen to sparkle fire, as if they were flints. This was delivered me as a certain truth, by his own brother Gulielmus Sojerus, a person well skilled in Greek learning.

16. The ancients had a great opinion of the teeth, as the principles of their being; they therefore buried them with care, when they fell out through time or accident: nor was respect done to them by the vulgar alone, but by the law-makers themselves, as may appear by that law in the twelve tables; wherein, though it is forbidden to burn gold with the body, yet there is added, that such as have their teeth fastened with gold may be buried or burnt with it.

17. The negroes of Mosambique are extremely pleased to have their teeth very sharp, so that some use files to make them so. Among the Maldivese, they are no less desirous to have them red, and to that end they are continually chewing of betel. Among the Japanese, and the Camanese, they are industrious to have them black, and they purposely make them so, because dogs teeth are white, whom they hate to imitate.

18. Phlegon Trallianus remembers, that in the reign of Tiberius the Emperor, in a part of Sicily there were dug up some dead bodies; and the teeth were found to exceed in length the foot of an ordinary man.

19. In the days of Lewis Duke of Savoy, the Lord Michael de Romagnano, being then aged above ninety years, cast his teeth; and had almost a complete new set that succeeded in the place of those

that were fallen out. And Anno 1372, when the Emperor Charles the Fourth resided above the Rhine, one night in his sleep he had one of his grinders that dropped out, and another immediately came in the room of it, which was the greater wonder to those that were about him; seeing the Emperor at that time was in the seventy-first year of his age.

20. In the time of King Edward the Third, there reigned a great pestilence over most parts of the world, and from that time all that have been born, have two cheek-teeth less than they had before.

21. Eurydamus, a Cyrenian, was victor in the Olympic game at whirl-bats: this man had his teeth struck out by a blow that was given him by his enemy, all which he immediately swallowed, lest his adversary, being sensible of what had befallen him, should thereupon take fresh courage.

CHAP. IX.

Of the Tongue, Voice, and Manner of Speech in several Persons.

SOME are of opinion, that Nature hath shut up the tongue with a double port-culis of lips and teeth, on purpose that man, by their manner of disposition, might have a constant and silent kind of admonition that he should not be over hasty to speak. It being easy to pull great mischiefs upon ourselves, by an unwary indulgence to this little member.

1. Donatus tells, that he knew one John Fugacinas, a merchant of Mantua, who had so long and flexible a tongue, that as oft as he pleased, and with great facility, he would lick his nostrils with it as an ox doth.

2. Amatus Lusitanus relates of one James, that he had long hairs growing upon his tongue, which he sometimes pulled up by the roots with his own hands, to whom he also showed them; and adds, that although they were thus pulled out they would nevertheless grow again.

3. Schenknius gives the histories of several persons out of whose tongues were

(13.) Herodot. l. 9. p. 614.—(14.) Zuings. Theatr. vol. 2. l. 2. p. 294. col.—(15.) Barthol. de Luce Homin. l. 1. c. 13. p. 101.—(16.) Barthol. ibid. p. 103, 104.—(17.) History of the Caribbee Islands, l. 2. c. 9. p. 253, 254. Herbert's Trav. l. 3. p. 318.—(18.) Korman. de Mirac. Mortuor. part 3. c. 42. p. 22.—(19.) Korman. de Mirac. Vivor. p. 92.—(20.) Fuller's Holy State, lib. 3. cap. 2. pag. 146.—(21.) Elian. Var. Hist. l. 11. c. 19. p. 275.

(1.) Hist. Med. Mirab. l. 6. c. 3. p. 304.—(2.) Donat. Hist. Med. Mir. l. 6. c. 2. p. 302.

taken stones; from some one only, from others more, some of the bigness of a pea, others of a bean, and some that hindered the liberty of speech, which, upon their removal, was again restored.

4. The wife of Nausimenes, the Athenian, having found her son and daughter in the act of incest, struck with the horror of a thing so unexpected, she immediately became mute, and utterly bereaved of the use of her speech.

5. Maximilian, the son of the Emperor Ferdinand the Third, was altogether mute and dumb to the ninth year of his age, but by the benefit of Nature, he afterwards arrived not only to speech, but also to eloquence. The cause is supposed to be too great humidity, which in process of time was wasted and consumed.

6. Ægles, a Samian wrestler, was dumb from his nativity: but when the honour and reward of his victory was taken from him, enkindled with rage, he broke silence, and spoke ever after.

7. Atys, the son of King Cræsus, beholding a Persian soldier rushing upon his father to kill him, being before altogether dumb, struck with fear and anger, he cried out, "Soldier, do not kill Cræsus;" by this means the strings of his tongue being loosened, he ever after had a free use of it.

8. Carneades the Cyrenian, an excellent philosopher and logician, had from his youth so full and strong a voice, that his master was constrained to call to him, that he would not roar in that manner. "Prescribe me then," said he, "the measure of my voice," "Your auditors," saith his master.

9. Michael Balbus, the Emperor, was so exceeding slow in naming of letters, and composing of syllables, that another might with more ease read over a whole book, than he was able to pronounce all the letters of his own name.

10. Pescennius Niger, so called, because though very white in all the rest of his body, yet his neck only was extremely black: he is said to have had so strong and loud a voice, that when he spake in the camp he might be heard at the distance of a mile, unless the wind was against him.

11. When Darius fled from the Scythi-

ans, he came to the bridge upon the Is-ther, which he found broke down: he had left Histæus the Milesian there with one ship, to receive him at his coming: Histæus had withdrawn himself as far as to be out of the Scythian darts: but being dark, and at the dead of the night, they could not discern any of his ships, so that Darius thought himself betrayed; yet caused an Egyptian, who had the strongest voice of all mortals, to stand upon the shore, and call to him as loud as he could. He invoked the name of Histæus with that notable sufficiency, that he was heard by him in his ship at the first call, so that he came and delivered Darius of his fears.

12. Johannes, the Dumb, had his surname given him upon the occasion of his misfortunes; for in his voyage to Italy, he he fell into the hands of the Turkish pirates, who, upon his refusal to turn Turk, endeavoured to pull out his tongue by the roots, at a wound they had made for that purpose under his chin; but that cruelty not succeeding according as they desired, they cut off all the rolling part of the tongue, and by that means deprived the young man of his speech. In this state he had remained three years, when he was much frightened one night with lightning, which so affected his mind, that it dissolved that tenacious bond which had hitherto tied up his speech. When he found it restored he scarcely believed it himself; and this unexpected speech of his so wrought upon the whole family, that a young woman in the house did miscarry upon the fright of it. The fame of this accident dispersing itself abroad, I myself went to Wesopus, a little town in Holland, on purpose to see him, and found all things agreeable to the report that went of him. The man who three years before had lost the half part of his tongue, I heard not only speak distinctly, but also accurately, pronouncing any letters, though consonants, which the learned say is not to be done but with the forepart of the tongue, which he wanted. He told me ingenuously, that in the time of the lightning he perceived a great motion in the muscles of the tongue, but his swallow (to which the tongue is not less serviceable than to speech) did as he acknowledged remain impeded; so that he then complained, no

(3.) Schenk. Obs. Med. 1. Obs. 1. p. 182.—(4.)—Val. Max. 1. 1. c. 8. p. 30.—(5.) Schenk. Obs. Med. 1. 1. Obs. 4. p. 180.—(6.) Val. Max. 1. 1. c. 8. p. 30.—(7.) Schenk. Obs. 2. p. 183. Solim. c. 7. p. 195. Val. Max. 1. 5. c. 4. p. 145.—(8.) Zuïng. Theatr. vol. 2. l. 5. p. 389. Laertii Vit. Phil. p. 112.—(9.) Zuïng. ibid. p. 383.—(10.) Cæl. Rhodig. Antiq. Lect. 1. 19. c. 12. p. 901.—(11.) Herodot. l. 4. Zuïng. vol. 2. l. 5. p. 385.

food would pass into his throat, but such as he thrust down it by the help of his finger.

13. Gomara tells that there were some in Mexico that understood each other by whistling; "and Captain Smyth told me," saith Purchas, "that in Virginia there are some natives thereof, who will, by hallooing and whoops, understand each other, and entertain conference on different sides of a wide river."

14. Caius Gracchus, the orator, a man by nature blunt, rude in behaviour, and withal over-earnest and violent in his manner of pleading, had a little flute or pipe made on purpose, such as musicians are wont to rule and guide the voice gently with, according to every note as they would themselves, teaching their scholars thereby to have a tunable voice. Now when at any time Gracchus pleaded at the bar he had one of his servants standing behind him with such a pipe; who observing when his master was a little out of tune, would sound a more mild and pleasant note unto him, whereby he reclaimed and called him back from that loud exclaiming and vociferation which he used, and gently took down that rough and swelling accent of his voice.

15. ♦ Some people possess the art of speaking inwardly, having the power of forming speech, by drawing the air into their lungs, and of modifying the voice in such a manner as to make it seem to proceed from any distance, or in any direction. This art of vocal deception is called *Ventriloquism*.

The following anecdotes on this subject are related by the Abbé de la Chapelle, of the French Academy. This gentleman having heard many surprising circumstances related concerning one M. St. Gille, a grocer at St. Germain-en-Laye, near Paris, whose astonishing powers as a ventriloquist had given occasion to many singular and diverting scenes, formed the resolution to see him. Struck by the many marvellous anecdotes related concerning him, the Abbé judged it necessary to ascertain the truth by the testimony of his own senses, and then to inquire into the

cause and manner in which the phenomena were produced.

The Abbé having waited upon M. St. Gille, and informed him of his design, he was very cordially received. He was conducted into a parlour on the ground floor, and M. St. Gille and himself sat on the opposite sides of a small fire, with only a table between them, the author keeping his eyes fixed on M. St. Gille all the time. Half an hour had passed, during which that gentleman diverted the Abbé with many comic scenes to which he had given occasion by his talent, when all of a sudden the Abbé heard himself called by his name and title, in a voice that seemed to come from the roof of a house at a distance. He was almost petrified with astonishment; but recollecting himself, and asking M. St. Gille whether he had not given him a specimen of his art, he was answered only by a smile. But while the Abbé was pointing to the house from which the voice had appeared to him to proceed, his surprise was increased on hearing himself answered, "it was not from that quarter," apparently in the same kind of voice as before, but which now seemed to issue from the earth, at one of the corners of the room. In short this fictitious voice played, as it were, every where about him, and seemed to proceed from any quarter or distance from which the ventriloquist chose to transmit it to him. The illusion was so very strong, that prepared as the Abbé was for this kind of conversation, his senses were incapable of deceiving him: though conscious that the voice proceeded from the mouth of M. St. Gille, that gentleman appeared absolutely mute, while exercising his talent, nor could the author perceive any change in his countenance. He observed, however, at this first visit, that M. St. Gille contrived, but without any affectation, to present only the profile of his face to him while he was speaking as a ventriloquist.

The next experiment of this ventriloquist was no less curious. M. St. Gille being on his way home from a place to which he had been on business, sought shelter from an approaching thunder storm in a neighbouring convent. Finding the whole community in mourning, he inquired the cause, and was told that one of

(12.) Nich. Tulpii Obs. Med. l. 1. c. 41. p. 77.—(13.) Purchas. Pilg. tom. 1, l. 8. c. 13, p. 1002.
(14.) Plut. Moral. p. 122.

their body had lately died, who was the ornament and delight of the society. To pass away the time he walked into the church, attended by some of the monks, who showed him the tomb of their deceased brother, and spoke feelingly of the scanty honours bestowed on his memory. Suddenly a voice is heard, apparently proceeding from the roof of the choir, lamenting the situation of the deceased in purgatory, and reproaching the brotherhood with their lukewarmness, and want of zeal on his account. The friars, as soon as their astonishment gave them power to speak, consulted together, and agreed to acquaint the rest of the community with this singular event, so interesting to the whole society.

M. St. Gille, who wished to carry on the joke still farther, dissuaded them from taking this step, telling them that they would be treated by their absent brethren as a set of fools or visionaries. He, however, advised them to call the whole community immediately into the church, where the ghost of their departed brother might probably repeat his complaints. Accordingly all the friars, novices, lay-brothers, and even the domestics of the convent, were summoned and collected together. In a short time the voice from the roof renewed its lamentation and reproaches, and the whole convent fell on their faces, and vowed a solemn reparation. As a preliminary step, they chanted a *de profundis* in full choir, during the intervals of which the ghost occasionally expressed the comfort he received from their pious exercises and ejaculations in his behalf. When all was over the prior entered into a serious conversation with M. St. Gille, and on the strength of what had just passed, inveighed against the absurd incredulity of modern sceptics, and pretended philosophers, in regard to ghosts or apparitions. M. St. Gille thought it now time to undeceive the good fathers. This however he found it very difficult to effect, till he had prevailed on them to return with him into the church, and there be witnesses of the manner in which he had conducted this ludicrous deception.

In consequence of three memoirs presented by the author to the Royal Academy of Sciences at Paris, in which he communicated to them the observations he had collected on the subject of ventrilo-

quism in general, and those he had made on M. St. Gille in particular, that learned body deputed two of its members, M. de Fouchy and M. le Roi, to accompany him to St. Germain-en-Laye, in order to verify the facts, and make observations on the nature and causes of this extraordinary faculty. In the course of this inquiry a very singular plan was laid and executed, to put M. St. Gille's powers of deception to the trial, by engaging him to exert them in the presence of a large party, consisting of the commissioners of the Academy, and some persons of the first quality, who were to dine in the open forest near St. Germain-en-Laye, on a particular day. All the members of this party were in the secret except a certain countess, who was pitched upon as a proper victim to M. St. Gille's delusive powers, as she knew nothing either of Mr. St. Gille, or of ventriloquism; and we imagine, perhaps, for another reason, which the Abbé, through politeness, suppresses. She had only been told in general that this party had been formed in consequence of a report that an aerial spirit had lately established itself in the Forest of St. Germain-en-Laye, and that a grand deputation from the Academy of Sciences were to pass the day there, to inquire into the reality of the fact.

M. St. Gille, it may be readily conceived, was one of this select party. Previously to his joining the company in the forest, he completely deceived even one of the commissioners of the Academy who was then walking from them, and whom he accidentally met. Just as he was abreast of him, prepared and guarded as he was against a deception of this kind, he verily believed that he heard his associate, M. Fouchy, who was then with the company at above a hundred yards distance, calling after him to return as expeditiously as possible. His valet, too, after repeating to his master the purport of M. Fouchy's supposed exclamation, turned about towards the company, and with the greatest simplicity imaginable, bawled out as loud as he could in answer to him, "Yes, Sir."

After this successful beginning the company sat down to dinner, and the aerial spirit, who had been previously furnished with proper anecdotes respecting company, soon began to address the Countess, in a voice that seemed to be in
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the air over their heads; sometimes it spoke to her from the tops of the trees around them, or from the surface of the ground at a pretty large distance; and, at other times seemed to speak from a considerable distance under her feet. During dinner the spirit appeared to be absolutely inexhaustible in the gallantries he addressed to her, though he sometimes said civil things to another lady. This kind of conversation lasted about two hours, and the Countess was firmly persuaded, as the rest of the company affected to be, that this was the voice of an ærial spirit. Nor would she, as the author affirms, have been undeceived, had not the rest of the company, by their unguarded behaviour, at length excited in her some suspicions. The little plot against her was then owned, and she acknowledged herself to be mortified only in being waked from a delicious delusion.

Several other instances of M. St. Giles's talent are related. The author, in his course of inquiries on this subject, was informed, that the Baron de Mengen, a German nobleman, possessed the same art in a very high degree. The Baron constructed a little puppet, or doll, the lower jaw of which he moved by a particular contrivance: with this doll he used to hold a spirited kind of dialogue, in the course of which the little virago became so impertinent, that he was at last obliged to thrust her into his pocket, where she seemed, to those present, to grumble and complain of her hard treatment.

The Baron being at the Court of Baruth, along with the prince of Deux-Ponts, and other noblemen, amused himself with this scene. An Irish officer, then present, was so firmly persuaded that the Baron's doll was a living animal previously taught by him, to repeat these responses, that he watched an opportunity at the close of the dialogue, and suddenly made an attempt to snatch it from his pocket. The little doll, as if in danger of being suffocated during the struggle occasioned by this attempt, called out for help, and screamed incessantly from the pocket, till the officer desisted. She then became silent, and the Baron was obliged to take her out to convince him by handling, that she was a mere piece of wood.

(16.) *Universal Mag.* vol. lli. p. 70.

17. ♦ It is now about seven years ago, says Rommelius, that a lady of distinction, aged fifty-two, had a slight apoplectic fit, which terminated in a palsy of the right side, and particularly of the arms. She lost at the same time the use of her speech, so that except one or two words, she could never after that time pronounce any thing, not even a syllable, except the Lord's Prayer, the Apostles Creed, some words of the Bible, and other prayers, which she repeated without hesitation, though with some precipitancy; but what is surprising, she could repeat them only in the order she had been accustomed to for several years together; so that if this order was inverted, she could not say one word, or not till a good while after, and with great difficulty. I was desirous of being a witness to the fact, and was surprised to hear her repeat some prayers; but desiring her to begin again some of those she had just said, she found it quite impracticable, though she strove all she could to do it, till her waiting woman, who had been long well acquainted with the order of her prayers, had repeated those that immediately went before, and then she repeated the prayer I proposed to her, though with very much pain and labour; I wished her also to repeat some words which I pronounced, and in the same order, but all her endeavours were to no purpose. Again I tried what she could do by proposing to her some very short forms, composed of some of the words in her prayers. This too was to no purpose. However her memory was very good, she comprehended all that she saw and heard, and answered by signs to the questions put to her, even in regard to things long past. The fingers of her right hand were drawn back, and her whole right arm was destitute of heat and motion, but not of feeling; in other respects, she enjoyed good health, had a good appetite, slept well, and was very regular. Notwithstanding her age, she owned, that excepting her ailment from the palsy, she enjoyed a better state of health than before; she had taken several remedies which, at different times had been prescribed for her by some very able physicians, but as they gave her no relief, she discontinued the use of them.

(17.) *Univers. Mag.* vol. xxxiii. p. 7.

CHAP. X.

Of the Eye; its Shape, and the wonderful Liveliness and Vigour of it in some Persons.

THE brightness, vivacity, and sensibility of the eye renders it as much the chief ornament and beauty of the countenance, as its internal structure renders it productive of the most delightful sensations and indispensable use. Although the sphere of its activity is so small, yet its power is so great that all the passions of the soul are expressed by it in such a manner, as irresistibly to produce in its beholders the most pliant obedience. Of its invincible power and extraordinary effects take the following instances:

1. Donatus affirms, that he saw the young son of a certain baker, the sight or black of whose eye was so extended and large, that none, or at most a very small part of the white could be discerned.

2. Cæsar Borgia, Duke of Valentia, had eyes so fiery and sparkling, that his very friends and familiar acquaintance were not able to look upon them: though, when he was disporting himself among the ladies, with an admirable change he could convert his fierce looks into those of softness.

3. It is recorded by Francis Mendoza of the Duke of Braganza's one-eyed servant, that with his eye he could make any falcon or sparrow-hawk in their flight fall down to the ground, as if they were dead; of which we can give no more reason than why the loadstone draws iron.

4. Octavianus Cæsar had clear and bright eyes, in which he would have it to be thought that there was a divine vigour, and he was well pleased if any that looked earnestly upon him cast down their eyes as at the splendor of the sun. Sextus Aurelius writes of him that he was beautiful in every part of his body, but especially in his eyes, the sight of which did shine after the manner of the brighter stars; so that one said, "Oculorum tuorum fulmen ferre non possum."

5. In the eyes of Tamerlane there was such majesty that a man could hardly behold them without closing his own, and many in talking with him, and often beholding of him, became mute; which occasioned him oftentimes with a comely modesty to abstain from looking too earnestly upon such as spake to him or discoursed with him.

6. Martin Luther had such a lion-like vivacity of the eye, that all men were not able to look directly upon them. It is said that there was one sent, who, under the pretence of private conference with him, should pistol him; that he was courteously received by him, but so confounded with the vigour of his eyes, that he left him unhurt.

7. Anastasius the Emperor was surnamed Dicorous, because he had the apples of his eyes of two different colours, for that of his right eye was somewhat black, and that of his left was grey.

8. Olo, the son of Syward King of Norway, by the sister of Harold King of the Danes, had so truculent an aspect, that what others did with weapons, he did with his eye upon his enemies, affrighting the most valiant amongst them with the brandishes of his eye.

9. Apollonides tells, that in Scythia there are a sort of women which are called Bythiæ, that these have two sights in each eye, and that they kill as many as they look upon, when they are thoroughly angry.

10. Theodorus Beza had eyes of such a brightness, that in the night-time when it was dark, they sent out such a light, as formed an outward circle of it about them.

11. Mamertinus, in his panegyric orations, saith thus of Julian the Emperor while he warred upon the Barbarians: "Old men have seen the emperor (not without astonishment) pass a long life under the weight of arms; they have beheld large and frequent sweats trickle from his gallant neck; and in the midst of that horror and dust, which had loaded both his hair and beard, they saw his eyes shining with a star-like light."

12. The soldiers of Aquileia, by a

(1.) Hist. Med. Mirac. l. 6. c. 2. p. 303.—(2.) Jovii Elog. l. 4. p. 4. 201.—(3.) De Florib. Philos. 4. Problem. 11.—(4.) Sueton. in Augusto, p. 103. Zuing. vol. 1. l. 3. p. 231. Camer. Oper. Subcis. Cent. 1. c. 81. p. 309.—(5.) Knowles's Turk. Hist. p. 235.—(6.) Zuing. Theatr. vol. 2. l. 2. p. 295.—(7.) Zonaras in Annal. tom. 3. p. 126.—(8.) Zuing. Theatr. vol. 2. l. 5. p. 380. Saxo-Grammatic. l. 7.—(9.) Donat. Hist. Med. Mirac. l. 6. c. 2. p. 302. Solinus, c. 6. p. 191.—(10.) Barthol. de Luce Homin. l. 1. c. 14. p. 107.—(11.) Ibid. p. 111.

private sally set upon Attila: being at that time attended with a small company, they knew not then that Attila was there; but they afterwards confessed, that nothing was so great a terror to them as those fiery sparkles that seemed to break from his eyes, when he looked upon them in the fury of the fight.

13. It may seem incredible, that there should be found a nation that are born with one eye alone: and yet St. Augustine seems not to doubt of it, but saith, that he himself did behold such persons. "I was now," saith he, "Bishop of Hippo, when accompanied with certain of the servants of Christ I went as far as Æthiopia, that I might preach the holy gospel of Christ to that people; and in the lower parts of Æthiopia we saw men that had but one eye, and that placed in the midst of their foreheads."

14. Maximus the sophist, a great magician, and of whom Julian the Emperor learned magic at Ephesus. Of this man it is reported, that his eyes were voluble, and the vigour and agility of his ready wit did seem to beam from his eyes: whether he was seen or heard, both ways he strangely affected such as had conversation with him; so that the sparkling motion of his eyes, and the eloquence of his speech, rendered him irresistible: and even eloquent persons, and such as were improved by long practice and experience, dared not to oppose him, when he had conference with them.

15. Edward the First, King of England, is described by Polydore Virgil to be a prince of a beautiful countenance; his eyes were inclining to black, which, when he was inflamed with anger, would appear of a reddish colour, and sparks of fire seemed to fly out of them.

CHAP. XI.

Of the Face and Visage; the Beauty thereof, both in men and Women.

THE power of beauty is universally acknowledged; it hath been the object

of love and admiration in all times and among all nations. Amongst some it has been the indispensable introduction to posts of the highest trust and authority; and among barbarous nations presages of good or ill fortune were drawn from the beauty or deformity of persons they accidentally met on their journey to any enterprize: nor can the most informed people avoid paying respect and attention to whatever comes from persons of graceful deportment and beautiful form. These may be termed Nature's letters of recommendation; and those who reject them are rebels to her. Thus beauty hath found its favourers amongst all sorts of persons; and it hath been respected even in the very theatre of blood and death: For,

1. Parthenopæus, one of the seven princes of the Argives, was so exceeding beautiful, that when he was in battle, if his helmet was up, no man would offer to hurt him, or strike at him.

2. Tenedates the eunuch was the most beautiful of all the youths in Asia: when Artaxerxes King of Persia heard that he was dead, he commanded by his edict that all Asia should mourn for him: and he himself was with difficulty comforted for his death.

3. Antinotis of Claudiopolis, in Bythinia, was a young man exceedingly dear to Adrian the Emperor, for his beauty; so that when he was dead, the emperor in honour of him built a temple at Mantinea, and another at Jerusalem: he also built a city near the river Nilus, and called it by his name: he caused his coin too to be stamped with his effigies.

4. Alcibiades the Athenian was a person of incomparable beauty; and what is remarkable, the loveliness of his form continued constant to him, both in his youth, manhood, and age. It seldom falls out that the autumn of a man should remain flourishing as his spring.

5. Xerxes' army, which he led to Thermopylæ against the Grecians, is computed by Herodotus to amount to the number of five hundred twenty-eight myriads, three thousand and twenty-eight

(12.) Camer. Oper. Subeis. cent. 1. cap. 57. p. 252.—(13.) Kornman. de Mirac. Vivor. p. 70. Aug. Serm. ad Fratres in Erem. 37.—(14.) Zuïng. Theatr. vol. 51. l. 4. c. 4 p. 3877.—(15.) Polyd. Virg. l. 17. Zuïng. Theatr. vol. 1. 3. p. 260.

(1.) Raleigh, Hist. World, l. 2. c. 13. § 7. p. 371.—(2.) Ælian. Var. Hist. l. 12. c. 1. p. 300.—(3.) Cælius Lect. Antiq. l. 11. c. 5. p. 484. Textor. Officin. l. 2. c. 49. p. 139.—(4.) Plutar. in Alcib. p. 139. Textor Officin. l. 2. c. 49. p. 139.



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Edward the 4th receiving the Widows Contribution.

fighting men; amongst all which almost incredible number of mortals there was none found who could compare with Xerxes himself for extraordinary beauty in person, or elevated stature of body; nor any who, in respect of majestic port and mien, seemed more worthy of that command than he.

6. Demetrius Poliorcetes, son of Antigonus, King of Asia, was tall of stature, and of that excellent and wonderful beauty in his face, that no painter or statuary was able to express the singular graces of it: there was beauty and gravity, terror and amiableness, so intermingled with an almost invincible, heroic, and kingly majesty, that he was the admiration of all strangers; and was followed wheresoever he went on purpose to behold.

7. Maximinus the Younger was a most beautiful prince. In the letter of Maximinus the father to the Senate concerning him, it is thus written: "I have suffered my son Maximinus to be saluted Emperor, as in respect of the natural affection I bear him: so also that the people of Rome, and the honourable Senate may swear they never had a more beautiful emperor." His face had such beauty in it, that when it was black and discoloured with death, yet even then there was a loveliness upon it. To conclude, when the head of the father being fastened to a spear, was carried about, and there was a mighty rejoicing at the sight, there was almost an equal sorrow at beholding that of the son when it was borne about in like manner.

8. Conradus, son to the emperor Frederick the Second, King of Sicily and Naples, was so beautiful that he was commonly called Absalom, but of a slothful disposition, and very degenerate from the virtue of his father.

9. Frederick, Duke of Austria, in respect of the elegance of his form, had the surname of The Beautiful: he was made prisoner in battle by Lewis of Bavaria, and detained for some time in safe custody: being afterwards set at liberty, he returned to Vienna, with his beard horridly overgrown, and with a squalid aspect, who in time past excelled all the princes

of his age in the beauty of his face and lineaments of his body.

10. Maximilianus, the first emperor of that name, was of a just stature, a person in whom shined the imperial majesty. There was no stranger but who knew him to be the emperor amongst thirty great princes, though he had never seen him before: there was something in his countenance so great and august that served to distinguish him from others.

11. Spurlina, a young man of Hetruria, was of exquisite beauty: by this means he allured the eyes of very many illustrious ladies, though without design of his own. At length, finding he was suspected by their parents and husbands, he destroyed all the beauties of his face by the wounds he made in it; choosing rather that his deformity should be the evidence of his innocence, than that any comeliness of his should incite others to unchastity.

12. Abdalmuralis, an Arabian, the grandfather of Mahomet, so excelled in the beauty and lineaments of his face and body, that all sorts of women who beheld him fell in love with him.

13. King Richard the Second was the goodliest personage of all the kings of England that had been since the Conquest: tall of stature, of strait and strong limbs, fair and amiable of countenance, and such a one as might well be the son of a most beautiful mother.

14. Owen Tudor, an Esquire of Wales, after the death of Henry the Fifth, married Catharine his widow. The meanness of his estate was recompensed with the delicacy of his personage; so absolute in all the lineaments of his body, that the contemplation of it might well make the queen forget all other circumstances.

15. King Edward the Fourth (saith Comines) was the goodliest personage that ever mine eyes beheld, exceeding tall of stature, fair of complexion, and of most princely presence. When in the fourteen year of his reign, a contribution was raised among his subjects towards his wars in France, amongst others a rich widow was called before him, whom he merrily asked, what she would willingly

(5.) Herodot. l. 7. p. 446. Textor. Officin. l. 2. c. 49. p. 147.—(9.) Diod. Sicul. Bibliothec. l. 20. p. 694. Plut. in Demetr. p. 889. Ælian. Var. Hist. l. 12. c. 14. p. 308.—(7.) Hapitolin. in Maxim. Jun. p. 6. Textor. Officin. l. 2. c. 49. p. 145.—(8.) Zuinger. Theatr. vol. 2. l. 2. p. 235.—(9.) Ibid. Cuspinian.—(10.) Ibid.—(11.) Val. Max. l. 4. c. 5. p. 113. Textor. Officin. l. 2. c. 49. p. 146.—(12.) Steph. in Voce, p. 10.—(13.) Baker's Chron. p. 222.—(14.) Ibid. p. 255.

give him towards his great charges. "By my troth," quoth she, "for thy lovely countenance thou shalt even have twenty pounds." The king looking for scarce half that sum, thanked her, and lovingly kissed her; which so wrought with the old widow, that she presently swore he should have twenty pounds more, and paid it willingly.

16. Tigranes was left by Xerxes with sixty thousand men for the defence of Ionia, and was the most commendable person for beauty and stature of all that multitude of Persians.

17. Ephesion was preferred by Alexander above all the rest of his commanders. He was of that noble presence, that when the king and he first entered the tent of the captive princesses of Persia, he was by them adored, instead of Alexander himself.

18. Anatus, the wife of Bagazus, and sister to Xerxes by the same father, was the most beautiful, and also the most intemperate, of all the women of Asia.

19. Zenobia, Queen of the Palmyreans, was of singular beauty, her eyes black, and sparkling with an extraordinary vigour, her voice clear, and she had teeth of that whiteness, that many suspected she had placed something else in their stead.

20. Cleopatra was the most beautiful of all the women in Egypt, and that beauty set off with such an eloquence and peculiar grace in speaking, that the great heart of Julius Cæsar was subjected by her after he had subdued Pompey. And after both were dead, when Augustus and Antony had shared the Roman empire between them, she had charms enough left to engage the latter so firmly in her service, that his love was the only cause that he lost the empire, his honour, and his life.

21. Aspasia, the daughter of Hermotimus the Phocensian, surpassed all the virgins of her age in the elegance of her form. *Ælian* describes her thus: her hair was yellow, and had a natural curl; her eyes large and full; her ears small, and her nose a gentle rise in the middle; her skin was smooth, and her countenance of a rose colour; for which cause the Phocenses, while she was yet a girl,

gave her the name of *Milto*. Her lips were red, and her teeth white as snow; her feet were small, and her voice had in it something so smooth and sweet, that while she spake, it was like the music of the Syrens. She used no feminine arts to render her beauties more advantageous, as being born and brought up by poor parents. She was as chaste as lovely: so that, allured by both, *Cyrus the Younger*, king of Persia, made her his wife; and after his death she was married to *Artaxerxes*.

22. *Timosa*, the concubine of *Oxgartes*, is said to have excelled all other women in respect of her incomparable beauty, and, for that reason was sent by the king of Egypt as a present to *Statira*, wife to the great king of Persia.

23. In the feast of *Ceres Eleusina*, near the river *Alpheus*, there was a contest about beauty, in which it is said the women of *Tenedos* used to excel, and to bear away the prize in this kind from all the rest of the women of Asia; some admire most the *Hypepæ*; and *Homer* will have the most beautiful women to be in *Hellas*.

24. *Jane Shore*, concubine to king *Edward the Fourth*, and afterwards to the lord chamberlain *Hastings*, by the commandment of king *Richard the Third* to the bishop of London, was put to her open penance, going before the cross in procession upon a Sunday, with a taper in her hand; in which she went in countenance and pace demure, so womanly, and albeit she was out of all array, except her petticoat, yet seemed she so fair and lovely, namely while the wondering of the people cast a comely red in her cheeks, that her great shame won her much praise, amongst those that were more amorous of her body, than regardful of her soul. Many also that hated her manner of life, and were glad to see her punished, yet they more pitied her penance, than rejoiced therein. She lived till she was old, lean, withered, and dried up, nothing left but shriveled skin and hard bone; and in such poverty, that she was constrained to beg of many, who but for her had begged all their time.

(15.) *Baker's Chron.* p. 310. 312.—(16.) *Herod.* l. 9. p. 205.—(17.) *Zuin. Theat.* vol. 2. l. 2. p. 286.—(18.) *Athen.* l. 13. c. 9. p. 609.—(19.) *Sabel.* l. 7. *Ennead.* 7.—(20.) *Suet.* p. 62. in *Augusto*.—(21.) *Ælian.* Var. Hist. l. 12. c. 1. p. 288, 209.—(22.) *Athen.* *Deipnos.* l. 13. c. 9 p. 609.—(23.) *Alex. ab Alex. dieb. Genial.* l. 5. c. 8. p. 203.—(24.) *Stow's Annal.* p. 440.

25. Phryne was a most beautiful woman, but a strumpet. It is said of her, that once at Athens fearing, in a cause of hers, to be condemned, pleading for herself she bared her breasts, and disclosed some part of her beauties to the eyes of her judges, who were so enchanted thereby, that they pronounced her guiltless, though, at the same time, they ordained that thenceforth no woman should be permitted to plead her own cause. The same Phryne being once at a public feast, were it was customary to have a queen amongst them, and the rest were bound to do what they saw her to begin, it falling out that Phryne was queen, she therefore put her hand into a bason of cold water twice, and therewith washed her forehead; the rest, that had painted their faces had their artificial beauties turned into deformity by the water, and so were exposed to the laughter of the company; but Phryne, whose beauty was native, and beholden to nothing of art, appeared, by this touch of the water, to be rather improved than any way impaired.

26. Atalanta excelled all the virgins of Peloponnesus for beauty. She was tall of stature; her hair was yellow, not made so by art, but nature; her face was rosy-coloured, and very lovely; yet was there something therein so majestic and severe, that no timorous or dissolute person could love her, or scarce endure to fix his eyes upon her. Her appearance in company was very seldom, and even that rendered her yet more amiable and admirable in the estimation of all men. She was exceeding swift of foot, and knew so well how to use her bow, that when Hylæus and Rhæcus, two dissolute young men, came with purpose to attempt her chastity in her solitude, she sent two arrows to their hearts.

27. Lais was a famous and renowned courtesan, so beautiful that she enflamed and set on fire all Greece with the love and longing desire of her. After the love of Hippolochus had seized on her she quitted the mount Acrocorinthus, and flying secretly from an army of other lovers she went to Megalopolis unto him, where the women, enraged with spite, envy,

and jealousy, on account of her surpassing beauty, drew her into the Temple of Venus, and stoned her to death; whereupon it is called to this day, the Temple of Venus the murderess.

28. Helena that beautiful Grecian, who caused so much blood to be shed before the walls of Troy, and ten years siege to be laid to that city, is thus described by Dares the Phrygian, who was present in that war: "She was," saith he, "yellow haired, full-eyed, exceeding fair of face, and well-shaped in her body; a smooth mouth, her legs exactly framed, and a mole betwixt her eye-brows. As to her disposition, it was open and ingenuous, and her deportment courteous and obliging to all sorts."

29. Polyxena, saith Dares, was very fair, tall, beautiful in her features; her neck was long, her eyes sparkling, her hair yellow and long, her body exactly shaped throughout, her fingers small and long, her legs strait, her feet as neat as could be wished, and, in the whole, such a one as for beauty excelled all the women of her time. Besides which, she was plain-hearted, bountiful, and affable to all persons.

30. Panthea was a noble lady, taken prisoner by Cyrus, king of Persia. Araspes, one of his favourites and minions, made a report to him that she was a person of extraordinary and wonderful beauty, and therefore worthy to be looked upon and visited; but such was the chastity and gallantry of that prince, that he thus replied: "If so," said he, "I ought the rather to forbear the sight of her; for if by your persuasion I should yield to go and see her, it may so fall out that she may induce me to repair unto her, even when I shall not have such leisure; and to sit with her and keep her company, neglecting the weightiest affairs of the state."

31. There were divers places wherein there were famous contests among the women, who amongst them all should bear away the prize for beauty. At the feast of Ceres Eleusina, near the river Alpheus, there was one of these contentions; and there it was that Herodice was

(25.) Heidfeld in Sping. c. 15. p. 349, 350.—(26.) Ælian. Var. Hist. l. 12. c. 1. p. 350, 351, 352.—(27.) Plut. Mor. l. de Amor. p. 154.—(28.) Dares de Excid. Trojæ, l. p. 161.—(29.) Ibid. p. 162.—(30.) Plut. Mor. de Curiosit. p. 142.

adjudged to be the most beautiful of all the rest of the pretenders. Those women that were the contenders were called Chrysophoræ; the reward was a crown of myrtle to her who was pronounced to have the preference.

CHAP. XII.

Of the Majesty and Gravity in the Countenance and Behaviour of some Persons.

THE Sophiti, a people of India, have the stature and comeliness of the body in such estimation, that they bring up none but such as they judge to have such a nature and limbs as promise a good stature of body, and a convenient strength; as for the rest, supposing their education will prove but labour in vain, they put them to death. And amongst them, and the Æthiopians likewise, they made choice of such to be their kings as were most remarkable for stature and strength, &c. Nor hath Nature itself seemed to ordain it otherwise, seeing that, for the most part, persons of illustrious fortunes have a character of majesty imprinted upon them very different from the common sort. We read that

1. Pyrrhus, the king of Epirus, assaulting Argos, was there slain by the fall of a huge stone, cast upon him from the top of an house: his soldiers having retreated, he was found dead by Zotypus, who taking off his helmet, with the greater facility to cut off his head, was so terrified with the majesty of his royal countenance (which even in death itself had not forsaken him, that he went his way not daring to execute the villany he intended. But his covetousness prevailing over his fears, he at last returned, yet so timorously set his hand to the work, that not daring to look upon his face he struck sometimes upon his neck, at others upon his face, and, with multiplied strokes, had much ado at length to divide the head from the body.

2. One of the chief men among the Gauls confessed to one of his friends that he had fully resolved to pretend to speak to Augustus, in his passage over the Alps,

and at his coming near him, to tumble him down headlong; but that Augustus, when he spake, and when he was silent, showed such an amiableness and majesty in face and voice, that he relented, and was held back from his purpose.

3. When the emperor Charles the Fifth went up to the top of the Pantheon in Rome, a certain Italian, moved with desire of revenge, or transported with some other passion, resolved to throw the emperor headlong from a window, which is the highest part of it; but being amazed with the portly majesty of the emperor he desisted from this mischievous act, of which, before he died, he made confession.

4. The emperor Trajan having besieged the Agareniens in a certain city of theirs, and going about the same in a disguise, that he might not be known, was yet noted for his gallant age and majestic port, how well soever he sought to dissemble; so that the enemy, making full account that he was the chief commander of the army, shot many arrows at him, one of which lighted upon him that followed the emperor, and killed him.

5. Sir Thomas Egerton, made keeper of the great seal by queen Elizabeth, in the 38th of her reign, 1596, carried more gravity in his countenance and behaviour than any man in Christendom; insomuch that many have gone to the Chancery on purpose, only to see his venerable aspect and garb (happy they had no other business), and were highly pleased at so acceptable a spectacle.

6. Ferdinand King of Naples, being shut out both of Capua and Naples, departed with twenty galleys well appointed unto Ænaria, an island not far from Naples having in it a commodious harbour, and a strong castle, where Fortune, never firm but in misery, seemed again to deride the poor remainder of his honour; for coming thither, the captain of the castle (unworthily named Justus), forgetting his duty to his sovereign (of whom he had before received many extraordinary favours), most traiterously shut the gates of the castle against him at his landing; with which unexpected ingratitude the poor king was wonderfully perplexed; yet with earnest

(31.) Cæl. Rhod. Antiq. Lect. l. 24. c. 9. p. 1122. Textor. Officin. l. 2. c. 49. p. 143.

(1.) Plut. in Pyrrh. p. 405. Fulg. l. 2. c. 5. p. 277.—(2.) Suet. in Augusto, p. 103.—(3.) Camer. Hor. Subcis. cent. l. c. 30. p. 148.—(4.) Ibid. c. 37. p. 251. Dion. in vita Trajani.—(5.) Fuher's Worthies. p. 177. Chesb.

entreaty and ample commemoration of the benefits and preferments which both his father and himself had in times past bestowed upon him, he prevailed so much with this unthankful man, that he was content to receive him into the castle, so that he would come himself alone; of which offer (when no more could be got) the king seemed to accept; so that the captain having opened a port to receive him in, was in the very entrance thereof suddenly stabbed to the heart with a dagger by king Ferdinand, and slain in the midst of his armed soldiers; which was done with such a countenance and majesty, that the warders, with their weapons in their hands (dismayed with his look), forthwith at his commandment opened the gate, and received him in with all his followers.

7. Darius, the son of Hystaspes, hearing that some Persians of great authority had a traiterous design against him, and a purpose to kill him as he hunted, he undaunted at the news, commanded them to take their arms and horses; then that they should draw and assault him; and frowning upon them, "Why do you not," said he, "execute that for which ye are come hither?" But they observing the undaunted spirit and countenance of the king, not only relinquished their purpose, but were struck with such a terror, that they cast down their spears, adored Darius, and yielded themselves to be punished at his pleasure.

8. It is recorded of Alphonstus Este, the first duke of Ferrara, that when the traitors who conspired against him, and had him often in their power, and might have slain him; yet (as they afterwards confessed) they were so affrighted with the majesty of his countenance, that all the strength of their hearts and hands did forsake them. In this manner they delayed, till they were discovered by Hippolytus, and underwent the punishment of their designed treason.

9. The emperor Maximilian the First was made prisoner by the men of Bruges, and treated unworthily by them; yet in this solitude and extreme danger of his life

he retained the heroic greatness of his mind, and neither did nor spoke any thing that might misbecome him. His greatest enemies did revere his visage, and the seditious people were awed by his presence; for which cause he was but rarely suffered to be seen by them; for there sat in his countenance and eyes a majesty worthy of a great prince, such as strangely moved and shook the consciences of the rebels: there was in him a gravity that extorted a due reverence from the most refractory amongst them, all the lineaments of his body did so lively express a royal and imperial dignity; his habit and gait were so decent, his motion so temperate, and his words had such weight, that he drew the affections of all that beheld him.

10. Francis the First, King of France, after that unhappy battle at Ticinum, where he (with the chief of his nobility) was taken prisoner, did yet remain undaunted, and carried himself with that princely behaviour, as if he, being overcome, had triumphed over the conqueror. He comforted the king of Navarre, Francis Bourbon, Anne Montmorency, and other great persons who were in the same case with himself; saying, It was no wonder if some things fell out to man contrary to his will; and that Mars, above all the deities of the heathen vanity, was most mutable. His whole demeanor was so perfectly royal that his enemies revered him with the greatest observance; his illustrious conquerors strove with emulation to administer to him royal furniture, provisions, and plate; and scarce could Bourbon, Lanoy, and Daulus be persuaded to sit down by him though they had his command so to do.

11. In the person of the great Sforza, all other things did so answer to that military reputation and glory he had acquired, that being oftentimes in the same habit with many of his attendants, and at other times alone without any retinue, yet was he easily discerned and saluted as the chief and prince of the rest, by the countrymen, and such rustics as had never before seen him.

(6.) Knowles's Turk. Hist. p. 455.—(7.) Camer. Hér. Subcis. Cent. 2. c. 6. p. 26. *Ælian. Var. Hist.* l. 6. c. 14. p. 196.—(8.) Camer. Oper. Subcis. cent. 2. c. 6. p. 21. *Johns. Nat. Hist.* cl. 10. c. 7. p. 347.—(9.) *Ibid.*—(10.) *Ibid.* p. 19. *Ibid.*—(11.) *Ibid.* cent. 3. c. 41. p. 159. *Zuñi. Theatr.* vol. 2. l. 2. p. 286.

12. Alexander the Great, though he took little care of his body, is yet reported to be very beautiful: he is said to have yellow hair, and his locks fell into natural rings and curls; besides which in the composure of his face there was something so great and august as begat a fear in them that looked upon him.

13. Caius Marius, being in the depth of misery, and in great hazard of his life, was saved by the majesty of his person; for while he lived in a private house at Minturn, there was a public officer, a Cimbrian by nation, that was sent to be his executioner; he came to this unarmed old man with his sword drawn; but, astonished at his noble presence, he cast away his sword, and ran trembling and amazed. Marius had conquered the Cimbrian nation; and perhaps it was this that helped to break the courage of him that came to kill him; or possibly the gods thought it unworthy that he should fall by a single person of that nation, who had broke and triumphed over the whole strength of it at once. The Minturbians also themselves, when they had taken and bound him, yet, moved with something they saw extraordinary in him, suffered him to go at liberty, though the late victory of Sylla was enough to make them fear they might repent it.

14. Ludovicus Pius, King of France, had many virtues worthy of a king and hero: this is also remembered of him, that, upon the taking of Damietta, he was circumvented and taken by Melaxala, the Sultan of Egypt; when equal terms were proposed to him he refused them with great constancy; and although he was in great danger amongst such as had slain their own Sultan, and though, while he lay sick, they rushed upon him with their drawn swords, either to kill him, or force him to subscribe to unequal conditions, yet, with the majesty of his face, and that dignity that was in his countenance, he restrained their fierceness, so that they desisted from giving him further trouble.

15. Alphonsus, King of Arragon, is famous for the like majesty and princely

constancy; of whom, after he was taken prisoner in a sea-fight by the Genoese, Panulphus Collenutius thus relates: that he had such a countenance of majesty, and such constancy, that, as well by sea as land, at Milan, and in all other places, he commanded and was obeyed in no other manner than if he had been free, and a conqueror. For, to omit other things, when he was brought before Ischia, and the captain of the ship wherein he was, spoke to him that he should command that city to submit itself to the Genoese, he gallantly replied, That he would not do it, and that he hoped they would not gain a stone in his jurisdiction without arms and blood; for he well knew that none of his subjects would obey any such command while he remained a captive. He so confounded the captain, that Blasius the admiral was constrained to appease him with fair words, and to declare, that the captain had not spoken this by any order from him, but that it was the effect of his own imprudence. So that it was commonly said, that Alphonsus alone, in whatsoever fortune he was, was deservedly a king, and ought so to be called.

16. Phillippus Arabs having obtained the empire, in his journey towards Rome made his son C. Julius Saturnius copartner with him in that honour. Of this young prince it is said, that he was of so severe and grave a countenance and disposition, that from five years of age he was never observed to laugh, and thereupon was called Agelastus; nothing, how ridiculous soever, could provoke him to a smile: and when the emperor, in the secular plays, broke out into an immoderate laughter, he, as one that was ashamed or displeased thereat, turned away his face from him.

17. Cassander having made Olympias, the mother of Alexander the Great, his prisoner, and fearing the inconstancy of the Macedonians, that they would one time or other create him some trouble in favour of her, sent soldiers with express command to kill her immediately. She seeing them come towards her, obstinate and armed, in a royal robe, and leaning

(12.) *Ælian. Var. Hist.* 1. 12. c. 14. p. 309.—(13.) *Val. Max.* 1. 2. c. 10. p. 62. *Plut.* in *C. Mario.* p. 428.—(14.) *Camer. Oper. Subcis. cent.* 3. c. 41. p. 141.—(15.) *Ibid.*—(16.) *Pezzell. Mel. Hist. rom.* 2. p. 223.

upon two maids, of her own accord she set forward to meet them. At sight of her, her intended murderers stood astonished, revering the majesty of her former fortune, and the names of many of their kings that were so nearly related to her. They therefore stood still; but the kindred of those whom Olympias had formerly put to death, that at once they might gratify Cassander, and revenge the dead, slew the queen, while she neither declined the sword nor wounds, nor made any feminine outcry; but, after the manner of gallant men, and agreeable to the glory of her ancient stock, received her death; so that Alexander himself might seem to die in the person of his mother.

18. When Alexander the Great was dead, his soldiers were in expectation of riches, and his friends to succeed him in the empire; and they were not vain in such expectation, seeing they were men of that virtue and princely qualifications, that you would have thought each of them a king. Such majesty and beauty in the countenance, such stature, strength, and wisdom, were conspicuous in all of them, that they who knew them not would have concluded they had been chosen, not out of any one nation, but out of all the parts of the world. And, certainly, before that time, neither Macedon, nor any other nation, could ever boast of the production of so many gallant and illustrious persons at once, whom Philip first, and after him his son Alexander, had selected with that care, that they seemed to be made choice of not so much to assist in the wars, as to succeed in the government. What wonder is it then that the whole world was subdued by such able ministers, when the army of the Macedonians was conducted by as many kings as captains, who had never found their equals, unless they had fallen out amongst themselves; and Macedon, instead of one, would have had many Alexanders, had they not armed for their mutual destruction.

19. Guntherus, Bishop of Babenberg, died in the year of our Lord 1064, in his journey towards Jerusalem and the Holy Land. This prince, besides the composure of his life, and the riches of his mind, was also remarkable for the

ornaments and perfections of the body; for in respect of the height of his stature, the beauty and princely gravity of his face, and the frame and deportment of his whole body, he so excelled all mortals, that, as he passed along in his journey towards Jerusalem, the people flocked out of the cities and fields, for no other purpose but to have a sight of him: so great a fame there went of his perfections both in body and mind.

C H A P. XIII.

Of the signal Deformity, and very mean Appearance, of some great Persons, and others.

THE philosopher advises young folks frequently to contemplate their faces in a glass, that if they were fair and handsome they might thence be admonished to make the beauties of their minds answerable to that of their bodies: and if they were not so, they might strive to recompense the disadvantageous appearance of their outside, by the acquired ornaments of learning and virtue. This advice has been followed so well by some of those that were none of the handsomest, that the dark-lanterns of their bodies have been provided with very glorious lights; and they have outdone others in the accomplishments of their minds, as much as they have fallen short in the lineaments of the body. Others have remained monsters both in body and mind.

1. Agesilaus King of Sparta, in his old age went with succours to Tacchus King of Egypt; before he landed, there was a mighty concourse of the Egyptians upon the shore, to behold the great captain of whom there went such extraordinary fame. They had preconceived they should see a glorious person in sumptuous habit, a splendid retinue, and a countenance and stature comparable to that of the ancient heroes. When he landed, in a short and coarse cloak, his stature very small, and an aspect that promised little, he was therefore openly contemned. "Is this," said they, "the anchor of our hope? Is this the restorer of a broken state?" But notwithstanding he was thus despised, he

proved himself a soldier and leader, even superior to what some had reported.

2. The great Philopœmon was a person of a very mean presence, and one that neglected the ornaments of the body; for both which he sometimes did penance. Once going to Megara, he sent a servant before to tell his friend he would be his guest in the evening; who upon the news went strait to the market to seek for provisions, leaving orders with his wife to put the house in such order as might suit with the entertainment of so great a guest. Philopœmon outstripped his retinue and came sooner than was thought of; and the woman supposing him, by the meanness of his appearance, to be one that was sent before, set him to cleave wood for the fire; which he was busily about when his friend returned from market; and amazed to see him thus employed, cried out "Why does Philopœmon thus dishonour himself and me?" The other smiling, replied, "I am only doing penance for my ill face and bad clothes."

3. Socrates the philosopher is said to have been flat-nosed, bald-headed, and crook-legged: and, therefore, when his two wives, Xantippe and Myrto, in a jealous fit of each other, were scolding together, "Why," said he, "do you two handsome women fall out about a man whom Nature hath made so deformed."

4. Att'la, King of the Huns (surnamed the Scourge of God, by reason of those horrible devastations he made), is thus described: "He was of low stature; broad and flat breasted; his head greater than ordinary; his eyes very small, his beard thin, his nose flat; the colour of his body livid, and his eyes were continually rolling about."

5. Haly, Bassa of Epirus, and a great warrior in the time of Solyman, Emperor of the Turks, is thus described by Busbequius: "He was an eunuch; but what was taken from his body seemed to be added to his mind. He was of low stature, his body was puffed up, of a yellowish colour; his aspect sad; his eyes had something cruel in them; he had broad and high shoulders, and his head sunk down

betwixt them; he had two tusks, like those of a boar, that hung out of his mouth, and his voice was hoarse. In a word, he seemed to us the fourth fury."

6. Gillias, a rich citizen of Agrigentum, the same who was called the very bowels of liberality, in respect of his marvelous hospitality, was sent Ambassador to the Centoripines; and when he made his appearance amongst the multitude that were on purpose convened, his presence was so mean and despicable, in respect of what they had expected, that all the assistants broke out into a sudden and unseasonable laughter at the sight of him; which he observing, told them "That they had the less cause to wonder at what they saw, seeing it was the custom of Agrigentum to send Ambassadors suitable to the places they went to; mean personages to mean and base cities, and men of the most exalted form to such places as were of reputation and dignity."

7. When Croesus King of Lydia, a most wise Prince, invited Anarcharsis the philosopher to come to his Court, he wrote thus of himself: "That although Nature had made him deformed, crook-backed, one-eyed, lame of a leg, a dwarf, and, as it were, a monster among men; yet he thought himself so monstrous in nothing as in that he had no philosopher in his Court and of his Council."

8. Xantippus, a Lacedemonian, was General of the Carthaginians at the time they took Attilius Regulus prisoner. This man was of a horrid and turbulent aspect; his personage made no show of dignity or comeliness, and his stature was very small; but with these disadvantages he had a sharp wit, and a body so strong that he was too hard for those that were much taller than himself.

9. Tyrtæus, the poet, who was appointed by the Oracle to be the leader of the Spartans against the Messenians, and under whose conduct they became victorious after they had been three times overthrown by their enemy, was of a disagreeable and contemptible aspect, and lame of one foot; so that he was scoffed at by those whom he came to assist: but

(1.) Lips. Monit. 1. 2. c. 15. p. 355, 356. Erasm. Adag. Drexel. Oper. 1. 3. c. 8. §. 2. p. 424. Plutarch. in Agésilao, p. 6116.—(2.) Ibid. p. 356. Plut. Parallel Polyb. Drexell. Oper. 1. 3. c. 8. §. 2. p. 424. Patrit. de Regno, 1. 2. tit. 3. p. 88.—(3.) Zuin. Theat. vol. 2. 1. 2. p. 287.—(4.) Ibid. p. 288. Sab. 1. 1. Ennead. 8.—(5.) Busbeq. Epis. 3. p. 115.—(6.) Diodor. Sic. Bibl. 1. 13. p. 366.—(7.) Fitzherb. of Reliq. and Policy, part 1. c. 8. p. 59.—(8.) Patrit. de Regno, 1. 2. tit. 3. p. 89.

they soon found how much so deformed a person was able to contribute to their successes; for he so inflamed their crest-fallen courage by his verses, that they resolved rather to die than return without conquest.

10. Boccharis was a most deformed Prince as ever Egypt had. Yet as Diodorus Siculus saith of him, in wisdom and knowledge he went far beyond all his predecessors.

11. As it is said of Plato, that he was hunch-backed, and of Aristotle that he did stammer and stutter in his speech, so we read of Agamemnor, an academic philosopher, that amongst other deformities, he had a withered leg, and nothing left thereof but skin and bone, yet he was a wise prudent person. Being once met with some others at a feast, his companions, by way of mockery, made a law amongst themselves, that they should all stand upon their right leg, and every one so drink his bowl of wine, or else pay a piece of money as a forfeiture. But when it came to Agamemnor's turn to command, he charged all to drink in the manner they saw him: he then called for an earthen pitcher with a narrow mouth; into which, when he had thrust his poor consumed leg, he poured a cup of wine and drank it off; and when all the rest had essayed, and found they could not do as he did, they were all enforced to pay the forfeiture, and had the malignity of their scoffing at him returned upon themselves.

12. There was never a greater uniformity of body and mind than in our own King Richard the Third, for in both he was equally deformed. He was low of stature, crook-backed, hook-shouldered, splay-footed, goggle-eyed, his face small and round, his complexion swarthy, and his left arm withered from his birth. Born, says Trassel, a monster in nature, with all his teeth, hair on his head, and nails on his fingers and toes. Those vices which in other men are passions, in him were habits. His cruelty was not casual, but natural; and the truth of his mind was only lying and falsehood.

13. An Emperor of Germany coming

by accident into a church, where he found an ill-favoured crooked priest saying mass, the Emperor despised him as unfit to discharge the sacred offices of the church; but hearing him read in the psalm appointed for the day, "It is he that made us, and not we ourselves," the Emperor reproved himself for his proud and harsh opinion, and inquiring into the qualifications of the priest, and finding him a person of exemplary piety and erudition, he made him Archbishop and Elector of Cologne; which great preferment he discharged with all the care and fidelity imaginable.

14. Æsop, well known by his fables, that have obtained so great reputation in the world, was so much deformed in body, had so ill a face, and a stuttering delivery of his words, that one can scarce determine whether he was more obliged to be grateful to nature for his being, or to complain and rail against her, to which misfortunes we may add his being a slave: yet in the circumstances, which made him the derision of all the world, he preserved the freedom of his mind independent from the frowns of fortune; and by the excellency of his wisdom, supported himself under all these evils without complaining; which gave him esteem among all people who had sense enough to discern a clear and bright soul in the dark-lantern of a deformed body.

CHAP. XIV.

Of the great Resemblance of some Men to others.

THE faces of men are little tablets, which (though but small in compass) the skilful hand of the Great Artificer hath wisely drawn over with such infinite variety, that amongst the millions, where-with this globe of earth is inhabited, there is not any two of them to be found that are in all points so alike, but that they carry certain marks upon them, whereby they are distinguishable from each other. Were it not for this, no man could know to whom he is indebted,

(9.) *Patrit. de Regno*, l. 5. tit. 3. p. 88 — (10.) *Burton's Melanch.* part 2. §. 3. p. 290. *Diod. Sic. Rer. Antiq.* l. 1. c. 2. p. 30. — (11.) *Plut. Moral. in Sympos. Quæst.* l. 1. p. 653. — (12.) *Baker's Ch.* p. 337. *Dan. Hist. Eng.* l. 3. p. 256. — (13.) *Fitzherb. Relig. &c.* part. 1. c. 8. p. 59. — (14.) *Cæsar. Rhod.* l. 15. c. 26. p. 707.

by whom he hath been injured, or to whom he is beholden; the murderer would be concealed in a crowd, and the world would be full of incests and adulteries. As for those few that are extremely like, they are rarities that serve rather to administer to our pleasure, than our fears, through any error or mistake that may arise about them.

1. Nicholas and Andrew Tremain were twins, and younger sons to Thomas Tremain, of Colecomb, in the county of Devonshire, Esq. Such was their likeness in all lineaments, they could not be distinguished but by their several habits, which when they were pleased in private confederacy to exchange for sport, they occasioned more mirthful mistakes than ever were acted in the *Amphitryon* of Plautus. They felt like pain, though at a distance, and without intelligence given. They equally desired to walk, travel, sit, sleep, eat, drink, at the same time, as many creditable gentry of the neighbourhood (by relation from their father) will attest. In this they differed, that at Newhaven in France, the one was a Captain of a troop, and the other but a private soldier. Here they were both slain, 1564; death kindly taking them together, to prevent the lingering of the survivor.

2. Artemon, a mean man among the commons, was so like in all points to Antiochus King of Syria, that Laodice the Queen, after that Antiochus her husband was killed, concealed his death; and made Artemon personate Antiochus, till she had by this means recommended whom she pleased, and made over the kingdom and crown, in succession and reversion to whom she thought good.

3. Vibius, a poor Commoner of Rome, and Publicius, one newly freed from slavery, were both of them so like unto Pompey the Great, that they could hardly be discerned from him. So fully did they resemble the singular majesty that appeared in the forehead of Pompey.

4. The father of Pompey, called Strabo, had yet the additional surname of Menogenes, which was that of his cook and

slave, and this because he so much resembled him.

5. One of the Scipios was surnamed Serapius, because a slave of his, no better than a swine-herd, of that name, did very nearly resemble him. Another of the Scipios of the same house after him, was called Salutio, because a certain jester of that name was like him.

6. Burbuleius and Menogenes, both players of interludes, so resembled Curio the elder, and Messala Censorius, that though this latter had been Censor, neither of them could avoid the being surnamed after them.

7. There was in Sicily a certain fisherman, who resembled in all points Sura the Proconsul, not only in visage and features of the face, but also in putting out his mouth when he spoke, in drawing his tongue short, and in his thick speech.

8. Toranius, a merchant slave-seller, sold unto Marcus Antonius, one of the greatest Triumvirs, two most beautiful and sweet-faced boys for twins, they were so like each other, although the one was born in Asia, and the other beyond the Alps. But when Antonius came after to the knowledge of this, and the fraud was betrayed by the language of the boys, he was angry at Toranius that had made him pay two hundred sesterces as for twins, when they were not so. The wily merchant answered, that was the cause why he sold them at so dear a rate. 'For,' said he, 'it is no wonder if two brethren twins, who lay in the same womb, resemble one another; but that there should be any found, born as these were in distant countries, so like in all respects as they, ought to be held as a rare and wonderful thing. Antonius at this was appeased, and well contented with his bargain.

9. Anno 1598, there were with us at Basil two twin-brothers, who were born at one birth in the seventh month 1538. They were so like to one another, that I have often spoke to the one instead of the other, though both were very well known to me; and that they had been frequently conversant with me. Nay they were so like in their natural inclina-

(1.) Fuller's Worthies, p. 266. Devonshire.—(2.) Val. Max. l. 9. c. 14. p. 273. Plin. l. 7. c. 12. p. 161. Solin. c. 5. p. 185, 186.—(3.) Ibid. Solin. c. 5. p. 186.—(4.) Plin. ibid. p. 161. Val. Max. ibid. p. 272.—(5.) Ibid.—(6.) Ibid. p. 162. Solin. c. 5. p. 186.—(7.) Ibid. Solin. c. 5. p. 187.—(8.) Ibid.

tions, that as they often told me, what the one thought, has secretly come into the mind of the other. At the same time, if the one was sick, the other was not well, and it fell out when one was absent and sick in Campania, the other at the same time was sick at Basil.

10. Martinus Guerre, and Arnoldus Tillius, in features of the face were so exceeding alike, that when Martinus was gone abroad to the wars, Tillius, by the near resemblance of his form, betrayed the chastity of Martinus's wife; and not only so, but imposed upon four of his sisters, and divers others, both neighbours and kindred, who were not able to discover the difference betwixt them: and, which is strangest of all, he lived with this woman as her husband for some years together, the companion both of her board and bed.

11. Medardus and Geradus were twin-brothers, and Frenchmen: they were not only born on one and the same day, but also both of them in one day preferred to episcopal dignity; the one to the see of Rhotomage, and the other to that of Noviodum; and lest any thing should be wanting to this admirable parity, they also both deceased in one and the same day. So that the philosophers, Hypocrides and Polistratus are not more remarkable than these twins.

12. Two brothers at Riez, an episcopal city of Provence in France, were so perfectly like one another that if one of them was sick, the other was so too; if one began to have a pain in the head, the other would presently feel it; if one of them was asleep or sad, the other could not hold up his head, or be merry: and so in other things, as I have been assured by Mr. Poitevin, a very honest man, and a native of that city.

13. At Mechlin there were two twin-brothers, the sons of Petrus Apostolius, a prudent Senator of that place (and at whose house Vives had friendly entertainment). The boys were both lovely to look upon, and so like, that not only strangers but the mother herself often erred in the distinction of them, whilst

she lived; and the father has often, by a pleasing error, called Peter for John, and John for Peter.

14. Babyrtus a Messenian, was a man of the meanest degree, and of a lewd and filthy life; but was so like unto Dorymachus, both in the countenance, all the lineaments of the body, and the very voice itself; that if any had taken the diadem and robe of state, and put it upon him, it would not have been easy to discover which was which: whence it came to pass, that when Dorymachus, after many injuries to the Messenians, had also added threats to the rest of his insolence; Sciron, one of the Ephori there, a bold man and lover of his country, said openly to him, "Dost thou, Babyrtus suppose that we matter either thee or thy threats?" At which he was so nettled, that he rested not till he had raised a war against the Messenians.

15. That in the two Gordiani is a most memorable thing, that the elder of them was so very like unto Augustus, that he not only resembled him the face, but also in speech, behaviour and stature. The son of this man was exceedingly like unto Pompey the Great: and the third of Gordiani, begotten by him immediately before mentioned, had as near a resemblance to Scipio Asiaticus, the brother of Scipio Africanus the elder: so that in one family there were the lively portraiture of three illustrious persons, dead long before.

16. "I have seen," saith Fulgosus, "amongst the soldiers of Franciscus Sfortia, the duke of Milan, a young man who did so resemble the Duke in countenance (than which nothing was more amiable to look upon, nor more worthy of a Prince) that by the general consent of the whole court, he was called The Prince." Franciscus himself, as he was courteous in all things, did sometimes contemplate his own image in him, as in a glass; and in most things beheld and acknowledged his own gestures and voice.

17. Jo. Oporinus, the printer at Basil, was so like unto Henry the Eighth, King

(9.) Plat. Obs. l. 3. p. 752.—(10.) Mersenn. Quæst. & Comment. in Gen. p. 124. Henric. Steph. in Apolog. pro Herodot. p. 7.—(11.) Fulgos. l. 1. c. 6. p. 188. Kornman. de Mirac. Mortuor. l. 8. c. 10. p. 7.—(12.) Gaffar, Curiosities, c. 6. p. 220.—(13.) Vives, in Aug. de Civit. des. l. 21. c. 8 p. 601. Zuïng. vol. 2. l. 2. p. 289.—(14.) Polyb. Hist. l. 4. p. 274.—(15.) Zuïng. vol. 2. l. 2. p. 289. Sabelic. l. 6. Ennsad. 7. Pezel. Melisic. Hist. tom. 2. p. 222.—(16.) Fulgos. l. 9. c. 15. p. 1849. Zuïng. vol. 2. l. 2. p. 290.

of England, in the face, but especially to Albertus the Marquis of Brandenburg, that they might well seem to be natural brothers: there was also this further similitude betwixt them, that as one filled all Germany with wars, so the other replenished all the Christian world with books.

18. Sigismundus Malatesta, Prince of Ariminum, was so very like in all the features of his face to Marchesinus the Mimic, that when he went to Milan, this Marchesinus was sent away elsewhere by Franciscus Sfortia, Duke of Milan, and father-in-law to Sigismundus (as being ashamed of him): for Marchesinus in his prattle, by reason of this resemblance, used to call Sigismund his son.

19. A certain young man came to Rome so like Augustus, that he drew the admiration of all the people. Augustus hearing of it sent for the young man; who being come into his presence, "Young man," said he, "was your mother ever at Rome?" He discerning whither the question tended, "No Sir," said he, "my mother never was; but my father hath often:" wittily alluding to the intended suspicion of his own mother, and begetting a new one concerning the mother of Augustus.

20. Pompey the Great carried such a resemblance in his visage to the statues of Alexander the Great, that some called him Alexander; and Pompey himself seemed not against it: So that Lucius Philippus, a consular person, one time pleading for him, said, "that it was not wonderful, seeing he was Philip, if he was a lover of Alexander."

21. Amatus Lusitanus tells of two Monks of the order of the Predicators, who, though they were not of the same country, yet were very like one to the other in age, temperature, and physiognomy. These two were in one and the same day seized with a pleurisy, and both on the same day, restored to their health.

22. Polystratus and Hippoclidus were both philosophers: they were both born upon the same day; both followed the sect of their master Epicurus; and as they were both school-fellows, so they equally participated of one and the same

estate. Being both arrived to a very great age, they both died in one and the same instant of time. Such an equal society both in fortune and friendship, who can think otherwise but that it was begot, nourished, and finished, in the very bosom of heavenly concord?

23. John Mandelen, a priest, was chaplain to King Richard the Second; and so exceedingly like him in person, that the one could not without difficulty be discerned from the other. When the Dukes of Exeter and Surrey conspired against Henry the Fourth they made use of this man, and his likeness to the King, to persuade the people that the King was escaped out of Pomfret Castle, and was now amongst them: and to make them believe it the better, they put the priest in armour, with a crown upon his helmet, so as all men might take him for King Richard. This cost the poor priest dear; for soon after he was executed for treason, at London, by command of King Henry.

24. I have heard a gentleman yet living say, that his mother knew not his brother from him, but by the treading of their shoes: that when they were scholars, each of them has been whipt for the offences of the other; and that being bound apprentices to two merchants in London, they would ordinarily wait in one another's rooms undiscovered by their masters, or any other of the family.

25. Cambyzes, King of Persia, dreamed that his brother Smerdis sat upon the throne as King of Persia. Troubled at this, he made choice of Comaris, one of the Magi, from amongst the rest of his friends, and sent him away with orders to kill his brother. Cambyzes in the mean time, by a fall upon his sword, received his death in Egypt. Comaris, understanding the King's death before the fame of it was arrived at Persia, executed his former order, and had privily made away Smerdis the king's brother; which done, he set his brother Oropastes (by some also called Smerdis) upon the throne instead of Smerdis. Two things there were which served well to help forward his design, one was, that amongst the Persians the king is but very seldom seen, and the contrary is thought a diminution to his majesty. A second thing that

(17.) Zuing. vol. 2. l. 2. p. 290.—(18.) Fulgos. l. 9. c. 15. p. 1349.—(19.) Zuing. vol. 2. l. 2. p. 290.—(20.) Plut. in Pomperio. Zuing. *ibid.* p. 290.—(21.) Donat. Hist. Nér. l. 6. c. 2. p. 304.—(22.) Val. Max. l. 1. c. 8. p. 32.—(23.) Stowe's Annals, p. 325.—(24.) Sandys in Ovid, Met. l. 3. p. 60.

preserved the fraud from being detected was, that Smerdis, the king's brother, and this counterfeit Oropastes, were so extremely like, both in the features of the face and their lineaments of their bodies, that by these means, and the diligence of the Magi, he held the kingdom till such time as, by the industry of a nobleman called Orthanes, the whole plot was revealed, and the design overthrown.

26. ♦ There was never, perhaps, a perfect resemblance. Some contemporary memoirs, however, make mention of different twins whose complexion, stature, features and even inclinations, resembled each other in so great a degree, that those who were most accustomed to see them were often mistaken on that account; these mistakes are sufficient to justify the English Comedy of Errors, and the fable of the Comedy of the Menechmi, which Renard, in imitation of Plautus, made appear with so much success on the French Theatre.

Virgil makes the elogium of two brothers who were the admiration of their time, by the resemblance of their visage, and the conformity of their humours.

About the middle of the last century, twins of about twelve years old were seen at London, whose stature, complexion, features, and whole figure, appeared exactly the same: their parents took pleasure in making them wear clothes of the same form and colour, which often gave occasion to singular and diverting adventures; they had received the same education, and several who had taken strict notice of them, assert that they nearly gave the same answers to the same questions, whence it was inferred that their manner of considering objects was the same, and that they resembled each other no less in their way of thinking and conceiving, than in their internal appearance.

The history of the lords of Scissome, related by Pasquier, may also seem as a demonstration that nature sometimes takes pleasure in copying herself. Nicholas and Claudius de Roussi, twins, the one Lord of Scissome, the other of Origny, were born the 7th of April 1594, with so great resemblance to each other, that their nurses in order to distinguish them were obliged to fix to

them bracelets of different colours. This conformity was visible not only in their size, and the features of their face, but also in their manners, gestures, behaviour, will, and inclination: This induced their parents to clothe them in the same garb, and they had some difficulty themselves to distinguish them. Charles IX. was often pleased in the midst of five hundred gentlemen, to place them both together, and consider them for a long time with the view if possible of finding in them some mark of difference; but after making them pass and repass in the crowd and appear before him, he could never exactly discern which was which, nor could any of the company. The Lord of Scissome was a great friend of the Lords of Fervagues, and the wives of these two lords had often mistaken his brother for him. There were two particulars very remarkable in them: the one that having been, as gentlemen, brought up from their youth in all sorts of manly exercises, as playing at tennis, in which they were both very expert, though Origny surpassed his brother, who from time to time had unequally matched himself; to remedy which he left off playing, and retired under some pretence or other; and soon after his brother, who was a looker on, supplied his place and getting the better of his antagonist, won the game without any one of the players, or those that were in the gallery, knowing any thing of the change. The other particular was that they were both subject to the same passions, Origny became enamoured of the Viscountess of Esclavoli, a beautiful, rich, and virtuous lady, and made overtures of marriage to her; the same tender attachment immediately possessed the heart of Scissome, who was quite ignorant of his brother's addresses, but being apprised of them, he altered his purpose to the advantage of Origny, who married the object of his affections. The same accidents that happened to the one in the course of life happened also to the other; the same sickness, the same wounds, at the same time, and in the same parts of the body; and when Scissome was seized with the disease of which he died in the thirtieth year of his age, the lord of Origny was at the same

instant of time attacked by the same disease, but recovered by the skill of his physician, an unskilful one having fallen to the lot of his brother; but when he heard the news of his death he had such a languor of spirits, and such fainting fits, that he was thought dead. He, however, escaped. A good painter, represented them both in a piece, such as they were, that is, exceedingly like in visage and habit of body:

CHAP. XV.

Of the Heart; and in what Manner it hath been found in some Bodies.

SUCH as are skilful in the productions of nature do assure us, that of the embryo in the womb the first part that is formed is the heart, "which," saith Galen, "is the first root of all the entrails and members of the body, and the very fountain of life, and of all innate and vital heat." "It is," say the Peripatetics, "in a human body, as the first intelligence is in the world, and as a kind of monarch in the little world." The substance of it is therefore more solid and compact, both that it may be the less obnoxious to receive damage or harm; as also the better to preserve the vital heat and spirit which would soon breathe out and vanish away from it, were it of greater rarity and softness. What curiosities have been found in this little cabinet upon the death of its owner, together with some pleasant observations about it, take as follows:

1. Richard London, of London, a person learned in the Greek and Latin Tongues, and an assistant physician in our hospital of the Holy Ghost, hath set down in Latin the epitome of a history, written originally in English by Edward May, in this manner: "Anno 1637, Octob. 7; in London, at the opening of the body of John Pennant, his heart was found globular, more broad than long; the right ventricle of it was of an ashy colour, wrinkled, and like a

leather purse; we found nothing in it; and the water of the pericardium was perfectly dried up. The left ventricle of his heart was three times bigger than the right, and seemed as hard as a stone: upon incision the blood gushed out, and in it was found a fleshy substance wrapt in various folds like a serpent: the body of it was white as the skin of a man, but slippery, transparent, and as it were painted over; it had legs or arms of a fleshy colour, and fibres or nerves were found in it: the body of it was hollow, but otherwise solid; in length a Roman palm of the lesser sort: it had a gut, or somewhat analogous, subser-vient to the uses of nature, found in it."

2. There was a man who was exceedingly troubled with fainting fits, and a strange palpitation of the heart; at last, overcome with his malady, he died suddenly. At the opening of his body, there was found sticking to the right ventricle of his heart a worm: it was dead, the colour of it black, and in shape like to those worms that are bred in wood.

3. There was a bold thief who had been often seized with a palpitation of the heart: being apprehended, he was adjudged to the wheel by the magistrate; myself, with two more of my colleagues, desirous to see the heart of this man (as soon as his body was divided into four quarters) cut it open, yet beating; and in the right ventricle of it, we found three stones, of the bigness of peas, of an ash colour, somewhat long, and of the weight of one drachm; these were not only seen, but wondered at by divers persons of learning and curiosity.

4. Upon the dissection of the body of the Emperor Maximilian the Second, there were found in his heart three stones of the bigness of peas, one bigger than the other, of a reddish or rusty colour: by reason of these he had in his life-time been much afflicted with the palpitation of the heart.

5. Hieronymus Schreibertus leaving

(26.) Universal Mag. vol. xli. p. 309.

(1.) Petrus Servius. in Dissertat. de Unguent. Armario, p. 49, 50. Howel's Epistles, vol. 1. §. 6. Ep. 43. p. 234.—(2.) Zacut. Lusit. Prax. Adm. l. 1. Obs. 130. p. 121.—(3.) Ibid. Obs. 131. p. 222.—(4.) Wierus de Præstig. Daemon. l. 4. c. 16. p. 315.

Italy,

Italy, came to Paris anno 1549, and under Sylvius, Fernelius, and Hollerius, studied physic: in March the same year he fell into a violent disease, and in May following died of it: his body was opened, and when the substance of the heart was cut, therein was found a stone as big as a nutmeg, hard, somewhat black-coloured, round, and weighing some drachms.

6. In the dissection of the body of Cardinal Gambara Brixianus at Rome, "I found," saith Columbus, "a very hard tumour in the left ventricle of his heart, which was of the bigness of an egg."

7. Within the right ventricle of the heart, near the orifice of the vena cava, in such persons as die suddenly, there are sometimes found pieces of fleshy substance, growing together to the bigness of a man's fist, as was lately found by myself in the heart of the Bishop of St. Malces.

8. Anno 1644. The body of Pope Urban the Eighth was opened (in order to the embalming of it) by Jo. Trullus, an excellent anatomist, and in the left ventricle of his heart there was found a triangular bone in form of the letter T, as also five stones in his gall, each of them of the bigness of an hazel nut.

9. Upon the dissection of the body of a rustic who died at Copenhagen of a consumption, his heart was found so vast that oftentimes that of an ox is neither bigger nor more weighty; the left ventricle (as yet unopened) felt more hard than usual to the touch, which begat suspicion that a cartilage might be bred there, like to those that are found in the hearts of stags: nor were we mistaken; for at the root of the aorta, there was a three-cornered bone, resembling the figure of a heart, or letter Y, but the bone was somewhat spongy and friable, not unlike to some of those stones that are voided by urine.

10. I dissected a scholar at the academy at Rome, in the presence of that

excellent physician Alexander Trajanus Petronius. The heart of the miserable young man was found without its pericardium; by reason of which he fell into frequent syncope; and of this kind of disease he died.

11. We read of some hearts quite dried and shrunk up for want of the water in the pericardium: such was the heart of Casimire, Marquis of Brandenburg, which was like unto a roasted pear, and shrivelled up in that manner.

12. The body of a noble Roman (who died after a long illness) being opened, there was found in him no heart at all, only the tunicle it was wrapt in; the heart itself, and every portion thereof, being dried up, and consumed by an immoderate heat.

13. "When I was at Venice," saith Muretus, "there was a famous thief executed, and when he was cut open by the executioner his heart was found all hairy."

14. Aristomenes the Messenian was a valiant person: he was several times taken by the Athenians, and shut up in prison, from whence, notwithstanding, by admirable subtilty he made his escape; but at length, when they had retaken him, they resolved to make sure work with him, and accordingly cut out his heart, which was found all hairy.

15. The Greeks write of Hermogenes, whose books of rhetoric are yet extant, and composed with a great deal of learning, that his heart, both for bigness and hairiness, was remarkable above those of all other mortals.

16. Leonidas, a noble Spartan captain, defended the streights of Thermopyte against the army of Xerxes, where also he was slain. Xerxes in revenge caused his heart to be pulled out, and found it all rough with hair. He lived Anno Mund. 3470.

17. Lysander, a Lacedemonian captain, under whose conduct Sparta overcame the Athenians, was a crafty man,

(5.) Schenck. Obs. Med. l. 2. Obs. 1. p. 259.—(6.) Columb. Anatom. l. 15. p. 492.—(7.) Joh. Riolan. Anthropograph. l. 3. p. 370.—(8.) Barthol. Hist. Anatom. cent. 2. Hist. 45. p. 211.—(9.) Ibid. cent. 1. Hist. 77. p. 112.—(10.) Columb. Anatom. l. 15. p. 489.—(11.) Schenck. Obs. Med. l. 2. Obs. 5. p. 254.—(12.) Schenck. Obs. l. 2. Obs. 2. p. 253.—(13.) Muret. Varior. Lect. l. 12. c. 10. p. 315.—(14.) Val. Max. l. 1. c. 8; p. 32.—(15.) Cael. Rhod. Antiq. Lect. l. 4. c. 16. p. 170.—(16.) Plur. in Paral.

one that cared not for oath or truth longer than they served his turn. When he was dead his heart was found hairy. He lived Anno Mund. 3550.

18. Zuinglius fighting valiantly in the foremost ranks of his party against the Swiss, was by them beaten down and slain: after which his body was cut into four parts by the enemy, and cast into the flames to be burnt to ashes: three days after some of his friends came to the place, and amongst the ashes found his heart whole, and untouched by the fire. This was Anno Dom. 1531.

19. Upon the 14th of Febr. in the 30th year of Queen Mary, was Cranmer Archbishop of Canterbury brought to the stake, where he first thrust his right hand into the fire (with which he had before subscribed a recantation) till it first, and then his whole body was consumed; but what was most remarkable, his heart remained whole, and was not once touched by the fire.

20. I remember I have seen the heart of one that was embowelled (as suffering for high treason) which being cast into the fire, leaped at first a foot and a half in height, and after by degrees lower and lower, for the space, as we remember, of seven or eight minutes.

21. A student at Ingolstadt was stabbed in the left side by a printer: the wound was made in the substance of the heart, across each ventricle of it; and yet being thus wounded, he ran the length of a pretty long street, and not only so, but for almost an hour. He was so perfect in his senses, as to be able to speak and to commend himself to God. His body being opened after his death, all the Professors of physic, and not a few other spectators, beheld the wound; and by the form of it were able to discern what kind of weapon it was made with, and to speak to that purpose at the bar.

22. An insolent young man at Copenhagen stabbed a pilot with a knife, betwixt the third and fourth rib on the left side. The wound reached the right ventricle of the heart, so that his body being afterwards

opened, there was found therein a round and crooked hole; yet thus wounded he not only went out of the suburbs on foot to his own house, but lived after it for five days. As far as I am able to conjecture (by reason of the narrowness and obliqueness of this wound in the heart, the lips of it falling together) the circulation of the blood was uninterrupted for so many days.

23. I saw, saith Parry, a nobleman, who in a single duel was wounded so deeply, that the point of the sword had pierced into the very substance of his heart; yet did he notwithstanding (for a good while), lay about him with his sword, and walked two hundred paces before he fell down. After his death, the wound was found to be the breadth of a finger, and a great quantity of blood in the diaphragma.

CHAP. XVI.

Of Giants, and such as have exceeded the common Proportion in Stature and Height.

As the tallest ears of corn are the lightest in the head, and houses built many stories high have their uppermost rooms the worst furnished, so those human fabrics which Nature hath raised to a giant-like height, are observed not to have so happy a composition of the brain as other men: like the Pyramids of Egypt, they are rather for ostentation than use, and are remembered in history not for any accomplishment of mind, but only for the magnitude of their bodies.

1. Artacæas, of the family of the Achæmenidæ, a person in great favour with Xerxes, was the tallest man of the rest of the Persians; for he lacked but the breadth of four fingers of full five cubits by the royal standard, which in our measure must be near seven feet.

2. Walter Parsons, born in Staffordshire, was first apprentice to a smith;

(17.) Plur. Cæl. Rhod. A. L. l. 4. c. 10. p. 170.—(18.) Melch. Adam. Vit. p. 37. Barksdale Monument. p. 1. Thuan. Hist. sui Temp. p. 65.—(19.) Baker's Chron. p. 463.—(20.) Bacon's History of Life and Death, Art. 15. tit. 32. p. 363.—(21.) Schenck. Obs. Med. l. 2. Obs. 2. p. 262.—(22.) Barthol. Hist. Anatom. cent. 1. Hist. 77. p. 212.—(23.) Ambros. Parry, l. 9. c. 30.—(24.) Schenck, Obs. Med. l. 2. Obs. 11. p. 290.—(25.) Ibid. p. 290.

(1.) Herodot. l. 7. d. 4. p. 419.

when he grew so tall, that a hole was made for him in the ground, to stand therein up to the knees, so as to make him adequate with his fellow-workmen: he afterward was porter to king James; because gates being generally higher than the rest of the building, it was proper that the porter should be taller than other persons. He was proportionable in all parts, and had strength equal to his height, valour equal to his strength, and good temper equal to his valour; so that he disdained to do an injury to any single person: he would take two of the tallest yeomen of the guard in his arms at once, and order them as he pleased. He was seven feet four inches in height.

3. William Evans was born in Monmouthshire, and may justly be counted the giant of our age for his stature, being full two yards and a half in height; he was porter to King Charles the First, succeeding Walter Parsons in his place, and exceeding him two inches in stature; but far beneath him in equal proportion of body; for he was not only knock-kneed and splay-footed, but also halted a little; yet he made a shift to dance in an anti-mask at court, where he drew little Jeffery the king's dwarf out of his pocket, to the no small wonder and laughter of the beholders.

4. The tallest man that hath been seen in our age was one named Gabara, who in the days of Claudius the late Emperor, was brought out of Arabia: he was nine feet nine inches high.

5. I saw a young girl in France, of eighteen years of age, who was of a giant-like stature and bigness; and though she descended of parents of mean and small stature, yet her hand was equal to the hands of three men, if they were joined together.

6. Jovianus the Emperor was of a pleasant countenance, grey-eyed, and of a vast stature; so that for a long time there was no royal robe that was found to answer the height of his body.

7. Maximinus the emperor was eight feet and a half in height: he was a

Thracian, barbarous, cruel, and hated of all men: he used the bracelet or armlet of his wife as a ring for his thumb, and his shoe was longer by a foot than that of another man.

8. I saw a young man at Lunenburg, called Jacobus Damman, who for his extraordinary stature was carried throughout Germany to be seen. Anno 1613, he was brought to us at Basil: he was then 24 years of age and a half; beardless as yet, strong of body and limbs, save that at that time he was somewhat sick and lean; he was eight feet high complete; the length of his hand was one foot and four inches: he surpassed the common stature of man two feet.

9. I saw (saith Wierus) a maid, who, for the gigantic proportion of her body, was carried from one city and country to another, on purpose to be seen, as a monstrous representation of the human figure. I diligently inquired into all things concerning her, and was informed, both by the mother and her mighty daughter, that both her parents were but of low stature; nor were there any of her ancestors who were remembered to exceed the common stature of men. This maid herself, to the twelfth year of her age, was of a short and mean stature; but being about that time seized with a quartan ague, after she had been troubled with it for some months, it perfectly left her; and then she began to grow to that wonderful greatness; all her limbs being proportionably answerable to the rest. She was, when I beheld her, about five-and-twenty years of age, to which time it had never been with her as is usual to women; her complexion somewhat swarthy; stupid and dull, and slow as to her whole body.

10. Ferdinand Magellan (before he came to those Straits which now bear his name) came to the country of the Patagonians, who are giants; some of these he enticed to come on board his ship: they were of an huge stature, so that the Spaniards heads reached but to their waist. Two of them he made his

(2.) Fuller's Worthies, p. 48. Staffordshire.—(3.) Ibid. Wales, p. 54. Monmouthshire.—(4.) Plin. l. 7. c. 16, p. 165. Solin. c. 5. p. 188.—(5.) Barthol. Hist. Anatom. cent. 1. Hist. 98. p. 138.—(6.) Zuing. Theat. vol. 2. l. 2. p. 276.—(7.) Ibid. Capitoliu.—(8.) Plat. Obs. l. 3. p. 582.—(9.) Schenck. Obs. Med. l. 5. Obs. 6. p. 716,

prisoners by policy; who thereupon roared like bulls. Their feeding was answerable to their vast bulk; for one of them did eat at a meal a whole basket of biscuits, and drank a great bowl of water at each draught.

Commodore Byron anchored on this coast Dec. 21, and gives the following account of this monstrous people: "Just as we came to anchor, I saw with my glass a number of horsemen riding backwards and forwards. As I was very desirous to know what these people were, I ordered out my boat, and went toward the beach, with Mr. Marshall, my second Lieutenant, and a party of men; Mr. Cumming, my first Lieutenant, following in the six-oared cutter. When we came near the shore we saw about five hundred people, the far greater part of whom were on horseback. They drew up on a stony spit, and kept waving and hallooing: which we understood were invitations to land. When we landed I drew up my people on the beach, with my officers at their head, and ordered that none should move from that station, till I should call or beckon to them. I then went forward alone toward the Indians. I made signs that one of them should come near, was understood, and one who afterward appeared to be a chief, came towards me. He was of a gigantic stature, and seemed to realize the tales of monsters in a human shape. He had the skin of some wild beast thrown over his shoulders, and was painted so as to make the most hideous appearance I ever beheld. Round one eye was a large circle of white, a circle of black surrounded the other, and the rest of his face was streaked with different colours. I did not measure him; but, if I may judge of his stature by my own, he could not be less than seven feet high. When this frightful Colossus came up we muttered somewhat to each other as a salutation, and I then walked with him towards his companions. There were among them many women who seemed to be proportionably large; and few of the men were less than the chief who had come forward to meet me. Having looked

round upon these enormous goblins with no small astonishment, and with some difficulty made those that were galloping up, sit down with the rest, I took a quantity of yellow and white beads, which I distributed amongst them, and which they received with very strong expressions of pleasure. I then took out a whole piece of green silk ribband, and giving the end of it into the hands of one of them, I made the person that sat next take hold of it, and so on, as far as it would reach. All this time they sat very quietly; nor did any of those that held the ribband attempt to pull it from the rest. While the ribband was thus extended, I took out a pair of scissors, and cut it between each two of the Indians; so that I left about a yard in the possession of every one, which I afterward tied about their heads. Their orderly behaviour does them honour, especially as my presents could not extend to the whole company. Mr. Cumming came up with tobacco: and I could not but smile at the astonishment which I saw expressed in his countenance upon perceiving himself, though six feet two inches high become at once a pigmy among giants. Our sensations upon seeing five hundred people; the shortest of whom were at least six feet six inches high, and bulky in proportion, may easily be imagined*."

11. As I travelled by Dirmen, under the jurisdiction of Basil, Anno 1565, I was showed a girl of five years of age, who was playing with the children; she was bigger than any woman. After I had looked more nearly upon her, and measured her, I found that her thighs were thicker than the neck of my horse: the calves of her legs bore the proportion of the thigh of a lusty and strongman. Her father and mother being set together might be compassed within the girdle which she commonly wore about her middle. Her parents told me, that before she was a year old, she weighed as much as a sack of wheat that held eight modii, or bushels. Anno 1566 I saw her again; for Count Henry of Fustenburg lodging at my house, she was brought to him; and there both of us were amazed at her wonderful bigness; but in a few years after she died.

(10.) Clark's *Mir.* c. 58. p. 234. Purchas. Pilg. vol. p. 1. 35.—(*) Hawkesworth's *Voyages for Southern Discoveries*, vol. 1. p. 26, &c.—(11.) *Plat. Obs. Med.* l. 3. p. 583.

12. That is a memorable example of a giant, reported by Thuanus, Anno 1575, where, discoursing of an inroad made by the Tartars upon the Polonian territories, he speaks of a Tartar, of a prodigious bigness, slain by a Polander; his words are, "There was one found of a prodigious bulk, slain (saith Leonardus Gorecius) by James Niazabilovius; his forehead was twenty-four fingers broad, and the rest of his body of that magnitude, that the carcase, as it lay upon the ground, would reach to the navel of any ordinary person that stood by it."

13. There were in the time of Augustus Cæsar two persons, called Idusio and Secundilla, each of them was ten feet high, and somewhat more: their bodies after their death were kept and preserved for a wonder in a sépulchre within the Salustian gardens.

14. In the 58th Olympiad, by the admonition of the Oracle, the body of Orestes was found at Tegæ by the Spartans; and the just length of it was seven cubits, which is upwards of ten feet.

15. The son of Euthymenes of Salamina, at the age of three years, was three cubits, or four feet four inches, in height; but he was slow of pace, dull of sense, had a strong voice: soon after he was seized with manifold diseases, and, by immoderate afflictions of sickness, made an overamends for the precipitate celerity of his growth.

16. We find it left in the monuments and writings of the ancients as a most received truth, that in the Cretan war the rivers and waters rose to an unusual height, and made sundry breaches in the earth. When the floods were gone, in a great cleft, and fall of the earth, there was found the carcass of a man, of the length of thirty and three cubits, or near forty-two feet. Lucius Flaccus the then Legate, and Metellus himself, allured with the novelty of the report, went on purpose to the place to take a view of it; and there they saw that which upon hearsay they had imagined was a fable.

17. While I was writing of this book, (that is in December, 1671,) there came to the city of Coventry one Mr. Thomas Birtles, a Cheshire man, living near unto

Maxfield; he had been at London, where, and in his journey homeward, he made a public show of himself for his extraordinary stature: his just height, as himself told me, was somewhat about seven feet, although upon trial it appears to want something. His father he said, was a man of moderate stature; his mother was near two yards high; and he himself hath a daughter, who being about sixteen years of age, is yet already arrived to the height of six feet complete.

18. Antonius was born in Syria in the reign of Theodosius; he exceeded the measure of human stature; for he was five cubits and an hand breadth, or seven feet seven inches high: but his feet did not answer in proportion to the magnitude of his body. He lived no longer than twenty-five years, saith Nicophorus.

19. Vitellius sent Darius, the son of Artabanes, an hostage to Rome, with divers presents, amongst which there was a man seven cubits, or ten feet two inches high, a Jew born; he was named Eleazar, and was called a giant by reason of his greatness.

20. ♦ The following account of the very tall men seen near the Straits of Magellan in the year 1764, by the crew of the Dolphin man of war, under the command of the honourable commodore Byron, was communicated in a letter by Mr. Charles Clarke, officer on board that ship, to Dr. Maty, secretary to the Royal Society.

"We had not," says the writer, "got above ten or twelve leagues into the straits of Magellan from the Atlantic Ocean, before we saw several people, some on horseback, and some on foot, upon the north shore, and with the help of our glasses could perceive them beckoning to us to come on shore; at the same time we observed to each other that they seemed to be of an extraordinary size. We, however, continued to stand on, and should have passed without taking the least further notice of them could we have proceeded; but our breeze dying away, and the tide making against us, we were obliged to anchor, when the commodore ordered his boat of twelve oars, and

another

(12.) Thuan. Hist. l. 61. Anno 1575. Hakew. Apolog. Advert. 3. p. 9.—(13.) Vid. Kornman. de Mirac. Vivor. 25. Plin. l. 7. 16. p. 165. Solin. c. 5. p. 187.—(14.) Soliv c. 5. p. 188.—(15.) Ibid.—(16.) Ibid. Kornman. lib. de Mirac. Vivor. p. 25.—(18.) Ibid p. 29, 30. Nicoph. lib. 12. c. 37. p. 8. 410.—(19.) Joseph. Antiq. lib. 19. c. 6. p. 469.

another of six, to be hoisted out, manned, and armed. In the first went the commodore, in the other Mr. Cummings, our first lieutenant, and myself. At our first leaving the ship, their number did not exceed forty, but as we approached the shore we perceived them pouring down from all quarters, some galloping, others running, all making use of the utmost expedition; they collected themselves in a body just at the place we steered for. When we had got within twelve or fourteen yards of the beach, we found it a disagreeable flat shore, with very large stones, which we apprehended would injure the boats; we therefore looked at two or three different places to find the most convenient spot for landing: they supposed we deferred coming on shore through apprehensions, of danger from them, upon which they all threw open the skins they had over their shoulders, the only clothing they had, and consequently the only thing they could secrete any kind of arms with, and many of them lay down to the water's edge. The commodore made a motion for them to go a little way from the water that they might have room to land, which they immediately complied with, and withdrew thirty or forty yards, and formed each man with his musket, in case any violence should be offered. As soon as we were formed, the commodore went from us to them, then at about twenty yards distance, they seemed exceedingly happy at his going among them; immediately gathered round him, and made a rude kind of noise, which I believe was their method of singing, as their countenances bespoke it by a kind of jollity. The commodore then made a motion to them to sit down, which they did in a circle, with him in the middle, when Mr. Byron took some beads and ribbons which he had brought for that purpose, and tied about the women's necks, &c. with which they seemed much pleased. We were struck with the greatest astonishment at the sight of people of such a gigantic stature, notwithstanding our previous notice with our glasses from the ship. By the time we got on shore their number increased to about five hundred, men women and children. The men and the women both rode in the same manner, the women had a

kind of belt to fasten their skins round the waist, which the men had not, as theirs were only flung over the shoulders, and tied with two little slips cut from the skin round the neck. At the time of the commodore's motion for them to retire farther up the beach, they all dismounted, and turned their horses loose which were gentle, and stood quietly; the commodore having disposed of all his presents, and satisfied his curiosity, thought proper to retire, but they were very anxious to have him go up into the country, to eat with them, as we could very well understand by their motion, though their language was unintelligible to us. There was a very great smoke to which they pointed, about a mile from us, where there must have been several fires, but some intervening hills prevented us from seeing any thing but the smoke. The commodore returned the compliment by inviting them on board the ship, but they would not favour him with their company, so we embarked and returned to the ship; we were with them nearly two hours, at noon day within a very few yards, though none but Mr. Byron and Mr. Cummings shook hands with them; we were, however, near enough and long enough with them to convince our senses, so far as not to be cavilled out of the very existence of those senses at that time, which some of our countrymen and friends would absolutely attempt to do. They are of a copper-colour, with long black hair, and some of them are certainly nine feet, if they do not exceed it; the commodore, who is very near six feet, could but just reach to the top of one of their heads, which he attempted on tip-toes, and there were several taller than he on whom the experiment was tried. They were prodigiously stout, and as well and proportionably made as I ever saw people in my life. That they have some kind of arms among them is I think indisputable, from their taking methods to convince us they had none, at that time about them. The women I think bear much the same proportion to the men as our Europeans do; there was hardly a man there less than eight feet, most of them were considerably more; the women I believe, run from seven and a half to eight; their horses were stout and boney but not remarkably tall, in my opinion they are from

from fifteen to fifteen and a half hands. They had a great number of dogs about the size of a middling pointer, with a fox nose. They continued on the beach till we got under way, which was two hours after we got on board. I believe they had some expectations of our returning again, but as soon as they saw us getting off, they betook themselves to the country.

21. ♦ These people are first mentioned in the account of a voyage for new discoveries, undertaken by Magellan in the year 1519. In the lat. of about forty-nine and a half degrees south, one of the natives of the neighbouring parts came on board that commander's ship: the head of one of Magellan's middle-sized men reached only to his waist, and he was proportionally big; his body was formidably painted all over, and especially his face. The admiral made him eat and drink, and he enjoyed himself very comfortably, till he happened to peep into a looking glass that was given him among other trifles; this put him in a fright from which he could not easily recover, so that starting back with violence, he threw two of the men who stood by him to the ground.

The Patagonians are next mentioned in the account of the voyage of sir Francis Drake; but in Harris's Epitome, their stature is not particularly ascertained: It is only said, that they were a comely, strong-bodied people, very swift of foot, and of a brisk lively constitution. They were seen also by Sir Thomas Cavendish, who calls them a wild and rude sort of creatures: he says also that they seemed of a gigantic race; the measure of one of their feet being eighteen inches, which, reckoning by the usual proportion, will give about seven feet and a half for their stature.

Oliver Noort, the first Dutchman who attempted a voyage round the world, performed his expedition between the years 1598 and 1601. A boy brought on board his fleet, and who learned the Dutch language, stated that the inhabitants of the continent near the island from which he had been taken were divided into different tribes, whom he distinguished by the names of Kemenetes, Kenekin, and Karaicks, who were of the common size, but broader breasted, and painted all

over. He added, however, that there was another tribe, called Tiriminen, who were of a gigantic stature, being ten or twelve feet high, and continually at war with the other tribes.

Sebald de Weert another Dutchman who sailed through the straits of Magellan in 1598, saw savages who were ten or eleven feet in height, of a reddish colour, and with long hair.

22. ♦ Edmund Mallone born at Port Leicester, in Ireland, and shown at Oxford 1684, being then nineteen years of age, was seven feet six inches high; his finger was six inches and three fourths long; the length of his span fourteen inches, of his cubit two feet two inches, of his arm three feet two inches and a half, and from the shoulder to the crown of his head eleven inches three fourths: "In the year 1682," says Dr. Molyneux, I saw and measured Edmund Mallone at Dublin; his father though a proper man was no way remarkable for his height; and his mother was of a more than ordinary low stature. When he stood on the bare ground, with his shoes off, he measured full seven feet seven inches in height, that is about two feet taller than men of a common size.

CHAP. XVII.

Of Dwarfs, and Men much below the common Height.

IN the former chapter we had some of the works of nature written in text letters, here we are presented with some of her writing in small characters, wherein many times she hath been so happy to comprise much in a little compass. The elephant, though so vast of bulk, is not more curious than the smaller sort of insect, where we behold, with equal pleasure and wonder, the springs of life act in those narrow and strait confinements as regularly as where they have much larger room.

1. Julia, the niece of Augustus, had a little dwarfish fellow, called Conopas, whom she set great store by; he was not above two feet and a hand breadth in height; and Andromeda, a freed maid of Julia, was of the same height.

2. Marcus Varus reported that Marius

(20.) Gent. Mag. vol. xxxvii. p. 195.—(21.) Ibid. vol. xxvii. p. 115.—(22.) Philo. Transactions abridged, vol. iii. p. 1.

(1.) Plin. lib. 7. cap. 16. p. 165.

Maximus and Marcus Tullius were but two cubits, or two feet eleven inches high, and yet were they both Gentlemen and Knights of Rome; and, in truth, we ourselves have seen their bodies, as they lie embalmed, which testify the same thing.

3. In the time of Theodosius there was seen in Egypt a pigmy, so small of body that he resembled a partridge; yet did he exercise all the functions of a man, and could sing tupably; he lived to the twentieth year of his age.

4. I have seen some men of a very small stature, not by reason of any crookedness in the spine of the back, or legs, but such as were so from their birth, though strait in all their bones; of this number was John de Estrix of Mechlin, whom I saw when he was brought through Basil to the Duke of Parma, then in Flanders, anno 1592. He was aged 35; he had a long beard, and was no more than three feet high; he could not go up stairs, much less could he get upon a form, but was always lifted up by a servant: he was skilled in three tongues, ingenious and industrious; with whom I played at tables.

5. There was about forty years ago a dwarf, whom I saw at the court of Wirtemberg, at the nuptials of the Duke of Bavaria: the little Gentleman armed cap-a-pié, girt with a sword, and with a spear in his hand, was put into a pye, that he might not be seen, and the pie set upon the table; when raising the lid, he stepped out, drew his sword, and, after the manner of a fencer, traversed his ground upon the table, to the equal laughter and diversion of them that were present.

6. M. Antonius is said to have had Sisypheus, a dwarf, who was not of the full height of two feet, and yet of a lively wit.

7. Anno 1610, I saw John Ducker, an Englishman, whom some of his own countrymen carried up and down to get money by the sight of him. I have his picture by me, drawn at full length: he was about forty-five years of age, as far as might be discerned by his face, which now began to be wrinkled; he had a long beard, and was only two feet and an half

high; otherwise of strait and thick limbs, and well proportioned less than he I have never seen.

8. Augustus Cæsar exhibited in his plays one Lucius, a young man born of honest parents: he was not full two feet high, saith Ravisius: he weighed but seventeen pounds, yet he had a strong voice.

9. In the time of Iamblicus, lived Alypius of Alexandria, a most excellent logician, and a famous philosopher, but of so small and little a body that he hardly exceeded a cubit, or one foot five inches and an half in height. Such as beheld him would think he was scarce any thing but spirit and soul: so little grew that part of him which was liable to corruption, that it seemed to be consumed into a kind of divine nature.

10. Characus was a man of exceeding small stature, yet was he the wisest Counsellor that was about Saladine, that great conqueror of the east.

11. Anno Dom. 1306, Uladislaus Cubitalis, that pigmy King of Poland reigned, and fought more battles, and obtained more glorious victories therein, than any of his long-shanked predecessors. "Nullam virtus respuat staturam: Virtue refuseth no stature:" but commonly vast bodies and extraordinary statures have sottish dull and leaden spirits.

12. Cardan saith, that he saw a man at full age in Italy, not above a cubit high, carried about in a parrot's cage. This would have passed my belief, had I not been told by a Gentleman of a clear reputation, that he saw a man at Sienna, about two years since, not exceeding the same stature. A Frenchman he was, of the country of Limosin, with a formal beard, who was also shown in a cage for money, at the end whereof was a little hut, into which he retired; and when the assembly was full, came forth, and played on an instrument.

13. C. Licinius Calvus, was an orator of that reputation, that he a long time contended with Cicero himself, which of them two should bear away the prize, and chiefest praise of eloquence; yet was this

(2.) Plin. lib. 7. cap. 16. p. 165.—(3.) Camerar. Hor. Subcisiv. cent. 3. c. 79. p. 300. Niceph. Hist. Eccles. lib. 12. cap. 37. p. 379.—(4.) Plater. Observ. lib. 3. p. 581.—(5.) Ibid. p. 582. Johns. Nat. Hist. class. 10. cap. 4. artic. 2. p. 325.—(6.) Zuïng. vol. 2. l. 2. p. 277.—(7.) Plater. Obs. l. 3. p. 582.—(8.) Zuïng. vol. 2. lib. 2. p. 277. Sueton. p. 81. in Augusto.—(9.) Zuïng. vol. 2. p. 278. Eunap. in Iamblic. Voss. Instit. lib. 1. cap. 5. § 19. p. 72.—(10.) Zuïng. vol. 2. lib. 2. p. 678.—(11.) Burton's Melanch. part. 2. § 3. p. 290.—(12.) Sandys in Ovid. Metam. lib. 6. p. 114.

man of a very small and low stature. One time he had pleaded in an action against Cato; and when he saw that Asinius Pollio, who was the accuser, was compassed about with the clients of Cato in Cæsar's market-place, he required them about him to set him upon some turfs there by; being got upon these, he openly swore that in case Cato should do any injury unto Asinius Pollio, who was his accuser, that then he himself would swear positively to that whereof he had been accused. And after this time Asinius Pollio was never hurt either in word or deed, either by Cato, or any of his Advocates.

14. There were two of the Molones, who were remarkable for the noted brevity and shortness of their stature; the one of them was an actor in plays and interludes, the other was a famous robber by the highway, both of them were so little that the name of them passed into a proverb, men using to say of a little man, 'that he was as very a dwarf as Molon.'

15. Jeffery Hudson was born in 1619, at Latham in Rutlandshire. His father was a butcher, of a stout and corpulent frame. His mother was a good size; when pregnant she was not cumbersome, nor did she need a midwife to bring him into the world.

At eight years old, being not half a yard in height, he was taken by the Duchess of Buckingham, who clothed him in sattin: at a splendid feast given by the Duke there was a cold pye, which being opened, little Jeffery started up in complete armour.

Soon after, he was presented to Queen Henrietta Maria. It was a strange contrast to see him and the King's gigantic porter William Evans. (Vide page 61.) In a masque at Court Evans lugged out of one pocket a long loaf, and little Jeffery, instead of a piece of cheese, out of the other.

He was employed upon a kind of embassy to France, to bring over the Queen's midwife; and on his return was taken by a Flemish pirate; this captivity of his is celebrated by Sir William Davenant in a poem called *Jeffreidos*.

He died about the year 1680, being upwards of 60 years of age.

16 ♦ The following account of a Dwarf is contained in a letter from John Browning, Esq of Barton-hill near Bristol, to Mr. Henry Baker, F.R.S. dated Sept. 12th 1751, "I am just returned, says the writer, from Bristol, where I have seen an extraordinary young man, whose case is very surprising: he is shown publicly for money, and therefore I send you the printed bill which is given about to bring company, and also a true copy of a certificate from the minister of the Parish where he was baptized, together with the attestation of several of the neighbours of great credit and veracity, some of whom are personally known to me; to these I have likewise added my own observations, as necessary to clear up the case:—the certificate is as follows:

"This is to certify, that Lewis Hopkins, the bearer hereof, is a man of a very honest character, and has six children. His second son Hopkin, whom you see now with him, is in the fifteenth year his age, not exceeding two feet seven inches in height and about 12 or 13 pounds weight, wonderful to the sight of all beholders, the said little man was baptized the 29th January 1736, by me,

R. Harris,

Vicar of Lantrissent, Glamorganshire.

The above is signed also by eight gentlemen of figure and fortune in the county of Glamorgan.

I went myself, says Mr. Browning, to view and examine this very extraordinary and surprising, but melancholy subject; a lad entering the fifteenth year of his age, whose stature is no more than two feet seven inches, and weight thirteen pounds, labouring under all the miseries and calamities of old age, being weak and emaciated, his eyes dim, his hearing very bad, his countenance fallen, his voice very low and hollow, his head hanging down before, so that his chin touches his breast, consequently his shoulders are raised, and his back rounded not unlike a hump back; he is so weak that he cannot stand without support.

His father and mother both told me, that he was naturally sprightly, though weakly, until he was seven years old, would attempt to sing and play about, and then weighed nineteen pounds, and was as

tall if not taller than at present, naturally straight, well grown, and in due proportion; but from that period he had gradually declined and grew weaker, losing his teeth by degrees, and is now reduced to the unhappy state I have just been describing. The mother is a very jolly healthy woman, in the prime of life, the father enjoys the same blessing.

Another dwarf is thus described in the same work by William Arderon, F.R.S. "John Coan, a dwarf, was born at Twitshall in Norfolk in 1728, and has been shown in this city for some weeks past, I weighed him myself, April 3d 1750, and his weight, with all his clothes, was no more than 34 pounds, I likewise carefully measured him, and found his height with his hat, shoes, and wig on, to be 38 inches. His limbs are no bigger than a child of three or four years old, his body is perfectly strait, the lineaments of his face answerable to his age, and his brow has some wrinkles in it when he looks attentively at any thing. He has a good complexion, is of a sprightly temper, discourses readily and pertinently, considering his education, and reads and writes English well. His speech is a little hollow, though not disagreeable; he can sing tolerably, and amuses the company that come to see him with mimicking a cock's crowing, which he imitates very exactly. In 1744, he was 36 inches high, and weighed $27\frac{1}{2}$ pounds, his father says, when about a year old he was as large as children of that age usually are, but grew very little and slowly afterwards."

17. ♦ Giants seem to have more affected the minds of men than dwarfs; perhaps the sort of terror excited by beings whose stature made them naturally stronger, and more to be dreaded than ordinary men, had contributed to it; several authors, however, both ancient and modern, have spoken of dwarfs. M. Merand had occasion to inquire into what had been hitherto known on this subject, and to compose a kind of history if not of dwarfs, at least of the sentiments of those who have spoken of them, for it must be confessed that in what the ancients have left us on this head there are more absurd and incredible fables than useful observations, and at this we need not be astonished,

dwarfs passed for a wonder in nature, and it is well known how much the marvellous may dazzle the senses.

In the year 1746, the Academy of Sciences gave an account of the strange history of a young child called Nicholas Fený, who when born was not quite nine inches long, and weighed but twelve ounces, and at the age of five was absolutely formed without having attained to a greater height than twenty-two inches; this singularity proved the child's happiness, the king of Poland, duke of Lorraine, saw and honoured him with his beneficence. From that moment Bebe, which was the name he gave him, never quitted his august benefactor, and he died in his palace. The Count de Tressan who had been attached to the fortunes of that monarch, sent the history of this singular being to the academy, and it was this history which induced M. Merand, to make the researches above mentioned, which were read in a public meeting in the 14th of November 1754, and accompanied by the statue of Bebe in wax, modelled from his own person, with a wig of his own hair, and dressed in his own clothes. The following is an abstract of Count de Tressan's relation, and M. Merand's reflections.

Nicholas Fený, was born at Plaisnes; a principality of Salins, in Vosges. His father and mother were of hale constitutions, and a good stature: we have mentioned how little he was at his birth, but did not add how puny he was. He was carried to church on a plate overspread with the tow of flax, and a wooden shoe served him for a cradle: he never could suck his mother; his mouth was too small to take hold of the nipple, so that a goat was pitched upon to suckle him, and he had no other nurse than that animal, which on her part seemed to be very fond of him.

He had the small-pox at six months old, and the goats milk was at the same time his only nourishment and his only remedy. At the age of eighteen months he began to speak; at two years he walked almost without help, and it was then that his first shoes which were eighteen lines long, were made.

The coarse food of the villagers of Vosges, such as pulse, bacon and potatoes, was that of his infancy, till the age of six

years; and during that time he had some very bad fits of sickness, out of which he fortunately recovered.

King Stanislaus, the Titus of the age, having heard of this extraordinary child, desired to see him; he was, therefore brought to Luneville, and soon after had no other abode than the palace of that beneficent prince, to whom on his part he was singularly attached, though he commonly showed very little sensibility, and it was then he took the name of Bebe, which was given him by that prince. With all the care that was taken of Bebe's education, it was impossible to bring him to any exertions of judgment or reason, the very small measure of knowledge he had been able to acquire having never been susceptible of any notion of religion, nor capable of reasoning on any subject, so that his mental faculties never rose much above those of a well trained dog. He seemed to love music, and sometimes beat time with some justness; he likewise danced pretty well, but it was only by looking attentively at his master, to direct all his steps and motions according to the signs he received from him. Once in the fields he entered a meadow, where the grass was higher than himself; he thought himself lost in a copse, and cried out for help. He was susceptible of passions, such as desire, anger, and jealousy, and his discourse was without connection, and his ideas confined. In short he showed that kind of sentiment which arises from circumstances, from objects as they present themselves, and from momentary impressions made on the senses, and the little reason he showed did not seem to rise much above the instinct of some animals.

The Princess of Talmond endeavoured to give him instructions, but notwithstanding all her wit, she could not light up a spark of it in Bebe. The only natural consequence from her familiarity was his being greatly attached to her, and even so jealous, that once seeing a lady fondle a little dog before him, he forced him out of her hands in a violent passion, and threw him out of the window, saying "why do you love him more than me?"

Till the age of fifteen Bebe had his organs free; and his whole diminutive figure very exactly and agreeably proportioned: he was then 29 inches high, his weak and

frail body, however, soon became enervated, and his strength exhausted, on which his back bone was incurvated, his head sunk forward, his legs were enfeebled; one shoulder blade was dislocated, his nose grew large, and losing his cheerfulness, he became valetudinary; but in the four following years he grew four inches taller.

The Count de Tressan who had attentively noted the progression of nature in Bebe, foresaw that he would die of old age before he was thirty years of age, and in fact he fell after twenty-two into a sort of caducity, and those who took care of him, observed in him a childhood which did not resemble that of his first years, but rather seemed created by decrepitude: the last year of his life he seemed quite spent. He had a difficulty in walking; the external air, unless very hot, incommoded him; he was made to bask in the sun which seemed to refresh him, but he could scarcely walk a hundred paces without resting. In the month of May 1764, he had a slight indisposition, succeeded by a cold, accompanied with a fever, which threw him into a kind of lethargy; he, however, got the better of it at intervals, but without being able to speak. During the last four days of his life, his knowledge was much more perfect, and clearer, and better connected ideas than he had during his greatest vigour, astonished all those that were about him: his sufferings were long, and he died on the 9th of June 1764, aged nearly twenty three, at which time he was thirty three inches in height. The skeleton that was kept of him presents a remarkable singularity; at first sight it appears to be that of a child of four years, but when examined in the whole, and according to proportions, one is astonished to find in it the skeleton of an adult.

The history of Bebe occasioned the Count de Tressan to call to mind that of M. Borulaski, a Polish gentleman, whom he had seen at Luneville, and who afterwards went to Paris. His father and mother were much beneath the middle size; they had six children, the eldest of whom measured only 34 inches, and was well made. The second, the person in question measured only 28 inches, and was then twenty-two years old, three younger brothers, who succeeded him a year's distance from one another, were each five feet six inches; the sixth child was a female,

male, but she was well made, her face was pretty, and showed a great deal of acuteness; the resemblance between Bebe and Borulaski, consisted only in smallness of size, the latter was more favourably created by nature, he enjoyed good health, was active and nimble, bore fatigue, and with ease raised weights, which seemed very considerable for his stature.

But what distinguished him more happily from Bebe was that he possessed all the strength and graces of wit, that his memory was good, and his judgment very sound, he read and wrote well, was acquainted with arithmetic, the German and French languages, and spoke with facility; he was ingenious in whatever he undertook, smart in his repartees, and just in his reasoning. In short, M. Borulaski may be considered, as M. Pressan expresses it, as a complete man, though very little; Bebe as a defective man. This will not seem surprising, when we reflect that Bebe's mother was delivered of him at seven months, and after a very extraordinary pregnancy, which she had great difficulty to know for such, whereas Borulaski came at the full time.

The two Dwarfs here spoken of engaged M. Merand, to collect with care what authors have transmitted to us on that subject. The most ancient dwarfs of which mention is made are the pygmies; but these people so famous for their battles with the storks, may have never existed; at least, in searching after all the parts where they have been placed, no vestige is found of them; whence it is very probable that this pretended nation is indebted for its origin only to some foreign name, ill interpreted by the Greeks, as we have several examples of such mistakes. It is, however, certain that Homer is the first who spoke of them in his *Iliad*, comparing the Trojans attacking the Greeks in the absence of Achilles, to storks falling impetuously on the pygmies. But Homer wanted a comparison that might make an agreeable picture, and not to discuss a point of history. It would be laying too great a restraint on the imagination of a poet, to subject him to historical exactness, when we only require from him fire and vivacity. Let us therefore give up to him the nation of the Pygmies, and examine what more serious authors have said of Dwarfs; still we shall here find enough of the fabulous:

witness the dwarf cited by Nicephorus, which was seen at the court of Constantine, and was not bigger than a partridge; the historian on this occasion might have had a somewhat poetical imagination. The Romans, especially under the first emperors, placed dwarfs among the objects of their luxury and ostentation. Augustus had one whose statue it is pretended he had ordered to be made, and he so little spared the expense, that the apples of the eyes were represented by precious stones; this dwarf, as Suetonius relates, was less than two feet in height, weighed seventeen pounds, and had a very strong voice. This statue formerly in the cabinet of the king of France, showed that Augustus was not so nice in this affair, as the statue represented a ricketty subject, ill-proportioned, and with nothing of that air, of a little adolescent, which dwarfs usually have. He might be supposed to be about thirty years old.

Tiberius admitted a dwarf to his table, and indulged him in the boldest questions, which the dwarf taking advantage of, hastened the punishment of a state criminal. Mark Antony, had one below two feet, whom by way of irony he had called Sisyphus. Domitian had assembled such a number of dwarfs that he formed them into a little troop of Gladiators.

Not only the Emperors entertained dwarfs, but the princesses and even considerable ladies kept some. History has preserved to us the name of Conopas, the dwarf of the princess Julia, daughter of Augustus, who was two feet nine inches high; and this taste remained till the reign of Alexander Severus, but that prince having expelled the male and female dwarfs from his Court, the mode of them soon ceased throughout the empire.

The passion which the Romans then had for these little men, had made them an object of commerce; and interest, an occasion of cruelty. The dealer, in order to have a greater number of Dwarfs to sell, hit upon the project of squeezing up children in boxes and bandages contrived with art. It is evident that such of these children as could survive this cruel torture, were in no respect dwarfs but deformed, and maimed men.

The desire of having dwarfs did not seem afterwards to be so considerable. Johnston, however, relates that the first wife of

of Joachim Frederic, Elector of Brandenburg, seemed to improve on the Roman ladies; having assembled a number of dwarfs of both sexes, in order to marry them with a view of multiplying their species, but her attempt was fruitless, and none of them left issue. Hoffman and Peter Messic cite Catherine of Medicis as having had the same taste, but with as little success, which needs excite no surprise.

We cannot better finish this article, than by the following remark, which M. Merand has borrowed from M. de Buffon. "It seems," says he "that the middle height of men being about five feet, the limits of it scarcely extend farther than to a foot under or over: a man of six feet is in fact a very tall man, and one of four feet of a very low size; Giants and Dwarfs who are above and below these terms of size ought to be considered as individual and accidental varieties, and not as permanent differences which ought to produce constant races. It is, therefore, not astonishing that the marriage of the dwarfs by the Electress of Brandenburg and Catharine of Medicis should have left no issue: if any of them could have been fruitful they would have produced men of the common size.

CHAP. XVIII.

Of the mighty force and Strength of some Persons.

THE northern nations have made frequent invasions and irruptions into the southern parts; wherein, as an irresistible torrent, they have borne all away before them; yet it is observed they never established any durable empire here: the reason is said to be, because the southern wisdom in the upshot hath always proved an overmatch for the northern strength. What might we not expect from an able body in conjunction with a fertile brain, when we see such wonders performed by each of them single? Admirable are the instances of bodily strength from the relations of most credible authors.

1. A few years since there was one Venetianello, well known throughout all

Italy, a famous dancer upon the rope; a Venetian by birth, and called Venetianello, because of the lowness of his stature: yet was he of that strength and firmness that he broke the thickest shank bones of oxen upon his knee: three pins of iron as thick as a man's finger, wrapping them about with a napkin, he would twist and writhe as if they were softened by fire. A beam of twenty feet long, or more, and a foot thick laid upon his shoulders, sometimes set on end there, he would carry without use of his hands, and shift from one shoulder to another. My son Theodorus was an eye-witness of all this, and related it to me.

2. George le Feu, a learned German, writes, that in his time, in the year 1529, there lived at Misnia in Thuring, one called Nicholas Klunher, Provost of the great Church, who was so strong, that without rope or pulley, or any other help, he brought up out of a cellar a pipe of wine, carried it out of doors, and laid it upon a cart.

3. I have seen a man (saith Mayolus, an Italian Bishop) in the town of Aste, who in the presence of the Marquis of Pescara, handed a pillar of marble three feet long, and one foot in diameter, which he cast high in the air, then received it again in his arms, then threw it up again, sometimes; after one fashion, sometimes after another, as easily as if he had been playing with a ball.

4. There was (saith the same author) at Mantua, a man called Rodomas; of little stature, but so strong, that he broke a cable as thick as a man's arm, as easily as it had been a small twine-thread.

5. Froisard (a man much esteemed for the truth and fidelity of his history) reports, that about two hundred years since, was one Orlando Burg, a Spaniard, he was companion to the Earl of Foix: one time attending the Earl, he accompanied him into a higher room, to which they ascended by twenty-four steps: the weather was cold, and the fire not answerable. But seeing some asses laden with wood in the lower court, he goes down thither, lifts up the greatest of them with his burthen upon his shoulder, and carrying it to the room from whence he came, laid them both on the fire together.

(17.) Memoirs of the Academy of Sciences, for 1764. Universal Mag. vol. xlii. p. 188.
(1.) Wier. de Præstig. Dæm. lib. 1. cap. 18. p. 57.—(2.) Hakewell's Apol. lib. 3. cap. 5. § 4. p. 214, 215.—(3.) Ibid. p. 214. Sandys on Ovid. Metam. lib. 9. p. 178.—(4.) Hakew. ibid. p. 215.—5. Ibid.
G. Lebeliski,

6. Iebelski, a Polander, in his description of the things done at Constantinople in the year 1581, at the circumcision of Mahomet the son of Amurath, Emperor of the Turks, writes, that amongst many active men who there showed their strength, one was very memorable, who for proof thereof lifted up a piece of wood which twelve men had much ado to raise from the earth; and afterwards, lying down flat upon his back, he bore upon his breast a weighty stone, which ten men had with much ado rolled thither: and this he made but a jest of.

7. Many yet alive know how strong and mighty George of Froasberg, Baron of Mindleheim, was: he was able, with the middle finger of his right hand, to remove a very strong man out of his place, though he sat ever so firm. He stopped a horse suddenly that ran in full career, by only touching the bridle: and with his shoulder would easily shove a cannon whither he pleased. His joints seemed to be made of horn: and he wrested twisted ropes and horse-shoes asunder with his hands.

8. Cardan writes, that himself saw a man dancing with two men in his arms, two upon his shoulders, and one hanging about his neck.

9. Of later days and here at home, Mr. Carew, a worthy gentleman, in his Survey of Cornwall, assures us that one John Bray, well known to himself, as being his tenant, carried upon his back at one time, for the space of near a bow-shot, six bushels of wheaten meal, reckoning fifteen gallons to the bushel, together with the miller, a stout fellow of twenty-four years of age: whereunto he addeth, that John Roman, of the same shire, a short clownish fellow, would carry the whole carcass of an ox.

10. Julius Capitolinus, and others, report of the tyrant Maximinus (who murdered the good Emperor Alexander Severus) that he was so strong, that with his hands he drew carts and waggons full laden. With a blow of his fist he struck out a horse's tooth, and with a kick broke his thighs. He crumbled

stones betwixt his fingers: he cleft young trees with his hands; so that he was surnamed Hercules, Antæus, and Milo.

11. Trebellius Pollio writes of Caius Marius, a cutler by his first occupation (and who in the time of Galienus was chosen Emperor by the soldiers), that there was not any man who had stronger hands to strike and thrust than he; the veins of his hands seemed as if they had been sinews: with his fourth finger he stayed a cart drawn with horses, and drew it backward. If he gave but a filip to the strongest man that then was he would feel it as if he had received a blow on his forehead with a hammer: with two fingers he would wrest and break many strong cords twisted together.

12. Tritanus, a Samnite fencer, was of such a make, that not only his breast, but his hands and arms were furnished with sinews both long-wise and across: so that without any pain, and with the least blow, he overthrew all that encountered him. The son of this fencer, of the same name and make, a soldier in Pompey's army, when he was challenged by an enemy, set so light by him that he overcame him by the blows of his bare hand; and with one finger took him up and carried him to Pompey's camp.

13. Flavius Vopiscus writes, that the Emperor Aurelian was of a very high stature, and marvellous strength: that, in the war against the Sarmatians, he slew in one day, with his own hands, eight-and-forty of his enemies; and in divers days together he overthrew nine hundred and fifty. When he was Colonel of the sixth legion, called Gallica, at Mentz, he made strange havoc of the Franci, who over-run all the country of Gaul: for he slew with his own hands seven hundred of them, and sold three hundred at Portsale, whom he himself had taken prisoners: so that his soldiers made a military song in praise of him.

14. The giant Ænothar was born in Turgaw, a village of Suevia, he bore arms under Charlemagne; he felled men as one would mow hay, and sometimes

† (6.) Hakewell's Apol. lib. 3. cap. 5. § 4. p. 215.—(7.) Jovii Elog. lib. 6. p. 285. Reusner de Scorb. Exercit. 1. p. 29. Camerar. cent. 1. cap. 82. p. 380.—(8.) Fuller's Worth. p. 215.—(9.) Hakew. Apol. lib. 3. cap. 5. § 4. p. 216. Full. Worth. p. 205. Cornwall.—(10.) Camerar. Hor. Subcis. cent. 1. cap. 82. p. 377. Capitol.—(11.) Pollio Camerar. Hor. Subcis. cent. 1. cap. 82. p. 377.—(12.) Plin. lib. 7. cap. 20. p. 166.—(13.) Vopiscus Camerar. Hor. Subcis. cent. 1. c. 82. p. 376.

broached a great number of them upon his pike or spear, and so carried them all on his shoulder, as one would do little birds spitted upon a stick.

15. Thomas Farel reports of Galeot Bardsin, a gentleman of Catana, that he grew from time to time to such a height and bigness of body that he exceeded all other men, how great soever, from the shoulders upward. He was too hard for all others in leaping, throwing a stone, and tossing the pike; for he was strong and mighty according to his stature. Being armed at all points, his casque on his head, a javelin in his right hand, and holding the pomel of his saddle in his left, he would spring into the seat without help or stirrup, or other advantages: sometimes he would bestride a great courser unbridled, and having brought him to his full speed, would stop him suddenly in his course, by straining him only with his thighs and legs: with his hands he would take up from the ground an ass with his load, which commonly weighed three kintals. He struggled, in the way of pastime, with two of the strongest men that could be found, of which he held one fast with one arm, and threw the other to the ground, and keeping him under with his knee; at last he pulled down the second, and bound their hands behind their backs.

16. Potocova, a gentleman of Poland, Colonel of the Cossacks (who of late years was beheaded at Warsaw, by the permission of Stephen Batocki, King of Poland, at the instance of the Turkish ambassador): this gentleman was of that strength, that he could readily with his hands break horse-shoes new out of the forge.

17. "Our Chronicles," saith Bertius, in his Description of Zealand, "speak of a woman of an unusual stature, born in Zealand, in respect of whom very tall men seemed but dwarfs; so strong, that she would carry two barrels full of beer under both arms, each of them weighing four hundred Italian pounds: and a beam, which eight men

could not lift, she would wield at her pleasure."

18. Julius Valens, a Captain-pensioner, or Centurion of the guard of Soldiers about the body of Augustus Cæsar, could bear up a waggon laden with two hogsheds or a butt of wine, until it was unladen, and the wine drawn out of it: he would take up a mule upon his back, and carry it away: also he used to stay a chariot against all the force of the horses striving and straining to the contrary; and other wonderful masteries, which are to be seen engraven upon his tomb-stone.

19. Fusius Salvius, having an hundred pounds weight at his feet, and as many in his hands, and twice as much upon his shoulder, went with all this up a pair of stairs.

20. "Myself have seen," saith Pliny, "one named Athanatus, do strange things in the open view of the world; he would walk upon the stage with a cuirass of lead, weighing five hundred pounds, and booted with a pair of iron boots upon his legs of the same weight."

21. Milo, the great wrestler of Crotona, was of that strength that he carried a whole ox the length of a furlong: when he stood firm upon his feet no man could thrust him off from his standing; or if he grasped a pomegranate fast in his hand, no man was able to stretch a finger of his, and force it out at length.

22. Tamerlane the Scythian had exceeding great strength, so that he would draw the string of a Scythian bow (which few were able to deal with) beyond his ear; and caused his arrow to fly with that force, that he would shoot through a brazen mortar, which the archers used to set up for themselves as a mark.

23. Cunipertus, King of the Lombards, was of that strength in his arms, that, when a boy, he would take two rams of wonderful bigness in his hands by the wool upon their backs, and lift them from the ground, which no other was found that could do the like.

24. When the Emperor Frederick

(14.) Camer. Hor. Subcis. Aventin. Hist. Bolor. lib. 4.—(15.) Camer. Hor. Subcis. cent. 1. c. 32. p. 379. Reusner de Scorbut Exerc. 1. p. 28. (16.) Ibid. p. 391. Zuing. vol. 2. lib. 5. p. 385. Reusner. ibid. p. 29.—(17.) Johnst. Hist. Wonderful Things in Nature, class. 10. c. 4. art. 1. p. 323. (18.) Plin. l. 7. c. 20. p. 166.—(19.) Ibid. p. 1.—(20.) Ibid.—(21.) Ibid. Zuing. vol. 2. lib. 5. p. 384. Solm. c. 4. p. 182.—(22.) Jovii Elog. lib. 2. p. 102. Reusner. de Scorbut. Exercit. 1. p. 29.—(23.) Paul. Dia. Hist. Longobard. l. 5. c. 40. p. 301. Zuing. vol. 2. l. 5. p. 385.

Barbarossa led his army to the holy war, amongst divers other notable persons he had about him, there was one, a German, of a vast body, and invincible strength, who, not far from Iconium, followed the army at a great distance, leading in his hand a horse by the reins, which he had tired in the journey. About fifty Mahometans, scouting up and down thereabouts, lighted upon this man, and set upon him on every side with their arrows: he couching under his broad shield securely eluded their attempt upon him this way: at last, one bolder than the rest, put spurs to his horse, and assaulted him with his sword; but the German at the first blow struck off the fore-legs of his horse, and redoubling his stroke, struck with that mighty force upon the head of the Mahometan, that, dividing it in twain, the sword passed through part of the saddle, and left a wound upon the back of the horse. The Mahometans observing that terrible blow, provoked him no further, but departed as they came; and the German, without mending his pace, came up safely to the rest of the army.

25. John Courcy, Baron of Stoke Courcy, in Somersetshire, was the first Englishman that subdued Ulster in Ireland, and deservedly was made Earl of it: he was afterwards surprised by Hugh Lacy (co-rival to his title), sent over to England, and by King John imprisoned in the Tower of London. A French castle being in controversy, was to have the title thereof tried by combat, the Kings of England and France beholding it. Courcy, being a lean lank body with staring eyes, is sent for out of the Tower, to undertake the Frenchman; and because enfeebled with long confinement, a large bill of fare was allowed him to recruit his strength. The Frenchman hearing how much he had eat and drank, and guessing his courage by his stomach, took him for a cannibal, who would devour him at the last course, and so he declined the combat. Afterwards the two kings, desirous to see some proof of Courcy's strength, caused a steel helmet to be laid on a block before him; Cour-

cy looking about him with a grim countenance (as if he intended to cut with his eyes, as well as with his arms) sundered the helmet at one blow, striking his sword so deep into the wood, that none but himself could pull it out again. Being demanded the cause why he looked so sternly. "Had I," said he, "failed of my design, I would have killed the kings, and all in the place." Words well spoken, because well taken; all persons present being then highly in good humour. He died in France, anno Dom. 1210.

26. Polydamus, the son of Nicias, born at Scotussa in Thessaly, was the tallest and biggest man of that age; his strength was according: for he slew a lion in the mount Olympus, though unarmed: he singled out the biggest and fiercest bull from a whole herd, took hold of him by one of his hinder feet; and, notwithstanding all his struggling to get from him, he grasped him with that strength, that he left his hoof in his hand. Being afterwards in a cave, under a rock, the earth above began to fall, and when all the rest of his company fled for fear, he alone remained there, as supposing he was able with his arms to support all those ruins which were coming upon him: but this his presumption cost him his life; for he was there crushed to death.

27. Ericus, the second King of Denmark, was a person of huge stature, and, equal strength; he would throw a stone or a javelin, as he sat down, with much greater force than another that stood; as he sat he would struggle with two men; and, catching one betwixt his knees, would there hold him till he had drawn the other to him: and then he would hold them both till he had bound them. He would also take a rope by both the ends of it, and holding it in his hands sitting, he gave the other part of it to four strong men to pull against him but while they could not move him from his seat, he would give them such pulls now with the right, and then with the left hand, that either they were forced to relinquish their hold, or else, notwithstanding all they could do to the con-

(24.) Dinoth. Memorab. l. 3. p. 240, 241.—(25.) Full. Worth. p. 26. Somersetshire. Camd. Annals of Ireland, p. 153, 154.—(26.) Zuing. vol. 2. lib. 3. p. 224. Val. Max. lib. 9. c. 12. p. 279. Cæd. Antiq. Inst. lib. 12. c. 26. p. 624.

trary, he would draw them all to the seat where he sat.

28. The Emperor Tiberius had the joints of his fingers so firm, and strongly compacted, that he could thrust his finger through a green and unripe apple; and could give a fillip with that force, that thereby he would break the head of a lusty man.

29. Dr. Desaguliers tells us of Thomas Topham, born in London, and then about 31 years of age, five feet ten inches high, with muscles very hard and prominent; was brought up a carpenter, which trade he practised till within these six or seven years, that he has showed feats of strength; but was ignorant of any art to make his strength appear more surprising.

About six years ago he pulled against a horse, sitting upon the ground, with his feet against two stumps; and although his legs were placed horizontally, instead of rising parallel to the traces of the horse, yet the horse was unable to move him. This induced him to pull against two horses in the same awkward position: but he was raised from his seat, and had one of his knees shattered against the stumps: whereas, had he been properly placed, the Doctor adds, considering his strength, he might have kept his situation against the pulling of four horses, without the least inconvenience.

The feats which I saw him perform a few days ago were the following:

1. By the strength of his fingers he rolled up a very strong and large pewter dish.

2. He broke seven or eight short and strong pieces of tobacco-pipe, by the force of his middle finger, having laid them on his first and third fingers.

3. Having thrust under his garter the bowl of a strong tobacco-pipe, his legs being bent, he broke it to pieces by the tendons of his hams, without altering the bending of his leg.

4. He broke such another bowl between his first and second fingers, by pressing them together sidewise.

5. He lifted a table six feet long, which had half an hundred weight hanging at the end of it, with his teeth, and

held it in a horizontal position for a considerable time.

6. He took an iron kitchen-poker, about a yard long, and three inches round, and holding it in his right hand, he struck upon his bare left arm, between the elbow and the wrist, till he bent the poker nearly to a right angle.

7. He took such another poker and holding the ends of it in his hands, and the middle against the back of his neck, he brought both ends of it together before him; and, what was yet more difficult, he pulled it almost strait again.

8. He broke a rope of two inches circumference, although, by his awkward manner, he was obliged to exert four times the strength that was necessary.

9. He lifted a rolling-stone of 800 weight with his hands only, standing in a frame above it, and taking hold of a chain that was fastened to it.

30. ♦ The famous Barsabas was distinguished for his extraordinary strength, which he first began to show in Flanders, when the coach of Louis XIV. happened to stick fast in the mud on the highway. All the oxen and horses yoked to it having exerted their strength in vain, as the wheel had sunk up to the nave, Barsabas, who was then one of the king's guards, offered to disengage it. His services being accepted, he lifted up the wheel, and having made a sign to the coachman to whip the horses, the coach went on as usual. For this service the king granted him a pension, and being soon promoted, he at length rose to be town-major of Valenciennes.

A Gascon having challenged Barsabas to fight, the latter consented, and holding up his fist desired the Gascon to come on. The Gascon held up his fist also upon which Barsabas laid hold of it, and gave it such a squeeze, that he disabled him from attempting any thing further.

Another Gascon profited by this example, for having a quarrel with Barsabas, he said to him that he would terminate their dispute by arms. Barsabas held out his hand to his antagonist as a sign that he accepted the challenge. The Gascon

(27.) Ibid. Sax. Grammatic. l. 12.—(28.) Sueton. l. 3. c. 68. p. 160.—(29.) Vide Desaguliers's Exper. Philos. vol. 1. p. 289, &c.

who suspected his design, drew his sword, and ran him through the body, but fortunately the wound did not prove mortal.

Barsabas entering one day a farrier's shop in a country village, asked for horse shoes, the farrier showed him some, which Barsabas snapped in pieces as if they had been rotten wood, telling the farrier at the same time that they were too brittle, and good for nothing. The farrier wanted to forge some more, but Barsabas took up the anvil and hid it under his cloak. The farrier, when the iron was hot, could not conceive what had become of his anvil, but his astonishment was still increased when he saw Barsabas deposit it in its place with the utmost ease. Imagining that he had got the devil in his shop, he ran out of it as fast as he could, and did not venture to return till this unwelcome guest had disappeared.

Barsabas had a sister as strong a himself, but as he quitted his home very young, and before his sister was born, he had never seen her. He met with her in a small town of Flanders, where she carried on a rope-manufactory. This modern Sampson bought some of her largest ropes which he broke like pack-thread, telling her they were very bad,—“I will give you some better,” replied she, “but will you pay a good price for them?”—“what-ever you choose,” returned Barsabas, showing her some crown pieces. His sister took them, and breaking two or three of them said, “your crowns are as little worth as my ropes, give me better money.” Barsabas astonished at the strength exhibited by this female then questioned her respecting her country and family, and soon learned that she belonged to the same stock.

The dauphin being desirous to see Barsabas exhibit some of his feats, the latter said, “my horse has carried me so long that I will carry him in my turn.” He then placed himself below the animal and raising him up, carried him more than fifty paces, and then placed him on the ground without being the least hurt.

CHAP. XIX.

Of the marvellous Fruitfulness of some ; and what Number of their Descendants, they have lived to see.

IN the front of this discourse it will not be amiss to revive the memory of a Roman matron, whom Aufonius calls Callicrate.

*Viginti atque novem genitrici Callicrateæ,
Nullius ævus mors mihi visa fuit ;
Sed centum & quinque explevi bene messibus
annos ;
Intremulam laculo non subeunte manum.*

Twenty-nine births Callicrate I told ;
And of both sexes saw none sent to grave ;
I was an hundred and five summers old,
Yet stay-from staff my hand did never crave.

A rare instance, which yet in some respects will be surpassed by what follows :

1. There lies a woman buried in the church at Dunstable, who, as her epitaph testifies, bore at three several times three children at a birth, and five at a birth two other times.

2. Eleonora Salvāta, the wife of Bartholomew Frescobald, a citizen of Florence, was delivered of fifty-two children, and had never less than three at a birth.

3. One of the maid-servants of Augustus the Emperor was delivered of five children at a birth, the mother, together with her children, were buried in the Laurentine Way ; with an inscription upon them, by the order of Augustus, relating the same.

4. Serapia, a woman of Alexandria, brought forth five children at a birth, saith Cælius.

5. Anno 1553, the wife of John Gisinger, a Tigurine, was delivered of twins, and before the year was out, brought at once five more, three sons and two daughters.

6. Thomas Fazel writes, that Jane Pancica (who in his time was married to

(30.) *Bibliothèque des Gens de Cour*, vol. 1. p. 159.

(1.) *Poll Worthies*, p. 119. *Beilinson's*.—(2.) *Schenck. Obs.* 1. 4. *Obs.* 1. p. 562.—(3.) *Gell. Noct. Attic.* 1. 10. c. 2. p. 249.—(4.) *Cæli. Rhod. Antiq. Lect.* 1. 4. c. 23. p. 180.—(5.) *Schenck. Obs.* 1. 4. *Obs.* 1 p. 563.

Bernard.

Bernard, a Sicilian of the city of Agrigentum), was so fruitful, that in thirty child-births, she was delivered of Seventy-three children; which, saith he, need not seem incredible, seeing Aristotle affirms, that one woman at four births brought forth twenty children, at every one five.

7. There is a famous story of the beginning of the noble race of the Welfs, which is this: Irmentrudes, the wife of Isenbard, Earl of Altorf, had unadvisedly accused a woman of adultery because she had three children at one birth; and accused her for the same to the Earl her husband. It happened that next year the Countess became with child, and (the Earl being from home) she was brought to bed of twelve male children; but all of them very small. She fearing the reproach of adultery, whereof she was not guilty, commanded eleven of them should be taken and cast into a river, not far from the house, and one only brought up. It so fell out, that Isenbard met the woman that was carrying the little infants to their death; and asking her, whither she was going with her pail, she replied, "she was going to drown a few whelps, in the river of Scherk." The Earl came to her and insisted on seeing them; and discovering the children, made her confess the whole matter. He caused them to be secretly educated; and when they were grown big, he ordered them to be brought home to him, and set them in the hall by the boy whom his wife had brought up. Being thus by their faces all, known to be brethren, their mother, moved in conscience, confessed the fact, and obtained pardon for her fault. In remembrance whereof the honourable race of the Welfs (that is whelps) got that name, which ever since it hath kept.

8. John Francis, Earl of Mirandula, tells of one Dorothy, a German by birth, who, in Italy, at two several births, brought forth twenty sons, nine at the one and eleven at the other; while she went with this burden, by reason

of the mighty weight, she was wont to tie a swathing-band about her neck and shoulders, and with that to bear up her swollen belly, which fell down to her very knees.

9. Mathias Golancevius, was Bishop of Uladslavia in Poland, in the time of Uladislau Loctitius the King; his mother was delivered of twelve sons at once, and of all of these he only lived, the rest dying as soon as they were born, saith Cromertus.

10. Alexander de Campo Fregoso, Bishop of Ventimiliun, professed to me, saith Carpus (upon the faith of a Bishop), that at Lamia, a woman of the noble family of the Buccanigens, brought forth sixteen children at a birth, of the bigness of a man's palm, all which had motion; and that besides these sixteen, which had human likeness, she brought forth at the same time a creature, in the likeness of a horse, which had also motion.

11. Count Flons, the Fourth of that name, Governor of the Netherlands, had, amongst others one, daughter, called Matilda, some say Margaret, she was married to Count Herman of Henneberg; William King of the Romans, and Earl of Holland, was her brother; Otto Bishop of Utrecht, her uncle by her father's side; and Henry Duke of Brabant her uncle by the mother's side: Alix Countess of Henault her aunt; Otto of Gelders, and Henry Bishop of Leige, her cousins. On a time this countess of Henneberg did see a poor widow woman begging her bread for God's sake, having in either arm a child, which she had at one birth. This poor woman craving her, the Countess reproached her, saying, "That it was a thing against Nature (in her opinion) for a woman to conceive by her husband two children at one birth; and therefore she had lewdly abandoned herself to other men." The poor woman having her heart full, lifted up her eyes to Heaven, and said, "O great and mighty God, I beseech thee, for a testimony of mine innocency, that it will please thee to send this Lady at one burden so many children as there are days in the

(6.) Camer. Hor. Subcis. cent. 2. c. 66, p. 273. Johnst. Nat. Hist. cl. 10. c. 5. p. 332.—(7.) Ibid. p. 274. Schenck. Obs. l. 4. Obs. 1. p. 562. Reiner. Reinec. de Wephor. Prosop. p. 16. Johnst. Nat. Hist. cl. 10. c. 5. p. 338. Héyl. Cosmog. Clark's Mir. c. 104, p. 497: Pezel Mollific. tom. 3. p. 109.—(8.) Schenck. Obs. l. 4. Obs. 1. p. 562.—(9.) Ibid. 563.—(10.) Ibid. 164.

year." A while after the Countess was big with child by her husband, and for lying in went into Holland to see the Earl of Holland her nephew, lodging in the Abbey of Religious Women at Losdunen, where she grew so exceeding great, that the like was never seen. Her time being come, the Friday before Palm Sunday, in the year 1276, she was delivered of three hundred and sixty-five children, half sons and half daughters, the odd one being found to be an Hermaphrodite, all complete and well-fashioned, saith Camerarius. These were laid in two basons, and baptised by Guidon, Suffragan to the Bishop of Utrecht, who named the sons John, and the daughters Elizabeth, in the presence of some great Lords, and notable persons; as soon as they were baptized they all died, together with their mother. The two basons are yet to be seen in the said church of Losdunen, not far from the Hague, with an epitaph, both in Latin and Dutch, expressing at large the whole story.

12. In the History of the Acts of Augustus Cæsar, we find upon record, that in his twelfth Consulship, upon the eleventh day of April, C. Crispinus Helarus, a gentleman of Fesulæ, came with solemn pomp into the Capitol, attended with his nine children, seven sons, and two daughters; with seven-and-twenty grandchildren that were the sons of his children; and nine-and-twenty more, who were his great grand children, the sons of his sons sons: and besides these with twelve females, that were his childrens daughters, and with all these he solemnly sacrificed.

13. There was a noble Lady of the family of the Dalburges, who saw of her race, even to the sixth generation; whereof the Germans have made this distich.

1	2	3	4
<i>Mater ait Natæ, dic Natæ, Filia Natum</i>			
	5	6	
<i>Ut moneat Natæ, plangere Filiolam.</i>			

Which, because I have not found

already translated, I shall venture at in this tetrastich:

*The aged mother to her daughter spake,
Daughter, said she, arise.
Thy daughter to her daughter take;
Whose daughter's daughter cries*.*

14. In the memory of our father (saith Vives) there was a village in Spain, of above a hundred houses; whereof all the inhabitants were issued from one old man, who was then alive: the name by which the youngest should call him, could not be given; for our language (saith he) meaning the Spanish, affords not a name above the great grand-father's father.

15. In the place and parish where I was born, viz. in the borough of Leicester, in the church of St. Martin, I myself have seen (and it is there yet to be seen by others) a very remarkable Epitaph: which is this:

Here lieth the body of John Heyrick, of this parish, who departed this life the second of April, 1589, being about the age of seventy-six years; he did marry Mary the daughter of John Bond, of Wardend, in the county of Warwick, Esquire. He lived with the said Mary in one house full fifty-two years; and in all that time never buried man, woman or child, though they were sometimes twenty in household. He had issue by the said Mary five sons and seven daughters. The said John was Mayor of the town, 1559, and again, Anno 1572. The said Mary lived to ninety-seven years, and departed the eighth of December, 1611. She did see before her departure, of her children and childrens children, and their children, to the number of one hundred forty and two.

16. In St. Innocents church-yard in the city of Paris, is to be seen the epitaph of Yoland Bailly, widow to Monsieur Dennis Capel, a proctor at the Chastelet, which shows that she had lived eighty four years, and might have seen 288, Versteegan saith, 295, of her descendants chil-

(11.) Grimst. Hist. Netherlands, l. 1. p. 52. Camer. Hor. Subcis. cent. 2. c. 66. p. 273. Fulgos. l. 1. c. 6. p. 188. Heyl. Cosmog. p. 384. Schenck. Obs. l. 4. p. 562. Zuïng. Theat. vol. 1. l. 2. p. 187. Morisod's Itinerar. p. 52. Schot. Physic. Curios. l. 3. p. 547. Guicciard. Descrip. Belgicæ. Ludovic. Vives in Colloq. Howell's Epistles, vol. 1. § 2. Ep. 13. p. 14. Stowe's Annals, p. 217.—(12.) Plin. l. 7. p. 162.—(13.) Zuin. Theat. vol. 3. l. 11.—(*) Hakewell, Apolog. l. 3. c. 5. §. 7. p. 224.—(14.) Vives in Comment. Sup. lib. de Civit. Dei, l. 8. c. 5. (15.) Hakewell's Apolog. l. 3. c. 5. §. 7. p. 224.

1514. **17.** In Markshal church in Essex, on Mrs. Honeywood's tomb, is this inscription:

Here lieth the body of Mary Waters, the daughter and co-heir of Robert Waters, of Lenham in Kent, Esquire, wife of Robert Honeywood, of Charing, in Kent, Esquire, her only husband, who had at her decease, lawfully descended from her, 367, sixteen of her own body, 114 grandchildren, 228 in the third generation, and nine in the fourth. She lived a most pious life, and in a Christian manner died here at Markshal, in the ninety-third year of her age and in the forty-fourth of her widowhood, May 11, 1620.

18. Dame Esther Temple, daughter to Miles Sands, Esquire, was born at Latmos, in Buckinghamshire, and was married to Sir Thomas Temple of Stow, Baronet; She had four sons and nine daughters, who all lived to be married; and so exceedingly multiplied, that this Lady saw seven hundred that proceeded from her own body. Reader, I speak within compass, and have left myself a reserve, having bought the truth hereof by a wager I lost, saith Dr. Fuller: besides, there was a new generation of the marriageable females just at her death. Had the offspring of this Lady been contracted into one place, they were sufficient to have peopled a town of a competent proportion, though her issue was not so long in succession, as broad in extent. I confess, very many of her descendants died before her death. The Lady Temple died Anno 1656.

19. John, Henry, and Thomas Palmer, were the sons of Edward Palmer, Esquire, in Sussex. It happened that their mother, being a fortnight in labour, was on Whitsunday delivered of John her eldest son; on the Sunday following of Henry her second son; and on the Sunday next after of Thomas her third son. This is that which is commonly called superfœtation (usual in other creatures, but rare in women); the cause whereof we leave to the disquisition of physicians. These three were knighted for their valour.

20. In the year of our Lord 1584, died

the noble Lord Phillip Lewis of Hirshorne, at his mansion-house in the Palatinate, three miles from Heydelberg. He left no heir, but his Lady was with child. His kindred forthwith entered upon the rents and royalties, and to gain the more knowledge of them (soon after the death of her Lord) they seized the keys of all private places. This outrage redoubled the grief of the poor Lady; so that within a few days after, she fell in travail, and brought forth a son, but dead, and wanting the skull: the next heirs of the deceased nobleman now thought they had attained to their utmost hopes, and used the estate as their own. But it pleased God to raise up a son to that desolate and disconsolate widow, for she remained somewhat big after her delivery; yet suspecting nothing but that it was some preternatural humour, or some disease that was remaining in her body, she consulted the physicians, who not suspecting a second birth, advised her to go to the baths by the Rhine: she accordingly did, as a sad and comfortless widow, attended only with one maid; and came thither, July 1584, where she found Augustus the Elector of Saxony, together with the Princess his wife, as also many other Princes and their Ladies; by which means all lodgings were so foretaken up that she could not find entertainment in any inn, it not being known of what quality she was, coming thither with a single maid. At last, discovering to the Governor of the place who she was, she procured lodging in his house for that night: and that very night, which was in the tenth week from her former delivery, it pleased God to send her (in her affliction, and amongst strangers) a lovely boy. The fame of this coming to the ears of the illustrious Princes who were then in town, the Elector of Mentz made a noble provision for her lying-in: the Elector of Saxony also sent her, by way of present, one thousand dollars: also all the rents and royalties, before seized upon, were restored to this lawful heir of her husband, who also is yet alive, saith Caspar Bauhinus.

21. A Dutch woman in Southwark, some twenty years since, having invited divers of her neighbours to her upsitting, found herself not well on a sudden; and

(16.) Hakewell's Apolog. l. 3. c. 5. §. 7. p. 224. Versteg. Restit. Decayed. Intell. c. 1. p. 3.—
(18.) Fuller's Worthies, p. 138. Buckinghamshire.—(19.) Ibid. p. 113. Sussex.—(20.) Schenck. Obs.
Med. l. 4. Obs. 1. p. 542.

rising from her table, was brought to-bed of another child.

22. August 10, 1731, a sadler's wife was brought to-bed, at Perpignan in France, of five girls; a fortnight before her sister lay-in of five boys; her mother who had fifteen children, brought twelve of them into the world at three lings-in.

23. On a tomb-stone in the church-yard of Heydon in Yorkshire, in the following inscription:

Here lieth the body of William Strutton, of Padrington, buried the 18th of May 1734, aged 97; who had by his first wife 28 children, and by a second wife 17: was father to 45, grand father to 86, great-grandfather to 97, and great-great-grand father to 23, in all 251.

24. ♦ There lived in the year 1581, in the parish of Tregaian, in the county of Anglesey, a man aged 105, named William David ap Howel ap Jorworth, who married three wives; the first was called Ellen Ferch William: of her he begat twenty-two children. By his second wife, called Catherine ach Richard, he begat ten children; and by his third, named Ellen ferch William, he begat four children.

In his life time he had also two concubines, one called Janet Ferch William, by her he begat two children; the other called Leky Lloyd, by her he begat five children. The number of his children lawfully begotten was thirty-six, and by his concubines he had seven, making all together forty-three. His eldest son, called Griffith ap William, 84 years old, had children and childrens' children to a great number; also his youngest son was Griffith ap William, two years old, living in the abovesaid parish of Tregaian, so that there were eighty-two years between the two brothers, and they were both at their father's funeral. His eldest daughter, called Alice ap William, was twice married, lived seventy-two years, and had many children, and children's children to a very great number.

There lived in the said parish of Tregaian within his time, about eighty-eight persons descended from the body of the said old man. It is reported that children, and children's children, descended from

him, and born in his days, did amount to the number of three hundred persons and upwards.

The said David ap Howel ap Jorworth was a man of middle stature, of a good complexion, seldom vexed with stone or colic, or any other distemper, of moderate diet, lived by husbandry and tillage, altogether delighting and exercising himself in fishing and fowling. His hearing, eye-sight, and all his senses continuing perfect to the last.

25. ♦ A poor woman of Ayliffe-street, London, was delivered in the month of September 1786, of four children at a birth. M. Seignette of Rochelle, gives an account in the *Journal des Sçavans*, of a woman of Xaintonge, who was at one birth delivered of nine well-formed children, so far advanced that their sexes could be discovered. Bianchi in his work *De Naturali in Humano Corpore vitiosa morbosaque Generatione*, asserts, that in his time the circumstance of three children at a birth had happened more than once; that in some of the districts of Piedmont, there had been sometimes five at a birth; and that in the duchy of Milan, a very little time before the year 1741, when his work was published, seven had been born at one time.

The Harlem Courant for 1755, gives an account of a man who was presented to the empress of Russia, and remarkable for being the father of seventy-two children by two wives.

The daughter of Gerard Vandergucht, engraver to sir Hans Sloane, confirmed to Dr. Combe a fact he had often heard, that her mother, who was still alive in 1789, and then in the eighty-sixth year of her age, had borne thirty-two children at thirty-one births, the last being twins, and that they all lived to be christened. Another fact of this kind related on the authority of the celebrated Mr. Kirwan is, that a gentleman in Ireland was the youngest but one of forty sons, all produced in succession, from three different wives, by one father, who all arrived at the age of manhood.

The following epitaph commemorating an instance of remarkable fecundity, is inserted by Mr. Pennant in his *Journey to Snowdon*: Here lieth the body of Nicholas

(21.) Sandys on Ovid. Metam. l. 11. p. 215—(22.) Gent. Mag. Aug. 1731—(23.) Ibid.—(24.) Ibid vol. xxxiii. p. 36.

Hookes of Conway, gent. who was the forty-first child of his father, William Hookes, esq. by Alice his wife, and the father of twenty-seven children, who died the 20th day of March 1687.

26. ♦ A writer in the Gentleman's Magazine for 1763, says, "about two months ago I had an opportunity of conversing with Robert Ogleby, the old travelling tinker, and took the following account from him.

He seems to be a healthy, strong man, carries his budget on his back, works at his trade, and does not appear to be above eighty years of age. He says he has not eaten any flesh meat for twelve years, but lives chiefly on bread and milk, butter, cheese and pudding. He travels twice a year from Rippon to York, thence to Leeds and home again, and complains of the badness of trade this war time, and the scarcity of money. He carries along with him the following copy of a register belonging to the church at Rippon.

"Robert Ogleby, son of John Ogleby, of Rippon, born November the 16th 1654, as appears by the parish register, witness my hand,

SETH. ROWE, Clerk.

He says he was born at Rippon, and placed out apprentice to Mr. William Sellers, of York, copper-smith and bell-founder, whom he served seven years, and afterwards worked with him as a journeyman. He thence went to Hull and was pressed for a soldier in the second year of king James II. and sent to over Holland in brigadier Stanhope's battalion. Was with king William at the battle of the Boyne in Ireland: was wounded in the thigh at the siege of Brussels, and discharged at Amsterdam. He afterwards served queen Anne, was at the battles of Almanza and Malplaquet, and continued a soldier under king George I. and king George II. till he obtained his discharge. He was a soldier in all 48 years, and says he has six sons in the army. He married at the age of twenty-two, and lived with his wife seventy-three years, and had by her 25 children, 12 sons and 13 daughters. His wife died about 13 years ago. His father lived to the age of 140 years, and there is a monument erected for him in Tanfield church, near Rippon.

27. ♦ The wife of Emanuel Gago, a labourer, near Valladolid, was delivered the 14th of June 1799, of five girls; the

two first of whom were baptized; the other three were born in an hour after. Two of them were baptized, but the last, when it came into the world, had every appearance of death.

The celebrated Tarrin was brought to bed in the seventh month of her pregnancy, at Argentueil near Paris, July 17, 1779, of three boys, each fourteen inches and a half long, and of a girl thirteen inches; they were all four baptized, but did not live twenty-four hours.

The public papers for the month of June 1779, made mention of one Maria Ruiz of the district of Lucena, in Andalusia; who was successively delivered of sixteen boys, without any girls, and seven of them were still alive on the 17th of August after.

The following, though a recent fact, is almost incredible. In the year 1755 a Muscovite peasant, named James Kyrloff, and his wife, were presented to the empress of Russia. This peasant had been twice married, and was then seventy years of age. His first wife was brought to bed twenty-one times, namely, four times of four children each time; seven times of three, and ten times of two, making in all 57 children, who were then alive. His second wife, who accompanied him, had already been delivered seven times, once of three children, and six times of twins, which made 15 children for her share. Thus the Muscovite patriarch had already 72 children by two marriages. We are assured that the Sultan Mustapha III. had issue by his concubines 590 male children.

28. ♦ The wife of one Christian Clues, who resided at a place called Loekerkirk, eight or ten leagues from the Hague, was delivered, on the 21st of June, 1686, of a male child, which lived nearly two months; and seventeen hours after she brought forth another, which was still-born; twenty-four hours after she was delivered of a third male child, which lived nearly two hours, and at the end of twenty-four hours more produced a fourth, still-born. At length she brought forth a fifth child; but both the child and the mother perished.

29. ♦ Baron d'Abensperg, in Bavaria, had forty children by two lawful wives, thirty-two boys, and eight girls. Being in favour with Henry III. he took the opportunity one day, while hunting with that prince, to present to him his thirty-two sons, well equipped, and well mount-

(25.) London Medical Journal, vol. x. for the year 1712. Art. vi.—(26.) Gent. Mag. vol. xxiii. p. 127.

—(27.) Encyclop. Britanica. Art. Prolific.

ed. The Emperor received them with every mark of attention, gave them handsome appointments, not only on account of the merit of their father, but of their own good qualities; and because such a number of brothers firmly united might perform extraordinary things for the good of the empire.

CHAP. XX.

Of the strange Agility and Nimbleness of some, and their wonderful Feats.

THE encouragement given in this age to exhibitions of activity, has put agility, in some measure, on a footing with genius, and has made the cultivation of the heels more lucrative than that of the head. Leaping, tumbling, and rope-dancing, were no doubt first introduced at fairs and wakes for the entertainment of the lower class of people, who could not relish more refined amusements; but since *Pantomime Entertainments* and the *diversions of Sadler's Wells* have been in vogue, the carpenter and the tumbler have rivalled the poet and the actor, and our gentry sit with pleasure to see cats and monkeys put out of countenance by men and women.

The institution of the regiments of light-horse has been productive of a vast field of agility of a new kind, and troops of adventurers of both sexes have of late years hazarded their necks for our pence, and have outdone all the stories of Arabian dexterity, by riding two, three, and four horses at once on full speed, and performing the same feats with their heads or their feet in contact with the saddle, as others have done when properly seated.

By these tricks so many in our days have leaped, tumbled, and galloped into good fortune, that there is little likelihood successors to them will be wanting: and the philosopher must own that their exhibitions are not disgusting to view; and that they are amazing instances of the power of industry and habit on the human frame. In Mr. Wanley's time they were unknown, and therefore his gleanings on this subject will appear less surprising to his readers at this day, than they did to himself: but the veracity of the authors he copied, becomes at the same time better established.

1. Amongst those shows which were presented to the people of Rome in the

time of the Cæsars, there was exhibited a man who would skip from place to place, and climb up a smooth wall, after the manner of a cat.

2. "I have seen oftentimes," saith Camerarius, "in the Prince of Banberg's court, a certain peasant of Germany, nourished and brought up (as himself avouched) in the neighbouring mountains among beasts: he was so active and nimble of his body that he amazed all that saw him. He showed his agility, not standing, but walking upon his feet and hands like a dog or cat: he would climb by the corners towards the roof of the hall in such manner as an ape could scarce do, though otherwise he was a rustic fellow, heavy and of a gross make. I saw him twice as I was at the Prince's table, leap upon the shoulders of one of the guests, and from thence upon the table without overturning dish or cup, and then cast himself with such a spring upon the floor, that one would have said it had been a squirrel or wild cat. He did use to skip as fast from place to place upon the tops of towers and houses built point-wise, as our house-cats will do. There was in the court a dwarf, called Martinet, who used to mount the back of this nimble fellow, and turn him to and fro, and wheel him about as a horse, exercising him in divers leaps and sundry postures; but whensoever he pleased, with one leap, he would cast his rider, though he endeavoured to sit never so surely." "I would not have made any mention of this strange man in this book," saith the forenamed author, "if I had not seen with my eyes his tricks of activity, as many others yet living have done: when I wrote this chapter he was alive, with a wife he had married.

3. The great Sfortia was of that notable agility, that without the least assistance from another, or any advantageous rise of the ground, when he had once put his left foot into the stirrup, though his helmet was on, and all the rest of his body completely armed, would he neatly put himself into the saddle or his great horse.

4. Antonius Nebrissensis tells, that he saw a man at Hispalis, who was born in the Canary Islands, that would keep one of his feet in the same foot-steps continually, and suffer a man to stand at the distance of eight paces from him, to throw

(29.) Aventin. Hist. lib. v. De Lavan Recueil, de diverses Histoires vol. i. part 2. p. 133.

(1.) Zuin. Theat. vol. ii. l. 5. p. 386. Sabellic. Ex. l. 10. c. 9. p. 586.—(2.) Caner. Hor. Subat. l. c. 75. p. 342. Johnst. Nat. Hist. cl. 10. c. 8. p. 352.—(3.) Zuin. vol. ii. l. 5. p. 385.

stones at him: he in the mean time, by moving his head, by twisting of his body this and that way, and sometimes by the change and shifting his legs, would avoid the blow and hurt that was aimed at him. To this danger he would readily expose himself, as oft as any man would give him a brass farthing.

5. "I saw," saith Simon Maiolus, "in the Cisalpine France, an Asiatic rope-dancer, that danced securely upon the rope with two swords made fast to the inside of his legs; in which condition he must keep his legs at a great distance, or be wounded with the sharp points of the weapons he carried. After this, the same man had two round pieces of wood, of the breadth of three fingers, and somewhat more than a foot and an half in length, fastened to his feet, with these he danced, standing upon them end-wise. Many other feats of activity he performed, that will not easily be believed by any but those who were eye witnesses thereof.

6. Luitprandus, no contemptible author, writes, that Anno Dom. 950, when he was ambassador from Berengarius to the Emperor of Constantinople, he saw a strange sight. "A stage-player," saith he, "without any assistance from his hands, bore upon his forehead a strait piece of wood in a pyramidical form, the length of which was twenty four feet, the breadth at the bottom three feet, and one foot and a half on the top of it. Two naked boys climbed up to the top of this piece of wood, which the man kept in a strait and even poise from turning this and that way, as if it had been rooted in his forehead; having mounted the top, the boys played upon it, the wood remaining immovable; after this one of the boys came down, while the other remained playing, to the great wonder of the spectators; the wood standing fast all this while. The stage player continued all this space of time (which was no small one) with fixed feet, his hands unemployed, his body upright, and his forehead immovable, although he bore upon it so great and so ponderous a piece of wood, besides the weight of the boys."

7. Anno 1507, the Sultan of Egypt made ostentation of his magnificence to the Turkish ambassador: there were

60,000 Mamalukes, in like habit, assembled in a spacious plain, in which were three heaps of sand, fifty paces distant, and in each a spear erected, with a mark to shoot at; and the like over against them, with space betwixt for six horses to run abreast: here the younger Mamalukes upon their horses, running at full speed, gave wonderful proof of their skill. Some shot arrows backward and forward; others in the midst of their race alighted three times, and their horses still running, mounted again, and hit the mark nevertheless: others did hit the same, standing on their horses thus swiftly running: others three times unbent their bows, and thrice again bent them, whilst their horses ran, and missed not the mark; neither did others, who in the middle of their race alighted down on either side, and again mounted themselves; no, nor they which in their swiftest course leaped and turned themselves backwards on their horses, and then, their horses still running, turned themselves forward. There was some, who, while their horses ran, ungirt them thrice, at each time shooting; and then again girt their saddles, and yet never missed the mark. Some sat in their saddles, leaped backwards out of them, and turning over their heads, settled themselves again in their seats, and shot, as the former, three times; others laid themselves backward on their running horses, and taking their tails put them in their mouths, and yet forgot not their aim in shooting: some after every shot drew out their swords and flourished them about their heads, and again sheathed them; others sat betwixt three swords on their right, and as many on the left, thinly clothed, so that without great care every motion would wound them; yet before and behind them touched the mark. One stood upon two horses, running very swiftly, his feet loose, and shot also at once three arrows before, and again three behind him; another sitting on a horse, neither bridled nor saddled, as he came at every mark, arose and stood upon his feet, and on both hands hitting the mark, sat down again three times; a third, sitting on the bare horse, when he came to the mark, lay upon his back and lifted up his leg, and yet missed not his shot: one of them was killed with a

fall, and two much wounded, in these their feats of activity. All this is from Baumgusten's relation, who was an eye-witness thereof.

8. ♦ A celebrated traveller, who accompanied the ambassador sent to China, by Peter the Great of Russia, in the year 1719, describing a fete given by the missionaries at the emperor's expense, says:—"The emperor's band played the whole time of dinner; after which we were entertained by some jugglers, and persons who displayed singular feats of agility. The juggler took a gimlet which he thrust into one of the pillars, and asked us what wine we chose, red or white. Having told him, he took out the gimlet, put the barrel of a goose quill into the hole, and drew off the wine we required. He drew off in like manner different liquors, which I had the curiosity to taste, and which were all excellent.

"Another young man then took three knives, the blades of which were long and sharp, and tossed them up one after the other in such a manner that he had always one in each hand, while the third remained in the air. He repeated the same feat for a considerable time, always catching the knife by the handle as it fell, without ever suffering it to escape. The knives were so sharp that if he had unfortunately missed his aim his fingers must have infallibly been cut.

"He then took a bowl, somewhat smaller than those used for playing at nine pins, having a hole in the middle, and a rod two feet in length, and about the size of a common walking-stick, the point of which exactly fitted the hole in the bowl. He threw up the latter to the height of above three feet and caught it on the point of the rod, not in the hole, but in every place that occurred, and continued to do so for a considerable time. He then placed it on the point of the rod without minding whether the rod was in the hole or not, and made it whirl round with such velocity that it seemed motionless. This feat appeared to me very dextrous, especially as he seemed to amuse himself, and when the motion of the bowl began to slacken he only gave a twist with his arm, so that one might imagine that it was fixed to the rod.

"He then placed a large earthenware

dish, more than eighteen inches in diameter, on the point of the rod, and made it whirl round in the same manner without confining it to the centre, catching it sometimes at the distance of three inches from the edge." I shall mention only one more instance of his dexterity.

"He placed in a perpendicular direction in the middle of the hall, two bamboos, each of which was about twenty feet in length, five inches in diameter at the bottom, and about as broad as a crown at the top. They were exceedingly straight, smooth and light, and he caused them to be held in that position by two men. Two little children then climbed to the top of them without any assistance, and stood upon them sometimes on one foot, sometimes on the other, and sometimes on their heads. They next placed one hand on the top of the bamboo, and extended their body almost in such a manner as to form with it a right angle. In this posture they remained a considerable time, changing their hands every now and then. I observed that this feat depended in part on the person who held the bamboo. He supported it on his middle, keeping his eyes continually fixed on the child. There were about twenty or thirty of these persons belonging to the emperor, and they never perform without his permission. I am fully persuaded that few nations in the world are equal in dexterity to the Chinese, and none excel them in feats of this kind.

9. ♦ In Pall Mall, lived one Clarke, called the Posture-Master, who had such an absolute command of all his muscles and joints, that he could disjoin almost his whole body, so that he imposed on our famous Mullens, who looked on him as in so miserable a condition that he would not undertake his cure. Though a well-grown fellow, he would appear in all the deformities that can be imagined; as hump-backed, pot-bellied, sharp breasted, &c. He disjoined his arms, shoulders, legs, and thighs, so that he appeared to be as great an object of pity as could be seen, and he has often imposed on a company, in which he had just before been, and made them give him money as a cripple. "I have seen him," says the author of this account, "make his hips stand out a considerable way from his loins, and so high, that they seemed to invade the place of his back, in which posture he



The Emperor Caligula Entertaining his Horse at Supper.

has an extraordinary large belly. He turns his face into all shapes, so that he can imitate all the uncouth, demure, odd faces of a quakers meeting. He began young to bring his body to this pliancy, and there are several instances of persons who can move several of their bones out of their joints by using themselves to it from children.

CHAP. XXI.

Of the extraordinary Swiftmess of some Men.

IN England, at this day, the goodness of the roads, the opportunities of shifting horses, and the vast speed of those animals for a short time, renders swiftmess in man of less consequence to us than it was to our ancestors, who kept in their service men of prodigious fleetness, whom they termed Running-footmen, and used on all messages that required extraordinary dispatch. Nevertheless, some of the following facts show that it is possible for men to go long journeys sooner on foot, than in our most expeditions and improved methods of travelling post.

1. Philippides, being sent by the Athenians to Sparta, to implore their assistance in the Persiau war, in the space of two days ran one thousand two hundred and sixty furlongs, that is, one hundred and seventy Roman miles and a half.

2. Euchidas was sent by the same Athenians to Delphos, to desire some of the holy fire from thence; he went and returned in one and the same day, having measured 1000 furlongs, that is, 125 Roman miles.

3. When Fonteius and Vipsanus were Consuls, there was a boy of but nine years of age (Martial calls him Addas), who within the compass of one day ran 75 miles.

4. But that amazes me (saith Lipsius) which Pliny sets down of Pholonides the courier, or foot-post, that he dis-

patched, in nine hours of the day, 1200 furlongs, even as far as from Scycione to Elis, and returned from thence by the third hour of the night.

5. There was one Philippus, a young man, a soldier, and one of the guard to Alexander the Great, who on foot, and armed, and with his weapons in his hand, did attend the King, for 500 furlongs, as he rode in his chariot. Lysimachus often proffered him his horse; but he would not accept him. The space he ran is less wonderful than his performing it under such a weight of arms.

6. King Henry the Fifth of England was so swift in running, that he, with two of his Lords, without bow or other engine, would take a wild buck or doe in a large park.

7. Harold, the son of Canutus the Second, succeeded his father in the kingdom of England: he was surnamed Hare-foot, because he ran as swift as a hare.

8. Ethus, King of the Scots, was of that swiftmess, that he almost reached that of stags and greyhounds: he was therefore vulgarly called Alipes, winged-foot: though otherwise unfit for government, being cowardly, and a slave of pleasure.

9. Starchaterus, the Suecian, was a valiant giant, excelling in strength of body, and of incredible swiftmess of foot: so that in the compass of one day he ran out of the Upper Sweden into Denmark, a journey which other men could hardly perform in the compass of twelve days, though on horseback.

10. The Piechi are a sort of footmen who attend upon the Turkish Emperor; and when there is occasion are dispatched here and there with his orders or messages: they run with such admirable swiftmess, that with a little pole-axe and a phial of sweet waters in their hands, they will run from Constantinople to Adrianople in a day and a night, which is about 160 Roman miles.

11. Luponus, a Spaniard, was of that strength and swiftmess, that with a ram laid on his shoulder be equalled any other

(1.) Plin. l. 7. c. 20. p. 167.—(2.) Lips. Epist. cent. 3. Epist. 59. p. 269.—(3.) Solin. c. 6. p. 191. Plin. l. 7. c. 20. p. 167. Fulgos. l. 1. c. 6. p. 146.—(4.) Plin. l. 2. c. 71. p. 35. Lips. Epist. cent. 3. Ep. 59. p. 269. Solin. c. 6. p. 191.—(5.) Lips. ibid. p. 270.—(6.) Baker's Chr. p. 256.—(7.) Zuings. vol. 2. l. 5. p. 389. (8.) Ibid.—(9.) Ibid.—(10.) Lips. Epist. cent. 3. Ep. 59. p. 271.

in the race that was to be found in his time.

12. Under the Emperor Leo, who succeeded Marcian, there was a Greek named Indacus, a valiant man, and of wonderful swiftness; he would run faster than any other of the Athenian or Spartan footmen. One might see him at parting, but he vanished presently like lightning, seeming as if he flew over mountains and steep places rather than that he ran: he could rid more ground in one day, without being weary, than the best post could have done with so many horses of relays as he could take, without staying in any place: when he had made in a day much more way than a post could do with all his speed, the next day he returned to the place from whence he departed the day before, and went again from thence the next day for some other place, and never stopped running, nor did stay long in any place.

13. Polymnestor, a boy of Milesia, was set by his mother to keep goats, under a master who was the owner of them: while he was in this employment he pursued a hare in sport, overtook and caught her, which known, he was by his master brought to the Olympic games; and there, as victor in the race, gained the ground, in the forty-sixth Olympiad, saith Bocchus.

14. They have casquis or posts in Peru, which are to carry tidings or letters; for which purpose they had houses a league and a half asunder; and running each man to the next, they would run fifty leagues in a day and a night.

15. The Ruché are a tribe of the Arabians, not rich, but in agility of body miraculous; and account it a shame if one of their footmen be vanquished by two horsemen; nor is any amongst them so slow that he will not outgo the swiftest horse, be the journey ever so long.

CHAP. XXII.

Of Men of Expedition in their Journeys, and great dispatch in other Affairs.

1. Titus Sempronius Gracchus, a smart young man, set out from Amphissa, and, with change of horses, upon the third day arrived at Pella.

2. M. Cato, with wonderful speed, came from Hidrantum to Rome upon the fifth day.

3. Julius Cæsar, with incredible expedition, made often such journeys that in his litter he would travel at the rate of one hundred miles a day; he came from Rome to Rhodanus (saith Plutarch) upon the eighth day: that is about 800 miles.

4. Icelus, the freedman of Galba, outwent him far; for (as Plutarch saith) to bring his patron the news of Nero's death, and to congratulate his arrival to the empire, he went from Rome, and upon the seventh day came to Clunia, which is almost the middle of Spain.

5. Mithridates (saith Appianus) with change of horses, measured one thousand furlongs in one day: that is one hundred and twenty-five Roman miles.

6. Beyond him went Hannibal (as saith the same Appianus), who being overthrown by Scipio, with one in his company, came in two days and two nights to Adrumetum, which is about three hundred seventy and five miles; that is, in a day and a night one hundred eighty-seven miles and a half.

7. Yet was he also outstripped by that messenger which was sent by Maximus to the Senate of Rome, to carry news of the death of Maximinus. He ran, saith Capitolinus, with that post-haste, that (changing horses) upon the fourth day from Aquileia he got to Rome, seven hundred ninety-seven miles, which is almost two hundred miles for a day and a night.

(11. Zuïng. vol. ii. l. 5. p. 388.—(12.) Camér. Hor. Subscis. cent. 1. c. 75. p. 343. Zuïng. vol. ii. l. 5. p. 388. Lips. Epist. cent. 3. Ep. 52. p. 270.—(13.) Solin. c. 6. p. 190.—(14.) Purch. Pilg. tom. 1. l. 9. c. 9. § 2. p. 1066.—(15.) Ibid. 1. l. 6. c. 12. p. 768.

(1.) Liv. 1. 37.—(2.) Lips. Ep. cent. 3. Ep. 50. p. 272.—(3.) Lips. ibid. p. 272.—(4.) Ibid. p. 273.—(5.) Ibid.—(6.) Ibid.—(7.) Capitol.

8. Tiberius Cæsar, when his brother Drusus lay sick in Germany, changing his chariot horses only three times, in a night and a day dispatched a journey of two hundred miles, and finding him dead, he accompanied his corpse out of Germany to Rome all the way on foot.

9. John, Lepton, of Kepwick, in the county of York, Esquire, one of the grooms of the privy-chamber to king James, undertook for a wager to ride six days together betwixt York and London, being seven score and ten miles, and he performed it accordingly, to the greater praise of his strength in acting, than his discretion in undertaking it. He first set out from Aldersgate, May the 20th, being Monday, Anno Dom. 1606, and accomplished his journey every day before it was dark. After he had finished his journey at York to the admiration of all men, Monday the 27th of the same month, he went from York, and came to the Court at Greenwich to his Majesty upon Tuesday, in as fresh and cheerful a manner, as when he first began.

10. In the year 1619, the 17th of July, one Bernard Calvert, of Andover, rode from St. George's church, in Southwark, to Dover; from thence passed, by barge, to Calais in France; and from thence returned back to St. George's church the same day; setting out about three o'clock in the morning, and returned about eight o'clock in the evening fresh and hearty.

11. Osterly-house, in Middlesex, was built in the Park by Sir Thomas Gresham, who there magnificently entertained and lodged Queen Elizabeth; her Majesty found fault with the court of this house as too great, affirming that it would appear more handsome, if divided with a wall in the middle. Whereupon Sir Thomas, in the night-time, sent for workmen to London (money commands all things), who so speedily and silently applied to their business, that the next morning discovered the

court double which the night had left single before: it is doubtful whether the Queen next day was more contented with the conformity of her fancy, or more pleased with the surprise, and sudden performance thereof.

12. Sir Thomas More was Lord Chancellor of England; in which place he demeaned himself with great integrity, and with no less expedition. In testimony of the latter, it is recorded, that calling for the next cause, it was returned unto him, There are no more to be heard; all suits in that court depending, and ready for hearing, being finally determined; whereupon a poet wrote thus:

*When More some years had Chancellor been,
No more suits did remain.
The same shall never more be seen
Till More be there again.*

13. In Fabius Ursinus, a child but of eleven years of age, there was so rare a mixture of invention and memory, that he could, unto five or six several persons at the same time, dictate the words and matter of so many several epistles, some serious some jocular, all of different arguments; returning after every short period from the last to the first, and so in order; and in the conclusion, every epistle should be so close, proper and coherent, as if it alone had been intended.

14. Philip de Comines, Knight, and Lord of Argenton, Privy Counsellor to Lewis the Eleventh King of France, was a person of such rare and quick parts, that he often indited at one time to four Secretaries, several letters of weighty affairs, with as great facility and readiness as if he had but one matter in hand.

15. Anthony Perenot, Cardinal Grenvel, sometimes tired five Secretaries at once with dictating letters to them, and that in several tongues, for he understood many languages: none of that age surpassed him for eloquence: he was Bishop of Arras at twenty-four years of age, and had audience in the Council of

(8.) Sueton. in Tiberio, p. 127. Val. Max. l. 5. c. 5. p. 146.—(9.) Full. Worthies, p. 231. York. Sanders. Hist. of K. James, Anno 1606, p. 333. Faythf. Annalist, p. 261.—(10.) Baker's Chron. p. 603. Stowe's Chron. p. 1032.—(11.) Full. Worthies, p. 177. Middlesex.—(12.) Ibid. p. 208. 209. London.—(13.) Dr. Reynolds's Treatise of the Passions, p. 14.—(14.) Danit. in the Life of Comines, prefixed to his History.

Trent, for the Emperor Charles the Fifth, where he made a quick and elegant oration.

16. Sir Thomas Lakes was born in the parish of St. Michael in Southampton, and passing through several under offices, at last became Secretary of State to King James. So incredible was his dexterity, that at the same time he would indite, write, and discourse more exactly than most men could severally perform them.

17. For vigour and quickness of spirit, I take it that Caius Caesar the Dictator went beyond all men. It was reported of him that he could write, read, indite letters, and withal give audience to persons and hear their business all at one time. And being employed (as it is well known) in great and important affairs, he ordinarily indited letters to four Secretaries at once: and when he was freed from other greater business, he would at other times find work for seven of them at one time.

18. Henricus ab Heers mentions a young man of fourteen years of age, who used to dictate to four of his school-fellows four different verses, and at the same time made a fifth himself. He was called the youth with the great memory: he afterwards applied himself to physick, wherein he is a practitioner (saith he) this year, 1630.

19. It is said of Adrian the Emperor that he used to write, dictate, hear others discourse, and talk with others at the same time; and that he so comprehended all public accounts, that every diligent master of a family understood not so well the affairs of his own private house.

20. King Henry the Seventh had occasion to send a messenger to the Emperor Maximilian, about a business that required haste; he thought none more fit for this employment than Mr. Thomas Wolsey, then his chaplain: he called him, gave him his errand, and bade him make all the speed he could. Wolsey departed from the King at Richmond about noon, and by the next morning was got

to Dover, and from thence by noon next day was come to Calais, and by night was with the Emperor, to whom declaring his message, and having a present dispatch, he rode that night back to Calais, and the night following came to the court at Richmond: the next morning he presented himself before the King, who blamed him for not being gone, the matter requiring haste. To whom Wolsey answered, "That he had been with the Emperor, dispatched the business," and showed the Emperor's letter. The King wondered much at his speed, bestowed presently upon him the deanery of Lincoln, and soon after made him his Almoner. This was the first rise of that afterwards great prelate, Cardinal Wolsey.

CHAP. XXIII.

Of the Fatness and Unwieldiness of some Men, and the Lightness of the Bodies of others.

ERASMUS tells us of the Gordii, that whereas other nations were used to make choice of their Kings for some real excellency or virtue they had in them above others, these people had a custom to advance him to the throne of their kingdom, who was the fattest and most corpulent that could be found: perhaps being of a peaceable disposition of themselves they would have their Princes (whom they could no otherwise restrain) to be clogged, at least, with fetters of flesh, lest they should prove over-active, and more stirring than was conducive to their quiet. I know not what ease can be expected from him who is become a burthen to himself, as some of the following persons were*.

1. Zacutus speaks of a young man who was grown to that huge thickness and fatness, that he could scarce move himself, much less was he able to go or set one step forward: he continually sat in a chair; oftentimes he was oppressed with

(15.) Strada. Clark's Mir. c. 77. p. 349.—(16.) Full. Worthies, p. 9. Hantsire.—(17.) Plin. l. 7. c. 25. p. 168.—(18.) Henric. ab Heers, Obs. Med. l. 1. Obs. 13. p. 131.—(19.) Spartan. p. 90: (20.) Baker's Chron. p. 375. Hist. of the Life and Death of Cardinal Wolsey, by Mr. Cavendish, c. 2. p. 167.

* Eras. in Adag.

that difficulty of breathing, that he seemed to be choked; he was in perpetual fear of being suffocated, or that he should speedily die of an apoplexy, convulsion; asthma, or fit. He was afterwards cured by Zacutus himself.

2. Polyæctus Sphettius was a man of great corpulency: he one time made a long oration amongst the Athenians, to persuade them to enter into a war with King Philip of Macedon; in the speaking of which, by reason of the heat and his own fat, he had frequent recourse to a bottle of water which he had about him for that purpose. When he had ended, Phocion rose up: "And, my masters," said he, "is it fit to give credit to this man concerning the management of a war? What think you would become of him in the midst of a battle when his helmet and breast-plate were on, seeing he is in such danger of death with the bare labour of speaking?"

3. Dionysius (the son of that Clearchus who was the first tyrant in Heraclea), by reason of his voluptuous life, and excessive feeding, became so corpulent, that he was oppressed with difficulty of breathing, and in a continual fear of suffocation; whereupon his physicians appointed, that as oft as he fell into a profound sleep they would prick his sides and belly with very long and sharp needles: he felt nothing while they passed through the fat; but when they touched upon the sensible flesh, then he awaked. To such as demanded justice he gave answers, opposing a chest betwixt him and them, to cover all the rest of his body, so that nothing but his face did appear without it. He died in the fifty-fifth year of his age, when he had reigned thirty-three years, excelling all the Kings his predecessors for humanity and easiness of access.

4. Sactius King of Spain, son of Ranimirus, carried such a heap of fat, that thence he was called Crassus; being now grown a burthen to himself, and having left almost nothing untried to be quit of it, at length, by the advice of Garcia King of Navarre, he made peace with Miramoline King of Corduba, went over to him, was honourably received, and in his court was

cured by an herb prescribed by the physicians of that King.

5. Gabriel Fallopius tells, that he saw a man who being extremely fat his skin was so thickened that he lost all feeling.

6. Philetas of Coos, was an excellent critic, and a very good poet in the time of Alexander the Great, but withal he had a body of that exceeding leanness and lightness, that he commonly wore shoes of lead, and carried lead about him, lest at some time or other he should be blown away with the wind.

7. "Ptolomæus Euergetes, the seventh King of Ægypt, by reason of his sensuality and luxurious life, was grown," saith Possidonius, "to a vast bulk; his belly was swollen with fat, his waist so thick that scarce any man could compass it with both his arms: he never came out of his palace on foot, but he always leaned upon a staff. His son Alexander (who killed his mother) was much fatter than he; so that he was not able to walk unless he supported himself with two crutches."

8. Agatharcides tells of Magan, who reigned fifty years in Cyrene, and living in peace, and flowing in luxury, he grew to a prodigious corpulency in his latter years, insomuch that at last he was suffocated with his own fat, which he had gained by his idleness, sloth, and excessive gluttony.

9. Panaretus, the scholar of Arceilaus the Philosopher, in great estimation with Ptolomæus Euergetes, was retained by him with an annual stipend of twelve talents. It is said of this man that he was exceeding lean and slender: notwithstanding which, he never had any occasion to consult any physician, but passed his whole life in a most entire and perfect health.

10. I have seen a young Englishman who was carried throughout all Italy, and suffered not himself to be seen without the payment of money: he was of that monstrous bulk both in fatness and thickness, that the Duke of Mantua and Monserat commanded his picture to be drawn to the life, naked, as of a thing altogether extraordinary.

11. Vitus a Matera, was a learned

(1.) Zacut. Lusit. Prax. Adm. l. 3. Obs. 108. p. 416.—(2.) Plut. in Phocione, p. 746. Trenchfield's History improved, p. 42.—(3.) Athenæus, l. 12. c. 12. p. 549. Ælian Var. Hist. l. 9. c. 13. p. 242.—(4.) Donat. Hist. Med. Mir. l. 5. c. 2. p. 274.—(5.) Ibid.—(6.) Cæsar. l. 11. c. 13. p. 502. Gyrat. Hist. Poet. tom. 1. Athen. l. 12. c. 13. p. 552.—(7.) Ælian. Hist. l. 9. c. 14. p. 244. Athen. Diop. l. 12. c. 12. p. 549, 550. (8.) Ibid.—(9.) Ibid. c. 13. p. 562.—(10.) Donat. Hist. Mirab. l. 5. c. 2. p. 274.

Philosopher and Divine, but so fat, that he was not able to get up a pair of stairs : he breathed with great difficulty ; nor could he sleep lying along without present danger of suffocation. All this is well known to most of the students in Naples.

12. Anno 1520, there was a nobleman born in Diethmarsia, but lived some time in the city of Stockholm in Sweden ; this man was sent to prison by the command of Christian the Second, King of Denmark : when he came to the prison door, such was his extreme corpulency, that they who conducted him were not able to thrust him in at it. The guard that went to convey him thither were to hasten back to assist in the torturing of some other persons ; so that being extremely angry to be thus delayed, they thrust him aside into a corner thereabouts, and by this means the man escaped being put into prison, as was intended.

13. Pope Leo the tenth of that name had so mighty a belly, and was so extremely corpulent, that to this very day his fatness is proverbial in Rome : so that when they would describe a man that is very fat, they were wont to say of him, that he is as fat as Pope Leo.

14. Nov. 10, 1750, Mr. Edward Bright died at Malden in Essex ; he was supposed to be the largest man living, or perhaps that ever lived in this island ; he weighed forty two stone and an half horseman's weight, which is five hundred weight one quarter and seven pounds ; and not being very tall, his body was of an astonishing bulk, and his legs were as big as a middling man's body. He was an active man till a year or two before his death, when this corpulency so overpowered his strength that his life was a burthen and his death a deliverance : his coffin was three feet six inches over the shoulders, six feet seven inches long, and three feet deep ! a way was cut through the wall and stair-case, to let the corpse down into the shop ; it was drawn upon a carriage to the church, and let down into the vault by the help of a slider and pulleys. He left a widow big with her sixth child.

15. ♦ In the neighbourhood of Halifax, in Yorkshire, lived two brothers

named Stone-cliff, says Mr. Catesby in the Philosophical Transactions, whose bulk and weight is very extraordinary ; the eldest is a married man, and has several children. About 40 years of age he weighed 35 stone odd pounds, at 14 pounds to the stone, which we may reckon near 500 pounds weight. His brother weighs 34 stone odd pounds ; but they make between them seventy stone or 980 pounds weight. As one of them was mounting a horse the poor creature's back broke under him, and he died on the spot.

CHAP. XXIV.

Of the Longevity, or Length of Life of some Persons.

He who hath but dipped into anatomy can easily apprehend that the life of man hangs upon very slender threads ; considering this, with the great variety of diseases that lie in ambush ready to surprise us, and the multitude of accidents that we are otherwise liable unto, is is not the least of wonders that any man should have his life drawn out but to a moderate space : and yet the following instances show that this crazy and frail tenement has sometimes endured several ages.

1. There is a memorial entered upon the wall of the cathedral of Peterborough for one who being sexton thereof, interred two Queens therein, Katharine Dowager, and Mary of Scotland, more than fifty years intervening betwixt their several sepultures. This long-lived sexton also buried two generations, and laid the inhabitants of that place in the grave twice over.

2. Richard Chamond, Esquire, received at God's hand an extraordinary favour of long life, in serving in the office of a Justice of Peace almost sixty years : he saw above fifty several judges of the western circuit, was uncle and great uncle to three hundred at the least, and saw his youngest child above forty years of age.

3. Garcias Aretinus lived to a hundred and four years in a continued state of good health, and deceased without being seized with any apparent disease, only perceiv-

(11.) Donat. Hist. Mirab. p. 274.—(12.) Zuing. Theatr. vol. ii. l. 2. p. 279.—(13.) Ibid.—(14.) Gent. Mag. Nov. 1750.—(15.) Philosoph. Trans. vol. x. abridg. p. 1083.

(1.) Full. Worth. p. 293, Northamptonshire.—(2.) Ibid. p. 211, Cornwall. Carew's Survey of Cornwall, p. 16.

ing his strength somewhat weakened. Thus writes Petrarch of him, to whom Garcias was great grandfather by the father's side.

4. "A while since in Herefordshire, at their May-games, saith my lord Bacon, "there was a morrice-dance of eight men, whose years put together made up eight hundred, that which was wanting of an hundred in some, superabounding in others."

5. I have been credibly informed, that William Paulet, Marquis of Winchester, and Lord Treasurer of England twenty years together, who died in the tenth year of Queen Elizabeth, was born in the last year of Henry the Sixth: he lived in all an hundred and six years and three quarters, and odd days, during the reign of nine Kings and Queens of England. He saw, saith another, the children of his children's children, to the number of an hundred and three, and died 1572.

6. Georgias Leontinus, a famous philosopher, lived in health till he was an hundred and eight years of age: and when it was asked him by what means he attained to such a fulness of days, his answer was, by not addicting himself to any voluptuous living.

7. Most memorable is the instance of Cornarus the Venetian, who being in his youth of a sickly body, began to eat and drink first by measure to a certain weight, thereby to recover his health; this cure turned by use into a diet, that diet into an extraordinary long life, even of an hundred years and better, without any decay of his senses, and with a constant enjoyment of his health.

8. Mr. Carew in his Survey of Cornwall, assures us upon his own knowledge, that fourscore and ten years of age is ordinary there in every place, and in most persons accompanied with an able use of body and senses. One Polezew, saith he, lately living, reached to one hundred and thirty: a kinsman of his to one hundred and twelve. One Beauchamp to one hundred and six. And in the parish where himself dwelt, he professed to have remembered the decease of four within fourteen weeks space, whose years added together made up the sum of three hundred and forty. The same Gentleman

made this epitaph upon one Brawne an Irishman, but a Cornish beggar.

Here Brawne the quondam beggar lies,
Who counted by his tale
Some sixscore winters and above,
Such virtue is in ale.
Ale was his meat, his drink, his cloth,
Ale did his death deprive;
And could he still have drunk his ale,
He had been still alive.

9. Democritus of Abdera, a most studious and learned Philosopher, who spent all his life in the contemplation and investigation of things, and lived in great solitude and poverty, yet did arrive to an hundred and nine years.

10. Galeria Capiola, a player and a dancer, was brought upon the stage as a novice, in what year of her age is not known; but ninety-nine years after, at the dedication of the theatre by Pompey the Great, she was shown upon the stage again, not now for an actress, but a wonder. Neither was this all, for after that, in the solemnities for the life and health of Augustus, she was shown upon the stage the third time.

11. William Postel, a Frenchman, lived to an hundred and well nigh twenty years, and yet the top of his beard on the upper lip was black, and not grey at all.

12. Johannes Summer-Matterus, my great-grandfather by the mother's side, of an ancient and honourable family, after the hundredth year of his age married a wife of thirty years, by whom he had a son, at whose wedding, which was twenty years after, the old man was present, and lived six years after that; so that he completed an hundred and twenty-six, without complaining of any more grievous accidents than this, that he could not run by reason of his wind. Six years before his death, my father's grand-child discoursing with him, he told him, that there were in that diocese ten men yet left who were more aged than himself.

13. In the last taxation, number, and review of the eighth region of Italy, there were found in the roll, saith Pliny, four-and-fifty persons of an hundred years of age: seven-and-fifty of an hundred and ten: two of an hundred and twenty-five: four of an hundred and thirty: as many

(3.) Fulgos. l. 8. c. 14. p. 1098.—(4.) Hakew. Apol. l. 3. c. 1. § 6. p. 165. Verulam, Hist. Life and Death, p. 135.—(5.) Baker's Chron. p. 502. Hakew. Apol. l. 3. c. 1. § 6. p. 165. Full. Worth. Hantsire, p. 8.—(6.) Bacon's Hist. Life and Death, p. 110.—(7.) Ibid. p. 134.—(8.) Verulam, Hist. Life and Death, p. 101.—(9.) Verulam, ib. p. 160.—(10.) Verulam, ib. p. 134.—(11.) Verulam, ib. p. 134.—(12.) Plateri Obs. l. p. 238, 234.

that were of an hundred and thirty-five, or an hundred and thirty-seven years old: and last of all three men of an hundred and forty. . . And this search was made in the times of Vespasian the father and son.

14. Galen, the great Physician, who flourished about the reign of Antoninus the Emperor, is said to have lived one hundred and forty years. From the time of his twenty-eighth year he was never seized with any sickness, save only with a slight fever, for one day only. The rules he observed were, not to eat or drink his fill, nor to eat any thing raw, and to carry always about him some perfume.

15. James Sands, of Horborne, in Staffordshire, near Birmingham, lived an hundred and forty years, and his wife one hundred and twenty; and died about ten years past. He outlived five leases of twenty-one years a piece, made unto him after he was married.

16. "I myself," saith Sir Walter Raleigh, "knew the old Countess of Desmond of Inchiquin, in Munster, who lived in the year 1589, and many years since; who was married in Edward the Fourth's time, and held her jointure from all the Earls of Desmond since then, and that this is true, all the gentlemen and noblemen in Munster can witness. The Lord Bacon casts up her age to be an hundred and forty at the least, adding withal, *Ter per vices dentisse*, that she recovered her teeth (after the casting of them) three several times.

17. Thomas Parr, son of John Parr, born at Alberbury, in the parish of Warrington, in Shropshire, was born in the reign of King Edward the Fourth, anno 1483: at eighty years he married his first wife Jane; and in the space of thirty-two years had but two children by her, both of them short-lived; the one lived but a month, the other but a few years. Being aged an hundred and twenty, he fell in love with Katherine Milton, and with remarkable strength got her with child. He lived to above one hundred and fifty years. Two months before his death he was brought up by Thomas Earl of Arundel to Westminster: he slept away most of his

time, and is thus characterized by an eye-witness of him.

From head to heel his body had all over
A quickset, thickset, nat'ral hairy cover.

Change of air and diet, better in itself, but worse for him, with the trouble of many visitants, or spectators rather, are conceived to have accelerated his death, which happened at Westminster, November the fifteenth, anno 1632; he was buried in the Abbey church there.

18. Titus Fullonius of Bononia, in the Censorship of Claudius the Emperor (the years being exactly reckoned, on purpose to prevent all fraud), was found to have lived above one hundred and fifty years. And L. Terulla, of Arminium, in the Censorship of Vespasian, was found to have lived one hundred thirty-seven years.

19. Franciscus Alvarez saith that he saw Albuna Marc. chief Bishop of Ethiopia, being then of the age of one hundred and fifty years.

20. There came a man of Bengal to the Portugueze in the East-Indies, who was three hundred thirty-five years old; the aged men of the country testified that they had heard their ancestors speak of his great age. Though he was not book-learned, yet was he a speaking chronicle of the fore-passed times: his teeth had sometimes fallen out, yet others came up in their room. For this his miraculous age the Sultan of Cambaia had allowed him a pension to live on, which was continued by the Portugueze Governor there, when they had disposessed the Sultan aforesaid.

21. Johannes de Temporibus, or John of Times, so called because of the sundry ages he lived in: he was Armour-bearer to the Emperor Charles the Great, by whom he was also made Knight. Being a man of great temperance, sobriety, and contentment of mind in his condition of life, residing partly in Germany where he was born, and partly in France, lived unto the ninth year of the Emperor Conrade, and died at the age of three hundred and

(13.) Plin. l. 7. c. 29. Verul. Hist. Life and Death, p. 108, 109, 110.—(14.) Fulgos. l. 8. c. 14. p. 1096.—(15.) Full. Worth. p. 47. Staffordshire.—(16.) Raleigh Hist. World, l. 1. c. 5. § 5. p. 169. Full. Worth. p. 310. Northumberland.—(17.) Full. Worth. p. 11. Shropshire. Barthol. Hist. Anatom. cent. 5. hist. 28. p. 47, 48.—(18.) Fulgos. l. 8. c. 14. p. 1092, 1093.—(19.) Hakew. Apol. l. 3. c. 1. § 6. p. 165.—(20.) Purch. Pilg. p. 451. Barthol. Hist. Anat. cent. Hist. 28. p. 46. Camerar. Hor. Subseis. cent. 2. c. 68 p. 278. Johnst. Nat. Hist. 6.

three-score and one year, anno 1128 (1146, saith Fulgus); and may well be reckoned as a miracle of nature.

22. That which is written by Monsieur Besanneera (a French Gentleman), in the relation of Captain Laudonneirei's second voyage to Florida, is very strange, and not unworthy to be set down at large: "Our men," saith he, "regarding the age of their Paracoussy, or Lord of the Country, began to question with him thereabout:" whereunto he made answer, that he was the first living original from whence five generations were descended, showing them withal another old man, which far exceeded him in age; and this man was his father, who seemed rather a skeleton than a living body, for his sinews, his veins and arteries, his bones and other parts, appeared so clearly through his skin, that a man might easily tell them, and discern them one from another. Also his age was so great that the good man had lost his sight, and could not speak without great pain. Monsieur de Ottigny having seen so strange a sight, turned to the younger of these two old men, praying him to vouchsafe to answer to that which he demanded touching his age. Then called he a company of Indians, and striking twice upon his thigh, and laying his hands upon two of them, he showed by signs, that these two were his sons: again striking upon their thighs, he showed him others not so old, which were the children of the two first; and thus continued he in the same manner to the fifth generation. But though this old man had his father alive more old than himself, and that both their hairs were as white as possible, yet it was told them that they might live thirty or forty years by the course of nature, though the younger of them both was not less than two hundred and fifty years old.

23. That is a rarity which is recited by Thuanus, that Emanuel Demetrius, a man of obscure birth and breeding, lived one hundred and three years: his wife was aged ninety and nine; she had been married to him seventy-five years: the one survived the other but three hours, and were both buried together at Delph.

24. In the kingdom of Casubi the men are of good stature, somewhat tawny: the people in these parts live long, sometimes above an hundred and fifty years, and they who retire behind the mountains live yet longer.

25. Henry Jenkins, of the parish of Bolton, in Yorkshire, being produced as a witness, at the assizes there, to prove a way over a man's ground, he then swore to near 150 years memory; for at that time, he said, he well remembered a way over that ground. And being cautioned by the Judge to beware what he swore, because there were two men in Court of above eighty years of each, who had sworn they remembered no such way, he replied, "That those men were boys to him." Upon which the Judge asked those men how old they took Jenkins to be? Who answered, They knew him very well, but not his age, but that he was a very old man when they were boys. Dr Tancred Robinson, Fellow of the College of Physicians, adds further concerning this Henry Jenkins, that, upon his coming into his sister's kitchen to beg an alms, he asked him how old he was? who, after a little pausing, said, 'He was about an hundred sixty-two or three.' The Doctor asked him what kings he remembered; he said Henry VIII. What public thing he could longest remember? He said the fight at Flodden Field. Whether the king was there? He said no, he was in France, and the Earl of Surrey was general. How old he was then? he said about twelve years old. The Doctor looked into an old chronicle that was in the house, and found that the battle of Flodden Field was an hundred and fifty-two years before; that the Earl he named was General, and that Henry the Eighth was then at Tournay. Jenkins was a poor man, and could neither write nor read. There were also four or five in the same parish reputed to be an hundred years old apiece, or within two or three of it, who all said he was an elderly man ever since they knew him. He died the 8th of December, 1670, at Ellerton upon Swale, aged one hundred sixty and nine years.

The following instances of longevity

(21.) Vincent. le Blanc's Travels, tom. 1. c. 22. p. 80. Versteg. Restit. of Decayed intellig. p. 323. Baker's Chron. p. 73. Hakew. Apol. l. 3. c. 1. § 6. p. 165.—(22.) Fulgus. l. 8. c. 14. p. 1098. Verul. Hist. Life and Death, p. 132. Hakew. Apol. l. 3. c. 1. § 6. p. 169, 170. Purchas. Pilgr. tom. 1. l. 8. c. 8. § 2. p. 961.—(23.) Johnst. Nat. Hist. class, 10, c. 6. p. 342.—(24.) Vincent. le Blanc's Travels, tom. 1. c. 34. p. 155.—(25.) Philos. Trans.

are extracted from a work written on this subject, printed at Salisbury in the year 1799.

26. ♦ In 1733, died William Haseling, of Chelsea college, in which he was the oldest pensioner, having attained to the age of 112. He served in the parliament army at Edgehill; under King William in Ireland, and the Duke of Marlborough in Flanders. He married and buried two wives after he was a hundred; and the third who survived him he married at the age of a hundred and ten. Besides his pension from the College he was allowed a crown a week from the Duke of Richmond, and Sir Robert Walpole.

27. ♦ In 1738 died Margaret Patten, a Scots woman, in St. Margaret's Workhouse, London, at the age of 137. She always enjoyed good health till within a few days of her dissolution, and for many years subsisted chiefly on milk.

28. ♦ In 1742, died John Phillips, of Thorn, in Yorkshire, aged 117. He lived under eight crowned heads, and was able to walk till within a few days of his death. His teeth were good, and his sight and hearing tolerable. At the age of twenty-eight, being constable of his parish, he upon some disorders confined two of Oliver Cromwell's soldiers in the town stocks, but Oliver, instead of resenting it, wished that every one of his men had only half his courage.

29. ♦ The same year died James Littlejohn, of the parish of Mochrum, in Gallowayshire, aged 118. He had seen King Charles I. and Oliver Cromwell in Scotland, and described them very justly. He retained also his faculties till the time of his death.

30. ♦ In 1751, died Susanna Mackartney, a beggar woman, of Dublin, aged 120. She retained all her faculties to the moment of her decease. In different parts of her bed there was found concealed, upwards of two hundred and fifty pounds in cash.

31. ♦ In 1757, died William Sharply, of Knockall, county of Roscommon, aged 138, though at such an advanced period, he was able to follow his profession of lath-making until within six weeks of his death, and till that time was remarkable for carrying logs of uncommon bulk to his place of work. He lived well, and regularly, but in no manner abstemious.

32. ♦ The same year John Walney, of Glasgow, carpenter, aged 124. He married eleven wives, all of whom he buried. He had seventeen children, five of them survived him, whose ages together made three hundred and twenty-six years. He was seldom ill, and retained his senses to the last.

33. ♦ The same year also Robert Parr, of Kinver, near Bridgenorth, in Shropshire, aged 124. He was great-grandson of the well-known Thomas Parr. The father of Robert was one hundred and nine years of age, and the grandfather one hundred and thirteen.

34. ♦ Same year, near Aberdeen, Alexander McCulloch, aged 132. He was a soldier in the service of Oliver Cromwell, and the three following reigns.

35. ♦ In 1758, died near Kinross, in Scotland, David Grant, aged 127. He was attended to his grave by one hundred and eighteen descendants.

36. ♦ In 1759, James Sheile, farmer, of Bally Baden, in the county of Kilkenny, in Ireland, aged 136, and Donald Cameron, of Kennichlaber, in Rannach, Scotland, aged 130. He married at the age of one hundred.

37. ♦ In 1764, George Kirton, Esq. of Oxnop Hall, Yorkshire, aged 125. He was a most remarkable fox-hunter, following the chase on horseback till he was eighty years of age: from that period to one hundred years he regularly attended unkennelling the fox in his single horse chaise, and his death till within ten years of no man made more free with his bottle. The same year, Owen Carollan, labourer, of Dunleek, in the county of Meath, in Ireland, at the age of 127. He had six fingers on each hand, and six toes on each foot. By temperance and strong exercise he attained to so great an age.

38. ♦ In 1765, died Elizabeth Macpherson, of the county of Caithness, in Scotland, aged 117. Her diet was butter-milk and greens, she retained all her senses till within three months of her death.

39. ♦ Same year Edglebert Hoff, of Fish Hill, near New York, aged 128. He was born in Norway, and could remember that he was driving a team when an account was brought to that country of King Charles I. being beheaded. He served as a soldier under the Prince of Orange, in the time of King James II.

40. ♦ In

40. ♦ In 1766, near Cardigan, James Mackay, aged 120. He seldom was ill, and though at so great an age retained his senses to the day of his death.

41. ♦ Same year, Thomas Winslow, of the county of Tipperary, in Ireland, aged 146. He was a colonel in the army. He held the rank of captain in the reign of King Charles I. and accompanied Oliver Cromwell to Ireland.

42. ♦ Also Mr. Dobson, of Hatfield, farmer, at the age of 139. By much exercise and temperate living he preserved to the last the inestimable blessing of health. Ninety-one children and grand-children, attended his funeral.

43. ♦ John de la Somet, of Virginia, aged 130. He was a great smoker of tobacco, which agreeing with his constitution, may not improbably be reckoned the chief cause of his uninterrupted health and longevity.

44. ♦ In 1767, died John Hill, of Lead Hills, near Edinburgh aged 130. He used great exercise on foot, and walked two miles to a christening a short time before his death.

45. ♦ Same year Francis Ange, of Maryland, aged 134. He was born at Stratford upon Avon, Warwickshire. He remembered the death of King Charles I. and left England soon after. At eighty his wife had a son, who was fifty-four years of age at the time of his father's death. To the last his faculties were perfect, and his memory strong.

46. ♦ In 1768, died at Burythorpe, near Malton, in Yorkshire, Francis Condit, aged 150. He was very temperate in his living, and used great exercise, which, together with occasionally eating a new laid egg, enabled him to attain to so extraordinary an age. For the last sixty years of his life he was supported by the parish: he retained his senses to the last.

47. ♦ Same year, near the city of Tuam, in Ireland, Catharine Noon, otherwise Moony, at the age of 136. Her husband died at the age of one hundred and twenty-eight. She was very temperate at her meals.

48. ♦ Same year Mr. Fraser, an invalid in the Royal Hospital, at Kilmahnam, near Dublin, aged 118. He served in all the campaigns made by King William, and lost his right arm by a cannon ball in the

trenches before Namur, at the siege of which the King commanded in person.

49. ♦ In 1769, died Mr. Butler, of Golden Vale, near Kilkenny, in Ireland, aged 133. He was related to the family of the Duke of Ormond; could walk well, and mount his horse with great agility till near the time of his death, and thus, by much exercise in walking and riding retained good health.

50. ♦ Same year, John Rider near Dublin, aged 121. He served under the Duke of Wirtemberg, when Vienna was besieged by the Turks in 1683, and retained his senses to the last.

51. ♦ Also Thomas King, thresher, of Noke, in Oxfordshire, aged 130. Sir Fleetwood Shepard, at his seat in Essex, the particular friend of Mr. Prior the poet, aged 121. Margaret Foster near Brampton, in Cumberland, aged 137, and Mr. Dives, of Queen Square, Westminster, aged 115.

52. ♦ In 1770, William Farr, of Birmingham, the Tamworth Carrier, aged 121. He had in the whole, children, grand-children, and great-grand-children, to the number of one hundred and forty-four, but what is very remarkable, he survived all his numerous posterity, and therefore bequeathed £10,000 to charitable purposes.

53. ♦ Same year James Hatfield, a soldier, aged 105: when on duty as a sentinel at Windsor one night, at the expiration of his guard, he heard St. Paul's clock, London, strike thirteen strokes instead of twelve, and not being relieved as he expected, he fell asleep. In this situation he was found by the succeeding guard, who came next to relieve him, and for this neglect was tried by a court martial, but pleading that he was on duty his legal time and asserting as a proof the singular circumstance of hearing St. Paul's clock strike thirteen strokes, which upon inquiry proved to be true, he was consequently acquitted.

54. ♦ In 1774, John Tice, of Hayley, Worcestershire, aged 125. He was born under the protectorship of Oliver Cromwell. When about eighty years of age he was so unfortunate as to have both his legs broken by the falling of a tree, and a violent cold afterwards settling in his head rendered him very deaf. At the age of one hundred, by the fire side, alone, he was seized

seized with a fainting fit, fell into the fire, and being a cripple could not extricate himself, but a person accidentally coming into the room, preserved him from death, though not from being much burnt. With proper care however, he soon recovered, and took his customary walks. But the greatest misfortune that could have befallen him, and which he did not long survive, was the death of his only friend Lord Lyttleton, for after that event he never left his room. He retained all his faculties to the last.

55. ♦ In the year 1776, died Mary Yates, of Shiffnal, in Shropshire, aged 128. She lived many years on the bounty of Sir Harry and Lady Bridgeman. She well remembered the fire of London in 1666, the ruins of which she went to view on foot. She married a third husband at ninety-two, and was hearty and strong one hundred and twenty years. Her death is recorded on a small board affixed to a pillar opposite the pulpit in Shiffnal church.

56. ♦ In 1784, died Mr. Froome, of Holmes chapel, Cheshire, aged 125. This patriarchal rarity was gardener to the Hon. John Smith Barry, who in consideration of his great age and long services, left him an annuity of fifty pounds, which he enjoyed with unusual health, till about two years before his death. He left a son aged ninety.

57. ♦ Same year, Mary Cameron, of Braemar, in Scotland, aged 128. She retained her senses to the last, and remembered the rejoicings at the restoration of Charles II. Her house was an assylum to the exiled episcopal clergy, at the Revolution, and to the gentlemen who were proscribed in the years 1715 and 1745. Upon hearing that the forfeited estates were to be restored, she exclaimed, "Let me now die in peace, I want to see no more in this world."

58. ♦ Also, at Leignitz in Silesia, M. Stahr, aged 118. He served under John Sobieski, King of Poland, when that monarch led an army in 1684 to the relief of Vienna, when besieged by the Turks. He did not accept of his discharge till he was seventy years old.

59. ♦ In 1785, died Anne Simms, of Studley Green, Wiltshire, aged 113. Till within a few months of her death she was able to walk to and from the seat

of the Marquis of Lansdown, near three miles from Studley; she had been, and continued till she was nearly one hundred years of age, the most noted poacher in that part of the country, and boasted of selling to gentlemen the fish taken out of their own ponds; her coffin and her shroud she had purchased and kept in her apartment more than twenty years.

60. ♦ Same year Mary McDonnell, near Ballynahinch, in the county of Down, in Ireland, aged 118. She was born in the Isle of Sky, in Scotland, which place she left in the year 1688, and resided afterwards in the county of Down. The year before her death she walked to Moira, fourteen miles, in one day, to see her landlord, and in the year 1783, she reaped her ridge of corn, as well as the youngest people in the country. When at Moira she had all her senses perfect except a little weakness in her eyes, and seemed strong, healthy, and active.

61. ♦ Also John Maxwell, near Keswick Lake, Cumberland, aged 132. A few days before his death he walked ten miles, and through his long life he enjoyed excellent health and spirits. He left nine children, the youngest of whom was upwards of sixty years old.

62. ♦ Same year, Cardinal de Salis, Archbishop of Seville, aged 110. He enjoyed to the last every faculty except strength and hearing; when asked what regimen he observed, he used to say to his friends, by being old when I was young I find myself young now I am old. I led a sober, studious, but not a lazy or sedentary life; my diet was sparing, though delicate, my liquors, the best wines of Xeres and La Mancha, of which, I never exceeded a pint at any meal, except in cold weather, when I allowed myself a third more; I rode or walked every day, except in rainy weather, when I exercised for a couple of hours. So far I took care of my body: and as to the mind I endeavoured to preserve it in due temper, by a scrupulous obedience to the divine commands, and keeping, as the apostle directs, a conscience void of offence towards God and man. By these innocent means I have arrived at the age of a patriarch, with less injury to my health and constitution than many experience at forty. I am now
like

like the ripe corn ready for the sickle of death; and by the mercy of my Redeemer have strong hopes of being translated into his garner. "Glorious old age!" said the King of Spain, "would to heaven he had appointed a successor! for the people of Seville have been so long used to excellence that they will never be satisfied with the best prelate I can send them." The Cardinal was of a noble house, in the province of Andalusia, and the last surviving son of Don Antonio de Salis, Historiographer, to Philip IV. and author of the Conquest of Mexico.

63. ♦ In 1786, died Veresimo Bogueira, of the parish of St. John de Godini, in the diocese of Oporto, in Portugal, aged 117. He had been formerly a soldier, and was at the battle of Almanza. He always enjoyed good health, and might have lived longer had it not been for a fall, by which one of his legs was broken in three places which occasioned his death. He had all his teeth, and all his hair, a part of which only was grey, and he enjoyed all his faculties. This old man is a proof that longevity is not confined to the Northern climates.

64. ♦ In 1788, William Riddell, of Selkirk, in Scotland, aged 116. This man, who in the early part of his life, was a considerable smuggler, and remarkable for his love of brandy, which he drank in very large quantities, was so fond also of good ale, that he never drank a draught of pure water. He was not an habitual drunkard, but took several fits of drinking, which continued for several days. After his nineteenth year he drank at one time for a fortnight together, with only a few intervals of sleep in his chair. He was three times married: when he married his third wife he was ninety-five years of age. He retained his memory and other faculties to his death. For the last two years of his life his chief subsistence was a little bread infused in spirits and ale.

65. ♦ In 1789, John Jacob, the celebrated patriarch of Mount Jura, at the age of 128. By the inhabitants of that place he was sent in 1789, as deputy to the French National assembly, to return thanks for the liberty diffused among them by the abolition of the feudal system. At the age of 127, he was led into the hall by his daughter, and seated opposite to the president. A subscription was immediately made for his support, and the King granted him a pension.

After being a spectator of the greater part of the reign of Louis XIV. and of all that of Louis XV. he had been conducted to the presence of Louis XVI.

66. ♦ In 1791, at Ashintully, in Perthshire, Mrs. McKintosh, aged 120. This venerable lady bore her first child before the revolution, in 1688, and her last after the rebellion in 1715.

67. ♦ Jonathan Hartop, of the village of Aldborough, in Yorkshire, aged 138. His father and mother died of the plague in their house in the minorities, in 1666, and he perfectly well remembered the great fire of London. He was short in stature, had been married five times, and left seven children, twenty-six grand-children, seventy-four great-grand-children, and one hundred and forty great-great-grand-children. He could read to the last without spectacles, and play at cribbage with the most perfect recollection. On Christmas day, 1789, he walked nine miles to dine with one of his great-grand-children. He remembered King Charles II. and once travelled from London to York with the facetious Killigrew. He ate but little, and his only beverage was milk. He enjoyed an uninterrupted flow of spirits. The third wife of this very extraordinary old man was an illegitimate daughter of Oliver Cromwell, who gave her a portion, amounting to about five hundred pounds. He possessed a fine portrait of the Usurper, by Cooper, for which Mr. Hollis offered him three hundred pounds, but was refused. Mr. Hartop lent the great Milton fifty pounds soon after the restoration, which the bard returned him with honour, though not without much difficulty, as his circumstances were very low; Mr. Hartop would have declined receiving it, but the pride of the poet was equal to his genius, and he sent the money with an angry letter, which was found among the curious property of this venerable old man.

68. ♦ Same year, John Campbell, of Dunganannon, in Ireland, aged 120. He was a native of Scotland, and had served as a marine. He was in the fleet when the boom was broken at Londonderry in 1689, and was with Rear-admiral Rooke at the taking of Gibraltar. He was of low stature, had an aquiline nose, and had lost an eye.

69. ♦ Thomas Wintms, near Tuam, in Ireland, aged 117. He had been formerly a soldier, and fought in the battle of Londonderry in 1701.

70. ♦ In the year 1792, William Marshall,

shal, of Kirkeudbright, in Scotland, (tinker,) aged 120. He was a native of the parish of Kirkmichael, in the Shire of Ayre. He retained his senses almost to the last hour of his life, and remembered distinctly to have seen King William's fleet when on its way to Ireland, riding at anchor in the Solway Firth, close to Kirkeudbright, and the transports lying in the harbour. He was present at the siege of Derry, where having lost his uncle, who commanded a king's frigate, he returned home, enlisted in the Dutch service, went to Holland, and soon after came back to his native country. A great concourse of all ranks attended his burial, and paid due respect to his age. The Countess of Selkirk, who for a course of years had liberally contributed towards his support, discharged, on this occasion, the expenses of the funeral.

71. In 1794, Joshua Crewman, a pensioner of Chelsea Hospital, at the age of 123. He served as a soldier in the reigns of George I. and II. and was discharged in the seventy-fourth year of his age.

72. In 1796, Samuel Pinnock, a negro-man of Kingston, Jamaica, aged 125. Till within the two last years of his life his faculties were perfectly sound, and his memory remarkably retentive. Of the dreadful earthquake, which, in 1692, nearly destroyed Port Royal, he had a perfect recollection, and was on board a ship lying near Fort Augusta, when the catastrophe took place. He frequently gave an account of this melancholy affair, with a minuteness of detail which none but an eye-witness could have given.

73. In 1798, Mr. Ingleby, of Battle-Abbey, aged 117. He had been upwards of ninety-five years a domestic in the family of Lady Webster. The following account of this remarkable man is by a gentleman, who travelled sixty miles in the snow, in Nov. 1707, to pay his respects to him.

"To my great surprise," says he, "I found Mr. Ingleby in a situation very far removed from the luxuries of life, or the place which might be deemed necessary for his years. He was in an antique out-building, near the Castle-gate, where his table was spread under an arched roof, the whole of the building being nearly filled with billet-wood, and scarcely affording room for the oaken bench in which this

wonder of longevity was reclining by the fire. His whole appearance immediately reminded me of the latter days of Dr. Johnson: his dress was precisely that of the sage: a full-bottomed wig, a full deep chocolate suit, with yellow buttons. But the most striking similarity was found in the pensive solemnity of his air and demeanour, which characterised the great moralist of England. There was nothing in his look which impressed on the mind the idea of a person of more than fourscore years, except a falling of the under jaw, which bespoke his more advanced age. We were introduced to him in form by a matron, who served as a sort of interpreter between us, Mr. Ingleby's extreme deafness not permitting any regular conversation. When the nurse explained our errand, in a very distinct but hollow voice, he said, 'I am much obliged to them for the favour they do me, but I am not well, and unable to converse with them.' He then turned his face towards the high part of the bench on which he reclined, and was silent. In each of his withered hands he held a short rude beechen walking stick, about three feet high; by the help of which he was accustomed not only to walk about the extensive premises in which he had passed his life, but to take his little rambles about the town; and once (for the old gentleman was irascible) he actually set out on a pedestrian excursion to Hastings, to inquire for another situation in service, because his patroness desired him to be more attentive to personal neatness. It is but justice to the lady alluded to, to add, that the uncouth abode of Mr. Ingleby was the only one in which he could be persuaded to dwell, and which long familiarity had rendered dear to him. The choice appeared very extraordinary; but every thing belonging to the History of Mr. Ingleby was beyond the fixed and settled rules by which human life is in general regulated.

One thing, it is but justice to Mr. Ingleby to add, he had a very strong sense of religion. Till within a very short time of his death he was in the habit of reading prayers twice a day, to his attendant and others, whom curiosity, or better motives, led to form his congregation; and when the fatigue of his exertion was more than he could encounter, he still,

once

once in the day, performed his public devotions. A portrait of this old man has been published.

74. ♦ One of the most uncommon instances of longevity, in modern times, is that of Peter Czartan, by religion a Greek, who was born in the year 1539, and died on the 5th of January 1724, at Rofrosch, a village four miles from Temeswar, on the road to Karasches: he had lived therefore one hundred and eighty-four years. When the Turks took Temeswar from the Christians he was employed in keeping his father's cattle; a few days before his death he had walked, supported by a stick, to the post-house at Rofrosch, to ask alms from the passengers. His eyes were exceedingly red, but he still enjoyed a little sight: the hair of his head and beard was greenish white, like mouldy bread, and some of his teeth were still remaining. His son, who was ninety-seven, declared that his father had formerly been a head taller; that he married at a great age for the third time, and that he was born in this marriage. He was accustomed, according to the principles of his religion, to observe the fast days with great strictness, and to use no other food than milk, and a kind of cakes called by the Hungarians *Kollatscheu*, and to drink of the brandy made in the country. He had children, descendants in the fifth generation, with whom he sometimes sported, carrying them in his arms. His son, though ninety-seven, was still hale and lively. Field-Marshal Count von Wallis, Governor of Temeswar, hearing that this old man was sick, he caused a likeness of him to be taken, and it was scarcely finished when he died. The above account is extracted from a letter written to the States-General of the United Netherlands, by their envoy Hamelbrannix at Vienna, and dated Jan. 29, 1724.

75. ♦ Robert Montgomery, now living (1670) at Skipton, in Craven, but born in Scotland, tells me, (says Dr. Lister,) that he is 126 years of age. The oldest persons in Skipton declare that they never knew him other than an old man; he is exceedingly decayed of late, but yet goes about begging.

76. ♦ Mary Allison, of Thorlby, in

the parish of Skipton, died in 1668, aged about 108 years; she spun a web of linen cloth a year or two before she died.

77. ♦ I. Sagar, of Burnley, in Lancashire, about ten miles from Skipton, died about the year 1668, and was of the age, as reported, of 112.

78. ♦ Thomas Wiggin, of Carlton, in Craven, died in 1670, at the age of 108, and some months. He went about till within a few weeks of his last.

79. ♦ Frances Woodworth, of Carlton, died in 1662, at the age of 102, and some months. She was the mother of seven children, and to her last, went about as straight as a young girl, and had the full use of her memory; her sight and hearing decayed, but she was not entirely deprived of either.

80. ♦ William Garthorp, and William Baxter, of Carlton, inform me, adds Dr. Lister, that being both upon the jury at York, in 1664, they saw in the assize hall, and conversed with two men, father and son, summoned as witnesses in some cause from Dent, a small village in Craven, eight miles beyond Settle. The father told them, that he and his son made twelve score between them; that his son was above 100, and that he wanted not half a year of 140. He told them further, that he could and did make fish-hooks sufficiently small to catch a trout with a single hair. It was observed, that the son looked much older and had whiter hair.

81. ♦ Dr. C. Mather, in a letter from New England, says, "It is no uncommon thing here to have an aged gentlewoman see many more than 100 of her offspring. He mentions one woman who had 23 children, 19 of whom lived to man's estate; another had 27; another 26, of whom 21 were sons, one whereof was Sir William Phipps; another had 39 children. He gives several instances of persons living there to above 100 years; one Clement Weaver lived 110, his wife being upwards of 100; this man, till the last year of his life, could carry a bushel of wheat above two miles to the mill. He relates also the case of an old man above 100, who lost the memory of several of the latter years of his life, but retained very well the remembrance of what passed in his younger days.

(73.) Human Longevity, by James Easton, Salisbury, 1799.—(74.) General Historical Dictionary, by Luisicius.—(80.) Philos. Trans. abridged, vol. iii. p. 304.—(81.) Phil. Trans. abridged, vol. v. p. 163.

82. ♦ John Baylis, the old Button-maker of Northampton, says Dr. Keil, is commonly reputed to have been 130 years of age when he died. There is no register so old in the parish where he was christened, but the oldest people, of which some are 100, others 90, and others above 80 years, remember him to have been old when they were young. Their accounts, indeed, differ much from one another, but all agree that he was at least 120 years. He himself did always affirm that he was at Tilbury camp, and he told several particulars about it; and if we allow him to have been but 12 years of age then, he must have been 130 when he died. He used constantly to walk to the neighbouring markets with his buttons within these 12 years, but of late he has been decrepid and carried abroad. His diet was any thing he could get; I never heard he was more fond of one sort of food than another, unless it was that about a year before he died he longed for some venison pasty, but had it not. He died the 4th of April, 1706. He lived in three centuries, and in seven reigns. His body was extremely emaciated, and his flesh feeling hard, the shape of all the external muscles was plainly to be seen through the skin.

83. ♦ February 20th, 1648, was buried at Minchual, in the Palatine of Chester, Thomas Damm, of Leighton, near that place, aged one hundred and fifty-four years, as it appears by his grave-stone, cut in words at length, not figures, and to prevent disputes, as the event is so rare, it is recorded, and to be seen now in the church register. signed by the Rev. Mr. Thomas Holford, Vicar; and by Thomas Kennerly and John Warburton, Church-Wardens, who were living at the time of this very old man's decease.

84. ♦ About the year 1790, there died in the parish of Elizabeth, in the Island of Jamaica, an old negro-woman, named Cooba, who had attained to the great age of one hundred and ten years. She belonged to the Hon. Thomas Chambers, Esq. Custos of that parish. From her master, and a numerous family of descendants down to the fourth generation, she had every comfort and convenience of

life; besides which, having been entirely at liberty for twenty or thirty years past, she used regularly to visit a circle of acquaintance for many miles round, and not only was well received, both by whites and blacks, but made herself useful to them, as she possessed her recollection to the last, and had her senses so perfectly, that to instance only the sight, which generally fails first, she could see to thread a needle, and was still so active, that a few months before her death she was seen to dance with as much apparent ease as a girl of fifteen years of age.

85. ♦ On a long free-stone slab in Caereu Church, near Cardiff, in the county of Glamorgan, is the following inscription:

Round the ledge,

HERE LIETH THE BODY
OF WILLIAM EDWDS OF THE
CAIREY WHO DEPARTED
THIS LIFE THE 24 OF FEB
RUARY ANNO DOMINI 1668 ANNO
QUE ETATIS SUI 168

And on the body of the stone,

O happy change

And ever blest

When grieve and pain is

Changed to rest.

HEARE LIETH THE BODY OF
VAUGHAN EDWARDS GENT
DECEASED 4 DAY OF
DECEMBER ANNO DOMINI
1669 AGED 83.

CHAP. XXV.

Of the memorable Old Age of some, not accompanied with usual Decays.

THE philosopher Cleanthes being one time reproached with his old age, "I would fain be gone," said he; "but when I consider that I am every way in health, and well disposed either for reading or writing, then again I am contented to stay." This man was so free from the

(82) Philos. Trans. abridged, vol. v. p. 351. — (83.) Gent. Magazine, vol. lvii. part i. p. 30. — (84.) Gent. Mag. vol. lxi. part ii. p. 969. — (85.) Ibid. p. 1000.

common infirmities of age, that he had nothing to complain of. The like vigour and sufficiency, both in body and mind, by a rare indulgence of Nature, is sometimes granted to extremity of age.

1. Sir Wa'ter Raleigh, in his Discovery of Guiana, reports, that the king of Aromaiia, being an hundred and ten years old, came in a morning on foot to him from his house, which was fourteen English miles, and returned on foot the same day.

2. Buchanan, in his Scottish History, towards the latter end of his first book, speaking of the Orcades, names one Lawrence, dwelling in one of those islands, who married a wife after he was one hundred years of age: and that, when he was sevenscore years old, he feared not to go a fishing alone in his litte boat, though in a rough and tempestuous sea.

3. Sigismundus Polcastrus, a physician and philosopher at Padua, read there fifty years. In his old age he buried four sons in a short time. At seventy years of age he married again: and by this second wife had three sons; the eldest of which, called Antonius, he saw dignified with a degree in both laws. Jerome, another of his sons, had his cap set on his head by the hand of his aged father, who trembled and wept for joy; not long after which the old man died, aged ninety-four years.

4. "To speak nothing," saith Platerus, "but what is yet fresh in memory, and whereof there are many witnesses. My father Thomas Platerus, upon the death of my mother, his first wife, anno 1572, and in the 72d year of his age, marrying a second time, within the compass of ten years he had six children by her, two sons and four daughters: the youngest of the daughters was born in the 81st year of his age, two years before he died; who, if he was now alive in this year 1614, would be aged 115 years, and would have a granddaughter of one year old by Thomas his son. And which is memorable betwixt two of his sons, I Felix was born anno 1536, and Thomas 1574, the distance betwixt us being thirty-eight years; and yet this brother of mine, to whom I might have been grandfather, is all grey, and seems older than myself: possibly, because

he was begotten when my father was stricken in years.

5. M. Valerius Corvinus attained to the fulfilling of an hundred years: betwixt whose first and sixth consulship there was the distance of forty-seven years, yet was he sufficient (in respect of the entireness of his bodily strength) not only for the most important matters of the commonwealth, but also for the exactest culture of his fields. A memorable example, both of a citizen, and master of a family.

6. Nicholaus Leonicensis, famous in the age he lived, and an illustrator of Dioscorides: he was in the ninety-sixth year of his age when Langius heard him at Ferrara, where he had taught more than seventy years. He used to say, that he enjoyed a green and vigorous age, because he had delivered up his youth chaste unto his man's estate.

7. Massinissa was the king of Numidia for sixty years together, and excelled all other men in respect of the strength of an admirable old age, as appears by the relation of Cicero. For no rain or cold could he be induced to cover his head. They say of him, that for some hours together he would continue standing in one and the same place, not moving a foot, till he had tired young men, who endeavoured to do the like. When he was to transact any affair sitting, he would in his throne persist oftentimes the whole day, without turning his body on this or the other side, for a more easy posture. When he was on horseback, he would lead his army, for the most part, both a complete day, and the night also: nor would he, in extreme age, remit any thing of that which he had been accustomed to do when he was young. After the eighty-sixth year of his age he begat a son, whose name was Methymnatus: and whereas his land was waste and desart, he left it fruitful by his continual endeavours in the cultivation of it. He lived till he was above ninety years of age.

8. Appius Claudius Cæcus was blind for the space of very many years; yet, notwithstanding he was burdened with this mischance, he governed four sons, five daughters, very many dependants upon

(1.) Hakew. Apol. l. 3. c. 1. § 6. p. 166.—(2.) Camerar. Hor, Subcis. cent. 2. c. 68. p. 277. Hakew. Apol. l. 3. c. 1. p. 166.—(3.) Schenack, Obs. l. 4. Obs. 4. p. 539.—(4.) Plat. Obs. l. 1. p. 275.—(5.) Val. Max. l. 8. c. 13. p. 236. Sabellic. Exempl. l. 1. c. 7. p. 48.—(6.) Melch. Adam. in Vit. Germ. Med. p. 141.—(7.) Val. Max. l. 8. c. 13. p. 236, 937. Plin. Hist. l. 7. c. 14. p. 163. Solin. c. 4. p. 178. Zuing. vol. 2. l. 4. p. 337. Sabellic. Exempl. l. 1. c. 7. p. 46.

him, yea, and the commonwealth itself, with abundance of prudence and magnanimity. The same person having lived so long that he was even tired with living, caused himself to be carried in his sedan to the Senate, for no other purpose than to persuadethem from making a dishonourable peace with king Pyrrhus.

9. Gorgias Leontinus, the master of Isocrates, and divers other excellent persons was, in his own opinion, a very fortunate man. For when he was in the hundred and seventh year of his age, being asked, why he could tarry so long in this life? "Because," saith he, "I have nothing whereof I can accuse my old age." Being entered upon another age, he neither found cause of complaint in this, nor left any in that which he had passed.

10. Lemnius tells of one at Stockholm in Sweden, in the reign of Gustavus, father of Ericus, who at the age of one hundred married a wife of thirty years, and begat children of her; and saith, moreover, that this man (as there are many others in that country) was of so fresh and green old age, that he scarce seemed to have reached more than fifty years.

11. Isocrates; in the ninety-fourth year of his age, put forth that book of his, which he intitles Panathenæicus: he lived fifteen years after it, and in that extreme age of his; he was sufficient for any work he undertook, both in strength, judgment, and memory.

12. Agesilaus, King of Sparta, though he had attained to a very great age, yet was often seen to walk without shoes on his feet, or coat on his back, in frost or snow, and this for no other cause than that being now an old man he might give those that were young an example of patience and hardness.

13. Asclepiades the Prusan, gave it out publicly, that no man should esteem of him as a physician, if ever he should be sick of any disease whatsoever; and indeed he credited his art, for having lived to age without altering in his health, he at last fell headlong down a pair stairs, and died of the fall.

14. Mithridates, King of Pontus, who for forty years managed a war against the

Romans, enjoyed a prosperous health, and to the last of his life used to ride, to throw javelins, and on horses disposed at several stages, rode one thousand furlongs in one day; and also could drive a chariot that was drawn with sixteen horses.

CHAP. XXVI.

Of such Persons as have renewed their Ages, and grown Young again.

It is the fiction of the poets that Medea was a witch, and that she boiled men in a cauldron, with powerful ingredients, till she restored the aged unto youth again. The truth was, that, being a prudent woman, by continued exercise and hard labour, she restored those to health who were soft and effeminate, and had corrupted their bodies by idleness and sloth. Much may be done this way to preserve the body in its vigour and firmness, and to prevent those dilapidations and diseases, which an unactive life usually brings upon a man.

1. Concerning Makel Wian, Dr. Fuller hath set down a letter sent him from Alderman Atkins, his son, thus:

"THERE is an acquaintance of mine, and a friend of yours, who certified me of your desire of being satisfied of the truth of that relation I made concerning the old Minister in the North. It fortun'd in my journey to Scotland I lay at Alnwick, in Northumberland, one Sunday, by the way; and understanding from the host of the house where I lodged, that this Minister lived within three miles of that place, I took my horse after dinner, and rode thither to hear him preach, for my own satisfaction. I found him in the desk, where he read unto us some part of the Common prayer, some of holy David's Psalms, and two chapters, one out of the Old and the other out of the New Testament, without the use of spectacles. The Bible, out of which he read the chapters, was a very small printed Bible. He went afterwards into the pulpit, where he prayed and

(8.) Val. Max. l. 8. c. 13. p. 230.—(9.) Ibid. p. 237. Plin. 7. c. 48. p. 174. Sabellius. Exemp. l. 1. c. 7. p. 47.—(10.) Camarar. Hor. Subcis. cent. 2. c. 68. p. 277. Lemnius de Ocult. Nat. Mir. l. 4. c. 24.—(11.) Zuin. Theat. vol. 2. l. 4. p. 337. Sabell. l. 1. c. 7. p. 47.—(12.) Zuin. vol. 2. l. 4. p. 337.—(13.) Plin. Sab. l. 10. c. 5. p. 69. Zuin. Theat. vol. 2. l. 4. p. 337.—(14.) Cael. Rhod. Ant. Lect. l. 29. c. 17. p. 1362.

preached to us about an hour and a half. His text was, 'Seek ye the kingdom of God, and all things shall be added unto you.' In my poor judgment, he made an excellent good sermon, and went clearly through, without the help of any notes. After sermon I went with him to his house, where I proposed these several following questions to him: Whether it is was true the book reported of him, concerning the hair? Whether or no he had a new set of teeth come? Whether or no his eye-sight ever failed him? And whether, in any measure, he found his strength renewed unto him? He answered me distinctly to all these, and told me, he understood the news-book reported his hair to become a dark brown again, but that it is false; he took his cap off, and showed me it. It is come again like a child's, but rather flaxen than either brown or grey. For his teeth, he had three come within these two years, not yet to their perfection; while he bred them he was very ill. Forty years since, he could not read the biggest print without spectacles, and now, he blesseth God, there is no print so small, no written hand so small, but he can read it without them. For his strength he thinks himself as strong now as he hath been these twenty years. Not long since he walked to Alnwick to dinner, and back again, six north country miles. He is now one hundred and ten years of age, and ever since last May, a hearty body, very cheerful, and stoops very much. He had five children after he was eighty years of age, four of them lusty lasses, now living with him, the other died lately; his wife yet hardly fifty years of age. He writes himself Machel Vivan. He is a Scottish man, born near Aberdeen; I forget the town's name where he is now pastor. He hath been there fifty years.

Your assured loving friend,
THOMAS ATKINS."*

Windsor, Sept. 28, 1657.

To this may be fitly annexed a letter which Plempius saith he saw under the hand of this wonderful old man himself, dated from Lesbury, October the 19th, 1657, to one William Liakus, a citizen of Antwerp; which is as followeth:

Whereas you desired a true and faithful messenger should be sent from Newcastle

to the parish of Lesbury, to inquire concerning John Maklin; I gave you to understand, that no such man was known ever to be, or hath lived there for these fifty years last past, during which time I, Patrick Makel Wian, have been minister of that parish; wherein I have all that time been present, taught, and do yet continue to teach there. But that I may give you some satisfaction, you shall understand that I was born at Whithorn, in Galloway, in Scotland, in the year 1546, bred up in the University of Edinburgh, where I commenced Master of Arts, whence travelling into England, I kept a school, and sometimes preached; till, in the first of King James, I was inducted into the church of Lesbury, where I now live. As to what concerns the change of my body, it is now the third year since I had two new teeth, one in my upper, and the other in my nether jaw, as is apparent to the touch. My sight much decayed many years ago, is now, about the hundred and tenth year of my age, become clearer; hair adorns my heretofore bald skull. I was never of a fat, but a slender, mean habit of body: my diet has ever been moderate; nor was I every accustomed to feasting and tipping; hunger is the best sauce: nor did I ever use to feed to satiety. All this is most certain and true, which I have seriously, though over hastily, confirmed to you, under the hand of

PATRICK MAKEL WIAN,
Minister of Lesbury."

2. That worthy person, D. Pieruccius, a lawyer of Padua, and host to the great Scioppius, did assure me, that a certain German, then living in Italy, had at sixty years of age recovered to himself both new and black hair, and had extended his life to a great many years, by the use only of an extract of black hellebore with wine and roses.

3. Alexander Benedictus tells of Victoria Fabrianensis, a woman being fourscore years of age, that her teeth came anew: and though the hair of her head was fallen off, yet it also came afresh.

4. Torquemada assures us, that being at Rome, about the year 1531, it was reported throughout Italy, that at Tarentum there lived an old man, who at the age of an hundred years was grown young again:

* Fuller's Worthies, p. 308. 309. Northumberland. † Francisc. Plemp. Fundam. Med. Munic. sect. 4. c. 8. p. 120.—(2.) Barthol. Hist. Anatomic, cent. 5. Hist. 28. p. 51.—(3.) Donat. Hist. Med. Mirab. c. 2. p. 300.

he had changed his skin like unto the snake, and had recovered a new being; withal he was become so young and fresh, that those who had seen him before could then scarce believe their own eyes; and having continued above fifty years in this state, he grew at length to be so old, that he seemed to be made of barks of trees; whereunto he further adds another story of the like nature.

5. Ferdinand Lopez, of Castegnede, Historiographer to the King of Portugal, in the eighth book of his Chronicle, relateth, that Nonnio de Cugne, being Viceroy of the Indies, in the year 1536, there was a man brought unto him as a thing worthy of admiration; for that it was averred by good proofs, and sufficient testimony, that he was three hundred and forty years old. He remembered that he had seen that city, wherein he dwelt, unpeopled, being then, when he spake of it, one of the chief cities in all the East Indies. He had grown young again four times, changing his white hair, and recovering his new teeth. When the Viceroy saw him he then had the hair of his head and beard black; although he had not much: and there being by chance a physician at the time present, the Viceroy desired him to feel the old man's pulse, which he found as good and as strong as a young man in the prime of his age. This man was born in the realm of Bengal, and did affirm, that he had at times near seven hundred wives, whereof some were dead, and some were put away. The King of Portugal being told of this wonder, did often inquire, and had yearly news of him by the fleet which came from thence. He lived above three hundred and seventy years.

6. The flesh of a viper prepared and eaten clarifies the eye-sight, strengthens the sinews, corroborates the whole body, and, according to Dioscorides, procures a long and healthful age, insomuch, that they are proverbially said to have eaten a snake who look younger than accustomed; nor is the wine of vipers less sovereign. I have heard it credibly reported, by those who were eye-witnesses, how a gentleman, long desperately sick, was restored by these means to health with more than accus-

tomed vigour; his grey hairs, whereof he had many, falling all from his head, and so continuing for seven years after.

7. ♦ Joseph Shuté, Parson, of St. Mary, near Plymouth, aged 81 years, being a temperate man, and of a healthy constitution, perceiving that his mouth about three years ago was somewhat straightened, found that he had a new tooth, being the third grinder or the innermost of the upper-jaw in the right cheek, which still remains firm.

8. ♦ Maria Stert, of Benedcliffe, in Plympton St. Mary, near Plymouth, aged about 75 years, an healthy person, having had nine children, lost, about the fourteenth year of her age, three of her upper incisors, and the other being drawn out, she remained without any for about twenty-five years, when she perceived that a new tooth came forth without any pain, next to the canine of the left cheek; about two years after another tooth grew out likewise without pain, close to the former. The first never attained to more than half the length of her former cutters, and the second scarcely broke through the skin, but both proved serviceable for some time, when, in eating some food, neither hard, crusty, or solid, the tooth which came out first fell down into her mouth without pain, and without being before loose. The other remained firm, and was serviceable.

9. ♦ I have had reason, says Dr. Slarc, to give a great character of sugar, on account of some extraordinary effects it seemed to have on my grandfather forty years ago. He made it a daily practice to take as much sugar as his butter spread upon bread would receive, for his constant breakfast, unless he happened to exchange it sometimes for honey. He frequently sweetened his ale and beer with sugar; he had sugar put to all the sauces he used with his meat. He had all his teeth in his mouth at 80 years, strong and firm, never had any pain or soreness in his gums or teeth, and never refused the hardest crust. In his 82d year one of his teeth dropped out, and after that a second, which he put into my hand, and was one of the fore-teeth; he bid me feel the

(4.) Hakewell's Apolog. l. 3. c. 1. § 6. p. 167, 168. — (5.) Camer. Hor. Subcis. cent. 2. c. 68. p. 278. Hakew. Apol. p. 168. — (6.) Sandys in Ovid, Metam. l. 7. p. 146. — (7.) Philos. Transac. abridged, vol. iii. p. 293. — (8.) Ibid.

cavity, where I struck my nail upon a bone; in short, all his teeth came out in two or three years, and the young ones filled up their room; he had a new set quite round. His hair from a very candied white became much darker. He continued in good health and strength without any disease, and died in his 99th or 100th year, of a plethora, as I guess, for want of bleeding. This reconciled me much to vindicate sugar, and to show that Dr. Willis has unjustly charged it with a corrosive liquor as bad as aquafortis; I examined it and found the charge unjust; that sugar contained no worse substance in it than milk and honey, and manna, may even bread itself.

CHAP. XXVII.

The unusual Diseases wherewith some have been afflicted.

THIS world is a kind of great hospital, wherein is contained numberless miserable creatures, wearied out with variety of infirmities and diseases. Horace complains:

Post ignem atheria domo
Subducum, macies, & nova febrium
Terris incubuit cohors:
Semotique prius, tardo necessitas
Leti corripuit gradum.
HORAT. Carm. l. 1. Ode 3.

And as the impiety, luxury, and idleness of men have advanced, new diseases have encroached upon us, and those also accompanied with such an unusual malignity, and such unheard-of symptoms, as are sufficient to excite the admiration of the reader.

1. In the year 1600, there was a plague which made great devastation almost throughout all Europe, but especially in Spain. At that time I observed divers in a certain village very strangely affected; for as soon as the plague had seized them, they were suddenly deprived of all sense, their hair fell off their heads, a livid pustule arose out of the end of their nose, which in the space of twenty-four hours ate it all off; then were the sick taken with cold and mortification of the extreme parts, and so presently died: not one of them escaped.

2. The Brazilians have a disease which makes great destruction amongst them; it

is called in their language Mahundo, the Portuguese call it Bicho, and the Dutch de Worm. In the first accession of the disease the patient is oppressed with a spontaneous lassitude, an unusual heat in the fundament, and an intolerable itch in those parts; if this be without a fever, it is soon cured with the juice of lemons: if neglected, the heat increases, an ulcer is bred, from whence flows a great deal of matter; this is also curable with the juice of lemons, and the juice of tobacco: but if the ulcer through ignorance or inadvertency be not heeded, then all medicine comes too late, the ulcer spreads, the parts are mortified by inflammation, and (which is wonderful) all this without fever or thirst: the sick are exhausted of all strength, and falling into faintings, depart this life. A rare and strange disease, which is observed to be only in the western parts: and whose only antidote is lemons and tobacco.

3. The carbuncle (which is so peculiar an evil to the province of Narbon) came first into Italy while L. Paulus and Quintus Marcus were Censors; two consular persons, viz. Julius Rufus and Q. Lucanius Bassus died of it this very year. It is bred in the most private place of the body, and for the most part under the tongue: it is a hard red pustule, black in the head of it, sometimes livid: it swells the body, is without smart, itch, or any other symptom besides sleep; and oppressing the patient with a heavy sleep, it sends him out of the world in three days.

4. That species of the leprosy which is called Elephantiasis, came not into Italy before the time of Pompey the Great: it commonly began in the face, or at the nostril, no bigger at first than a small pea; it spreads itself all over the body, which it deforms with divers spots, unequal skin, and a rough scab; at last it turns black and wastes the flesh unto the very bones, making the fingers and toes in the mean time swell. The disease is peculiar to Ægypt, and if it fall upon the king is fatal to the people; for baths of human blood are the usual and frequent remedies that are prepared for him.

5. Albertus Krantzius tells, that when Godfrey of Bullogne was in the holy war about Niverna, there was a strange kind of disease discovered; for men were burned, being touched with an invisible fire that pierced unto their very bowels, and

(1.) Zacut. Lusit. Prax. Adm. l. 3. Obs. 37. p. 347.—(2.) Ibid. Obs. 94, p. 396.—(3.) Donat. Hist. 1. Medic. Mirab. l. 6. c. 4. p. 303.—(4.) Ibid.

vitals; by occasion of which the hands of some, and the feet of others, fell off: the like was, anno 1099, in the west part of Lorrain.

6. Procopius speaks of a famine amongst the Tuscans, whereby a disease fell amongst them which took away many thousands: the manner of their disease and death he thus sets down. Having nothing to eat they became emaciated and pale, their skin clave to their bones; and whereas choler too much abounded in them, the gall overflowed and infected the body and skin with its own tincture: at length the disease prevailing, there was no moisture left in the body, the skin was hard as leather that is tanned, their visages were changed from livid unto black, and the men seemed like so many quenched torches; their countenance was stupid, and their aspect lowering like unto those who are mad: and in this condition they died.

7. Forestus records, that in Syracuse there was an universal disease called the hungry sickness, in which people did desire continually to eat, and were never satisfied: of this multitudes died. At last it was observed that this disease came from worms, which were expelled by bol-ammoniac and treacle.

3. Hippocrates tells of a disease among the better sort of the Scythians, by which they became effeminate, and unable to perform the office of husbands: whereupon they put on the habit, and disposed themselves into the society of women, where they handled the distaff, &c. Hippocrates supposes it may come from their too frequent and constant riding upon horses, by which their hips are contracted, and they are made lame; to cure which they opened both their veins behind the ears, and drew much blood thence, which, saith he, if any man do, he is speedily made barren.

9. About anno 1530 the disease called the Scurvy did first infest Denmark, Norway and Lithuania only, but now it is become deadly almost in all maritime places, especially to mariners, affecting them with putrefaction of the gums, falling out of the teeth, virulent ulcers of the jaws,

stinking and noisome breaths, an œdematous tumour of the whole body, especially of the legs and feet, with livid spots in the skin, which turn at last to malignant ulcers.

10. Johannes Baptista, of Modena, at the rising of the sun was every day seized with a vehement pain in the fore part of his head, which pain did gradually increase till such time as the sun was got up to his meridian height; from that time his pain did diminish by degrees; so that at sunset it was quite gone.

11. "When I was at Basil," saith Cardan, "for years together a pestilence had afflicted those only who were Helvetians, insomuch, that in all that time (which is strange to relate) scarce one Frenchman or Italian died of it."

12. Forestus speaks of a gentleman of Portugal, out of whose body the lice swarmed so fast, that his two men did nothing else but sweep them off with their hands; and this they did in that plenty, that they carried out baskets full of them. Of this loathsome disease died Sylla, Pherecides, Philip the Second King of Spain, Acastus the Olynthian, Calisthenes, Mutius the lawyer, and Eunus the author of the servile war.

13. About the year one thousand five hundred sixty or seventy, the Plica Polonica broke forth, which plaits and twists the hair of men and women in so terrible a manner, and so deforms their heads, that they seem to be Gorgons. Their hair abounds with lice and matter, for they dare not either clip it off, or disentangle it with a comb: if any man presume to cut off these locks, he is presently struck blind, or, according to the variety of parts in which the virulent humour is lodged, he is miserably tortured, his bones struck one against the other, his joints are loosened, and a convulsion seizes all the parts of his body; but if he nourishes these locks and curls, though he is strong and fleshy, yet nevertheless doth he become weak, trembling and bloodless; but if they fall off of their own accord, and thereupon the force of the disease may have seemed to have spent itself, yet doth it grow afresh upon them; nor doth it cease till it hath

(5.) Gaultier. Tab. Chron. p. 631. Krant. Hist. Sax. l. 5. Donat. Hist. Mir. l. 6. c. 4. p. 310.—(6.) Pocop. de Bell. Goth. l. 2. Donat. Hist. Med. l. 6. c. 1. p. 310.—(7.) Forest. Obs. Medic. Part. 3.—(8.) Schenck. Obs. Med. l. 4. Obs. 8. p. 504.—(9.) Cites. Opusc. Med. p. 169. Donat. Hist. Medic. l. 6. c. 4. p. 309.—(10.) Zuing. Theatr. vol. ii. l. 4. p. 350. Col. 1.—(11.) Schenck. Obs. Med. l. 6. Obs. 5. p. 176.—(12.) Forestus de Vitiis Capitis, l. 4. Plut. in Sylla, p. 474, 475.

twisted all their hair in this manner, and filled it with nastiness and filth: sometimes it has grown to be five ells long.

14. The sweating sickness in England begun first in the reign of Henry the Seventh. It seized men with a deadly sweat all over the body, and together with that a vehement pain and heat in the head and stomach. Some in bed or up not able to endure the heat, threw off their clothes: others in their thirst drank cold drink: and some there were who patiently bearing both the heat and stink (for the sweat had a stinking smell), covered themselves close, increasing their sweat; but all of them immediately, or at least not long after their beginning to sweat, died indiscriminately; so that scarce one of an hundred of the sick recovered: the force of the disease lasted twenty-four hours, and then the sweating being over they recovered; yet not so but that many afterwards relapsed and died of it. A strange mortality was made by this disease, for it slew so many that strangers wondered this island should be so populous as to bear and bury such incredible multitudes. Some have observed that no stranger in England was touched by this disease: yet the English were chastised with it, not only here, but in other countries abroad, which made them feared and avoided wheresoever they came. At last the only remedy found out for it was this: if it seized any while they were up, to lie down with their clothes on; if in bed, there to rest without rising for twenty-four hours, so covered in the mean time as not to provoke their sweating, but to suffer it gently, and of its own accord, to distil: to take no food at all, if able so to continue, nor any more of their accustomed (and that warm) drink than to quench their thirst: above all not to stir either hand or foot out of the bed to cool themselves, for that was death to attempt.

15. "It is reported by authors worthy of credit," saith Cardan, "that at Constantinople there arose a plague of a strange kind of nature, all that were infected or lay sick of it, seemed to themselves to be slain by another man, and afflicted with this terror they died: most of them (while sick) neither saw nor heard, but

lay as persons astonished, or planet-struck, wholly dispossessed of their senses and reason; and though they were in a fever, accompanied with a cough, yet they were cold and pale.

16. In the reign of M. Antonius Philosophus, and Cælius Verus, there was at Babylon, in the temple of Apollo, a little cabinet of gold, which a soldier lighting on by chance opened, and thence issued out such a pestilent air, that it first infected the Parthians, then the adjacent provinces, and crept on to almost all the habitable world: such was the fury of that plague that it destroyed almost the third part of mankind: It wasted Italy in that manner that the farms, fields and towns were left without inhabitants, so that they grew up to woods and ruins: and almost all the military forces were consumed by it.

17. Gabriel Fonseca, the chief physician in Rome, relates this history: A noble nun of the illustrious family of the Franchis, aged 27, of a hot and dry temperament from her birth, having formerly been variously affected; in the month of March 1637, fell into such a wonderful voidance of urine, that several times, in the compass of one single day, it exceeded the quantity of two hundred pounds weight. Her urine was thin, and of like consistence with water, in which there swimm'd above something like flakes of snow: and which was observed equally wonderful in this profusion of water, wherein she had continued for divers days, she vehemently abhorred all kinds of drink; when I persuaded her to it lest she should wholly melt into urine, she thereupon hated me, wept, and was angry with the physician that attended her for calling me to his assistance. There was with us the excellent Benedictus Averrhinus a famous physician in the city; also Jo. Jacobus Baldinus, a physician of great reputation both in the city and the world, the physician in ordinary to the nunnery in Campo Martio wherein she abode; and yet this nun in a few days after recovered. After two months she fell into an absolute suppression of urine, burning with extraordinary thirst; when I then attended (by reason of the absence

(13.) Sennert. *Prax. Med.* l. 5. § 2. 8. p. 307.

p. 479.—(14.) Polid. *Virg. Angl. Hist.* l. 26. p. 1.

Chron. p. 341. Stowe's *Annals*, p. 540. Zuing. *Theatr.*

l. 6. Obs. 3. p. 766. Zuing. *Theatr.* vol. 1. l. p. 15.

(16.) Dinot. *Memorab.* l. 6. p. 442. *Jul. Capitol.* in Antonin. p. 181.

s. c. 12. p. 365. Fulgos. l. 1. c. 6. p. 150.—(17.) Petr. *Serv. Dissertat. de Ungu. Armar.* p. 25, 26.

Cites. *Opusc. Med.* p. 169. Clark. *Mir.* c. 103.

Cites. *Opusc. Med. Mir.* l. 6. c. 4. p. 309. Baker's

vol. ii. l. 4. p. 338.—(15.) Schenck. *Obs. Med.*

Crel. *Rhod. Lect. Antiq.* l. 2. c. 6. p. 51.—

Cæl. *Rhod. Lect. Antiq.* l.

of the ordinary physician) and that she had made no water in fourteen days, at last with the use of the spirit of turpentine, she voided urine copiously, with a matter in it resembling sand and chalk.

18. The end of Maximinus the tyrant is thus described by Eusebius: Having staid in the house while his army was abroad, and hiding himself in his privy-chambers and closets, he was stricken throughout all his body with a strange and unknown disease, so that he threw himself upon the ground transpierced with grief, vexed with cruel torments, and overwhelmed with a wolfish hunger that could never be satisfied. All his flesh was taken with a secret fire sent from Heaven: so that, as it were burnt, and coming by little and little to be turned to ashes, there was no more any shape of a man to be seen in him; nothing being left but a carcass of bones all dry, and as it were broiled, insomuch that they who attended him in that case, gave out, that his body was as a sepulchre, in which stinking carcass the soul was buried. The heat increasing within the marrow, his eyes fell out of his head, so that he utterly lost his sight. Being in this miserable state, he confessed himself overtaken, calling for death, and acknowledging it was the just recompense of his fury, and insolence against Christ.

19. Antiochus, the son of Demetrius, as he returned from Persia, was smote with an incurable pain of his bowels, intolerable torments in all his inward parts, his body breeding abundance of worms, which issued out from the same, so that, he rotted above ground, and by reason of the intolerable stink of his putrefied body, no man could endure to come near him: nor was he himself able to endure that noisome smell that proceeded from him, so that he ended his life in much misery.

20. In the reign of Lysimachus the Abderitæ were infected with a new and strange disease; the manner of it was thus: First, a violent and burning fever universally seized them. Upon the seventh day after, they bled at the nose very copiously, or others of them fell into an exceeding sweat; and this was the end of the fever. But a ridiculous affection was left upon their minds; for they all fell to

acting of Tragedy; they thundered out Iambicks as loud as they could call, especially the Andromeda of Euripides, and the part of Perseus therein; so that this city was full of these pale and extenuated actors, crying up and down in the streets,

O Love, thou tyrant over-gods and men!

and such like. This dotage lasted till winter and sharp cold put an end to it. The occasion of it was this: Archelaus, a famous tragedian, had in summer represented Andromeda, and in the theatre they had got their fever; and these representations remained in their minds after their recovery.

21. ♦ William Clarke, a poor man of the county of Cork, about eighteen years of age, complained of a stiffness of his joints, which by degrees increased till it came to an universal ankylosis, that is, all his joints were immovable, or ossified. He lived in this condition thirty-eight years; the only bones he could move before his death were the wrist of his right hand, and the bones of his knees; by these he could move his legs a little, and when set upright, could, in about a quarter of an hour get a foot forward. For many years before his death he could not alter his posture in the least; he was maintained till his death by one Mr. Allworth, in the County of Cork, and was valued on account of his honesty; but the only use he could be put to was that of watching the workmen, for when once fixed in his station it was impossible for him to desert it. At about the age of eighteen he began to be unwieldy, and so continued growing more stiff till he lost all the use of his limbs, and died in the 61st year of his age. His posture was somewhat like that of the Venus of Medicis only that his right hand was the lowest, and the left hand did not rise higher than the elbow of the right. He was originally deformed, his left shoulder being higher than the right; the vertebræ of his back were exceedingly bent inward towards the lower part, with an inclination towards the left hip; the os sacrum was so bent outwards that it was not seen

(17) Petr. Serv. Dissertat. de Ungu. Armar. p. 25. 26.—(18.) Euseb. Eccl. Hist. l. 9. c. 10. p. 187. 182. Camerar. Flor. Subcis.—(19.) Josephus, Hist.—(20.) Cæl. Rhod. Lect. Antiq. l. 1. 80. c. 4. p. 1890. Zuin. Theat. vol. p. 2.

when the skeleton was viewed in front; his left knee did not come down so low as the right by three or four inches. There was hardly one bone in his body in the figure it ought naturally to be, except the bones of his legs, which were not much distorted. He was one entire bone from the top of his head to his knees; his head seemed regular, and the sutures pretty distinct, though more united than in common skulls; his jawbones seemed entirely fixed and grown together, as were also the teeth in the hind part of the jaw; his foreteeth were very irregular, which left him a vacancy to suck in his food at. Out of the back of his head there grew a bone, which shot down towards the back, and passed by the vertebrae of the back and the scapula of the left shoulder; whence it disengaged itself again, and continued distinct, till it divided into two towards the small of the back, and fixed itself into both the hip bones behind. The vertebrae of the neck and back were one continued bone. In the fleshy part of his thighs and buttocks, nature seems to have sported in sending out various ramifications of bones from his coxendix, and thigh-bones, not unlike shoots of white coral, but infinitely more irregular, some behind and some before; some in clumps and clusters, and others in irregular shoots of eight or nine inches in length; one of the bones of his left arm was broken by a fall, and nature shot out another bone, a little above the bending of the arm, which united to the broken bone, and made it much stronger than it was before; all the cartilages of his breast, four only excepted, were turned to bone; these four served to move his breast in respiration. Out of his heels there frequently grew bones like the spurs of a cock, two or three inches long, which he shed as a deer does his horns; when he was dissected, a bone was found in the fleshy part of his arm quite distinct, and disengaged from any other bone; it was very thin, about four inches long, and a quarter of an inch broad, with several ramifications. What is very odd is that while these bones were growing he never complained of any pain in his muscles.

22. ♦ Helen de Scalin, the wife of Henry Hartman, Governor of the Castle

of Mount St. John, in Upper Silesia, after having been afflicted for several years with the most painful nephritic symptoms, died at last by the violence of the pains. Her body being opened, the two kidneys were found entirely converted into a stony matter, which had the hardness and fineness of alabaster. Dr. Sachs having learned that these two petrified kidneys were in the possession of George Eustachius Krause, then Deputy of the States of Upper Silesia at the diet of Breslau, obtained one of them from him in order to examine it with attention. His description of it is as follows: "This kidney, which was the right, and the largest, had preserved, after its metamorphosis, the ordinary form, which is that of a French bean; the external part of the parenchyme, throughout its semicircular and convex superficies, was wrinkled and contracted, which made it appear divided into several lobes; it was more porous and soft than the interior part; it had a greyish colour, and there were perceived in it small reddish veins, which seemed to be, as it were, painted; but the rest of the substance of this kidney, towards its concave part, and the bason, as well as a small portion of the ureters, were of real stone, perfectly resembling, both in hardness and colour, white alabaster, and this kidney weighed upwards of five ounces and a half.

23. ♦ Several authors of credit have observed that stones are formed under the tongue as well as in all other parts of the body; and Anthony Slattlender, one of the surgeons of Thorn, had twice an occasion to treat on this malady, of which he gave the following account to Simon Schultz, physician to the King of Poland. Having been sent for by Matthew Rudiger, of Dantzic, who complained for several months past of a great pain under the tongue, he found not only a swelling in the part, but a very great hardness; and he ordered the patient a gargarism of plants, partly emollient, and partly resolute, which was of some service to him; but the pain, however, did not entirely cease. Having again examined the aching part, the extreme hardness of the swelling was more sensible than the first time, which engaged him to make a slight inci-

sion in it; it then appeared to him that the scalpel had hit upon something stony, and having enlarged the opening, he, in fact, extracted from it a stone of the bigness of a small green olive. Afterwards, he laid on the wound honey of roses, with the powder of wild pomegranate flowers, and the wound soon cicatrising the patient felt no more pain in that part.

24. ♦ The same surgeon was also sent for to see a woman, house-maid to James Esken, Councillor of the Council of Thorn, who had likewise long complained of a sharp pain under her tongue. Emollient and anodyne remedies calmed, for some time the pain; but returning again, and becoming insupportable, especially when she ate any thing, by the motions the tongue is then obliged to make, the surgeon performed the same operation on her, and extracted from the aching part a hard stone nearly of an oval form, but pointed with a curve at the smaller extremity. Dr. Schultz saw these two stones, which were both of an ash colour and was well acquainted with the woman, who as soon as the wound was closed, did not afterwards complain of the least pain.

25. ♦ Daniel Ludovic, first physician to the Prince of Saxe-Gotha, relates the following singular case: a young man, eighteen years old, thin, and whose stomach was very weak, found himself on rising in the morning reduced to an impossibility of speaking, though the night before he had given no occasion to this accident, and had felt neither heaviness nor pain in the head. To know whether the palsy had not attacked some of his limbs, he was touched, pricked, and pinched in different parts, but showed no sign of feeling, and therefore was made to take some anti-apoplectic remedies. But as he walked without difficulty, drank, ate, and slept, and had the use of all his senses, except feeling; several were of opinion that he counterfeited on purpose, an ailment by which he was not affected. Curiosity having induced me to visit this patient, who was much talked of, I saw him get out of bed, and without his expecting or perceiving it, I pricked him behind in different parts; as on the head, neck, and shoulders, with a needle which

I ran the half of its length into the fleshy parts; but the patient felt nothing: quite regardless of what had happened. I afterwards pricked him as before, the same way, in the belly, breast, and arms; but he laughed instead of complaining either at the singularity of the case, or because he did not believe himself ill. In order to bring him to speech, I had his ranine veins opened, and the small quantity of blood that flowed out not only restored him immediately to speech, which deserves to be well considered in regard to the origin of the nerves, the nature of the skin, and the manner in which the sense of feeling operates; but this bleeding so effectually reinstated him in the use of that sense in all parts of the body, that nothing remained but a little stupor and numbness, which were entirely dissipated by half a scruple of cinnabar, I ordered him in the evening, and a simple-sudorific the next morning, without any inconvenience remaining to him from the pricking of the needle. This man enjoyed afterwards a good state of health.

CHAP. XXVIII.

Of the different and unusual Ways by which some Men have come to their Deaths.

THE Indian King of Mexico, upon the day of his coronation, was clothed with a garment all painted over with skulls and dead mens bones; those rude people intending to admonish him in his new sovereignty of his own mortality: and we read of Joseph of Arimathea, that he had his tomb in his garden, in order to season his pleasures there with the remembrance of his own frailty. It will show our wisdom to expect Death in every place, and in every condition; seeing there is none that is privileged against his approaches. By various accidents the rich and poor promiscuously perish, and so do the young and old: sometimes (as it was in the race to the sepulchre of Christ, John over-ran Peter) the young

and strong make more haste to the tomb, than the aged and weak. For the Creator hath planted us round with death; and the ways to it are such and so many as mock the prudence and best foresight of the wisest amongst us to invade them.

1. In Devonshire there is a stone called the hanging stone, being one of the bound-stones, which parteth Comb-Martin from the next parish. It got the name from a thief, who having stole a sheep, and tied it about his neck, to carry it home at his back, rested himself for a while upon this stone, which is about a foot high, until the sheep, struggling, slid over the stone on the other side and so strangled the man.

2. Dr. Andrew Perne (though very facetious, was at last killed with a jest, as I have been credibly informed from excellent hands. He is taxed much for altering his religion four times in twelve years; from the last of King Henry the Eighth, to the first of Queen Elizabeth, a Papist, a Protestant, a Papist, a Protestant; but still Andrew Perne. It happened he was at Court with his pupil Archbishop Whitgift, in a rainy afternoon, when the Queen was resolved to ride abroad, contrary to the mind of the Ladies, who were on horseback, (coaches as yet being not common) to attend her. One Clod, the Queen's jester, was employed by the Courtiers to laugh the queen out of so inconvenient a journey. "Heaven, saith he, "Madam dissuades you; this heavenly-minded man, Archbishop Whitgift, and earth, dissuades you; your fool Clod, such a lump of Clay as myself, dissuades you; and if neither will prevail with you, here is one that is neither heaven nor earth, but hangs betwixt both, Dr. Perne, and he also dissuades you." Hereupon the Queen and the Courtiers laughed heartily, whilst the Doctor looked sadly; and going over with his Grace to Lambeth, soon died.

3. Anastasius the Emperor was slain with lightning; so was Strabo the father of Pompey the Great; so was also Garus the Emperor, who succeeded Probus, whilst he lodged with his army upon the river Tigris.

4. — Child; his Christian name is unknown, was a gentleman, the last of his family, being of ancient extraction

(at Plimstock in Devonshire), and had great possessions. It happened that being hunting in Dartmore, he lost both his company and way in a deep snow. Having killed his horse, he crept into his belly for warmth, and wrote this with his blood:

He that finds and brings me to my tomb,
The land at Plimstock shall be his doom.

That night he was frozen to death, and being first found by the Monks of Tavistock, they interred him in their own abbey; and sure it is that the Abbot of Tavistock got that rich manor into his possession.

5. Alexander the Elean philosopher swimming over the river Alpheus, fell with his breast upon a sharp reed, which lay hid under the water, and received such a wound thereby, that he died upon it.

6. Heraclius, the Ephesian, fell into a dropsy, and was thereupon advised by the physicians to anoint himself all over with cow-dung, and so to sit in the warm sun; his servant had left him alone, and the dogs, supposing him to be a wild beast, fell upon him, and killed him.

7. Milo, the Crotonian, being upon his journey, beheld an oak in a field, which somebody had attempted to cleave with wedges; conscious to himself of his great strength, he came to it, and seizing it with both hands, endeavoured to wrest it asunder; but the tree (the wedges being fallen out) returning to itself, caught him by the hands in the cleft of it, and there detained him to be devoured with wild beasts, after his many and so famous exploits.

8. Polydamus, the famous wrestler, was forced by a tempest into a cave, which being ready to fall into ruins by the violent and sudden incursion of the waters; though others fled at the signs of the danger's approach, yet he alone would remain, as one that could bear up the whole heap and weight of the falling earth with his shoulders; but he found it above all human strength, and so was crushed in pieces by it.

9. Attila, King of the Huns, having married a wife in Hungary, and upon his wedding night surcharged himself with meat and drink; as he slept, his nose fell

(*) Titchfield's History Improved, p. 35.—(1.) Full. Worth. p. 247. Devonsh.—(2.) Ibid. p. 257. Norfolk.—(3.) Raleigh, Hist. World l. 2. c. 24. § 4. p. 503.—(4.) Full. Worth. p. 356. Devonshire.—(5.) Fulgos. l. 9. c. 12. p. 1323.—(6.) Ibid.—(7.) Val. Max. l. 9. c. 12. p. 270.—(8.) Ibid.

a bleeding, and through his mouth found the way into his throat, by which he was choked before any person was apprehensive of the danger.

10. Calo-Johannes, Emperor of Constantinople, drew a bow against a boar in Silesia with that strength, that he shot the arrow through his own hand that held the bow; the point of it was dipt in poison, as is usual in huntings, and of that wound he died in a few days, and left the empire to his son Emanuel, Anno 1130.

11. In the nineteenth year of Queen Elizabeth, at the assize at Oxford, July 1577, one Rowland Jenks, a Popish bookseller, for dispersing scandalous pamphlets defamatory to the Queen and State, was arraigned and condemned; but on the sudden there arose such a damp that almost all present were in danger of being smothered. The Jurors died that instant. Soon after died Sir Robert Bell, Lord Chief Baron; Sir Robert de Oly, Sir William Babington; Mr. de Oly, High Sheriff; Mr. Wearnam, Mr. Danvers, Mr. Fettilplace, Mr. Harcourt, Justices; Mr. Kerle, Mr. Nash, Mr. Greenwood, Mr. Foster, Gentlemen of good account; Serjeant Barham, an excellent pleader; three hundred persons presently sickened and died within the town, and two hundred more sickening died in other places; amongst all whom there was neither woman nor child.

12. Tarquinius Priscus, while he was at dinner, feeding upon fish, one of the fish-bones stuck so unfortunately across his throat, that (it not being possible to remove it) he miserably died thereby on the same night.

13. Drusus Pompeius, the son of Claudius Cæsar, by Herculanilla, to whom the daughter of Sejanus had a few days before been betrothed, being a boy, and playing, he cast up a pear on high, to receive it again in to his mouth; but it fell so full, and descended so far into his throat, that he was choked by it, before any help could be had.

14. Terpander was an excellent harper, and while he was singing to his harp at Sparta, and opened his mouth wide, a wag-gish person that stood by threw a fig into it so unluckily, that he was strangled by it.

15. Lewis the Seventh, surnamed the Grosse, King of France, would needs have his eldest son Philip crowned King in his life-time, who soon after riding in the suburbs of Paris, his horse, frightened at the sight of a sow, threw him out of his saddle, and he died within a few hours after.

16. We have seen, saith Valleriola, how Ludovicus Vives, a Senator at Montpellier, receiving but a slight hurt in the palm of his hand, which did scarce reach through the skin to the flesh, yet he fell into convulsions, and died the seventeenth day after he had received the hurt.

17. Marcus Sobiratus, of Avignon, a virtuous young man, and of great hopes; having a slight hurt upon the heel, from which he did not suspect any misfortune, did yet die of it upon the seventeenth day after he had received it.

18. I saw a woman playing with a boy, who thrust a needle into her knee, she neglected so slight a wound; but being seized with convulsions she died upon the third day after.

19. Frederic the First, Emperor of Germany, bathing himself in the Cydnus, a river of Silesia, of a violent course, the swiftness of the stream tripped up his heels, and, not being able to recover himself, was suddenly drowned.

20. Pope Clement the Seventh was poisoned by the smell of a poisoned torch that was carried before him; having received of the smoke of it into his body, he was killed by it.

21. Anno Dom. 830, Popiel the Second, King of Poland, careless of matters of state, gave himself over to all manner of dissoluteness, so that his Lords despised him, and call him the Polonian Sardana-palus. He feared therefore that they would set one of his kinsmen in his stead; so that, by the advice of his wife, whom he loved, he feigned himself sick, and sent for all his uncles, Princes of Pomerania (being twenty in number), to come and see him, whom (lying in his bed) he earnestly prayed, that, if he chanced to die, they would make choice of one of his sons to be King; which they willingly promised, in case the Lords of the kingdom would consent thereto. The Queen

(9.) Jovii. Elog. l. 1. p. 16. Dinot. l. 8. p. 555.—(10.) Fulgos. l. 9. c. 12. p. 1328.—(11.) Baker's Chr. p. 510. Full. Church Hist. l. 16. p. 109. Faithful Annalist. p. 129.—(12.) Schenck. Obs. l. 2. p. 202.—(13.) Sueton. Dinot. l. 8. p. 555.—(14.) Schenck. Obs. l. 2. Obs. p. 202.—(15.) De Serres Hist. France. p. 108. Dinot. l. 8. p. 558.—(16.) Schenck l. 5. Obs. 2. p. 635.—(17.) Schenck. l. 5. Obs. 4. p. 925.—(18.) Barthol. cent. 3. Hist. 42. p. 84.—(19.) Heyl. Cosmog. p. 667.—(20.) Kornman. de Mirac. Mortuor. l. 6. c. 29. p. 12. Zaut. Quæst. Med. Legal. l. 2. tit. p. 60

enticed them all, one by one, to drink a health to the King: as soon as they had done they took their leave. But they were scarce got out of the King's chamber, before they were seized with intolerable pains, and the corrosions of that poison wherewith the Queen had intermingled their draughts; and, in a short time, they all died. The Queen gave it out as a judgment of God upon them for having conspired the death of the King; and prosecuting this accusation, caused their bodies to be taken out of their graves, and cast into the lake Goplo. But, by a miraculous transformation, an innumerable number of rats and mice did rush out of those bodies; which, gathering together in crowds, went and assaulted the King, as he was with great jollity feasting in his palace. The guards endeavoured to drive them away with weapons and flames, but all in vain. The King, perplexed with this extraordinary danger, fled, with his wife and children, into a fortress that is yet to be seen in that lake of Goplo, over-against a city called Crusphitz, whither he was pursued with such a number of these creatures, that the land and the waters were covered with them, and they cried and hissed most fearfully: they entered in at the windows of the fortress, having scaled the walls, and there they devoured the King, his wife, and children, alive, and left nothing of them remaining; by which means all the race of the Poland princes were utterly extinguished, and Pyast, a husbandman, at the last, was elected to succeed.

22. Anno Dom. 968, Hatto, the second duke of Franconia, surnamed Bonosus, Abbot of Fulden, was chosen Archbishop of Mentz. In his time was a grievous dearth; and the poor being ready to starve for want of food, he caused great companies of them to be gathered, and put into barns, as if there they should receive corn, and other relief; but he caused the barns to be set on fire, and the poor to be consumed therein; saying withal, that they were the rats that did eat up the fruits of the land. But not long after, an army of rats gathered themselves together (no man can tell from whence) and set upon him so furiously, that into what place soever he retired, they would come

and fall upon him; if he climbed on high into chambers, they would ascend the wall, and enter at the windows, and other small chinks and crevices: the more men attempted to do them away, the more furious they seemed, and the more they increased in their number. The wretched Prelate, seeing he could find no place by land safe for him, resolved to seek some refuge by the waters, and got into a boat, to convey himself to a tower, in the midst of the Rhine, near a little city called Bingen: but the rats threw themselves by infinite heaps into the Rhine, and swam to the foot of the tower; and clambering up the wall, entered therein, and fell upon the Archbishop, gnawing and biting, and throttling and tearing, and tugging him most miserably, till he died. This tower is yet to be seen, and at this day is called Rats the Tower. It is also remarkable, that while Archbishop was yet alive, and in perfect health, the rats gnawed and razed out his name, written and painted upon many walls.

23. Sylla the Dictator had at first an inward ulcer, through which his flesh (having contracted corruption) was wholly turned into lice, nor could any remedy be found for so great an evil: the shifting of garments, use of baths, change of diet, would do no good; but such a number of lice did perpetually issue out, together with flesh, as overcame all endeavours to cleanse him: long did this disease afflict him, till, at last, in great misery he ended his days.

24. Anno Dom. 1217, Henry the First was King of Spain, being yet a child: nor did he long enjoy the kingdom; for, after the second year of his reign, he was taken away by a sad and unexpected accident: for, while at Valentia he was playing in the court-yard of the palace with his equals, it happened that a tile fell from the house upon his head, which so fractured his skull, that he died upon the eleventh day after he received it.

25. Haquinus, King of Norway, had in a pitched battle overcome Haraldus, the son of Gunilda, who, with the assistance of the Danes, had invaded his kingdom; and, while he was upon return to his ships, there was seen a dart (uncertain from what hand it came) long hovering in the air, as if it knew not where to light, while every man was apprehensive of the

(21.) Camer. Hor. Subcis. cent. 2. c. 12. p. 45. Heyl. Cosmog. p. 535.—(22.) Camerer, Hor. Subcis. cent. 2. c. 12. p. 46. Heyl. Cosmog. p. 417.—(23.) Plut. Parall. p. 474. in Sylla, D. not. Memorab. l. 8. p. 554.—(24.) Lips. Monit. l. 2. c. 14. p. 347.

danger of his own person : it at last fell with that force upon the head of Haquinus, that it slew him in the place, and Haraldus, by this unhopcd-for death of his enemy, obtained the kingdom of Norway.

26. The Romans under Titus had entered the Temple of Jerusalem : the Jews set fire to it, with a purpose to drive them thence, or consume them there ; amongst others that were distressed in the flames, was one Artorius, who having espied below his comrade Lucius, called to him with a loud voice, that he would make him heir of all he had, if he would stand to receive him, as he leaped down, into his arms : he readily came, and stood to receive him : Artorius was saved ; but Lucius, oppressed with the fall of him, was so bruised upon the stones, that he died.

27. A certain Priest, that was well skilled in swimming, and groping for fish, had in a deep place under the banks, caught a perch, which, to hold the better he put into his mouth, and so swam back to his companions : the perch, with her struggling, slipt so far into his throat, that the miserable Priest was strangled by it, notwithstanding all the endeavours his associates could use to the contrary.

28. Nicon the Thrasian Champion, being dead, and a statue erected in memory of him and his exploits ; one of his rivals in honour, out of a deep hatred he had conceived against the deceased, and being not able to hurt his person, with a club beat his statue ; which being thus beaten fell with such a weight upon the injurious person below it, that it crushed and bruised him to death upon the place, saith Suidas.

29. Charles II. King of Navarre, by a vicious life in his youth, fell into a paralytic distemper in his old age, that took away the use of his limbs. His physicians directed him to be sewed up in a sheet that had for a considerable time been steeped in strong distilled spirits, to recover the natural heat of his benumbed joints. The surgeon having sewed him up very close, and wanting a knife to cut off the thread, made use of a candle that was at hand to burn it off ; but the flame from the thread reaching the sheet, the spirits wherewith it was wet immediately taking

fire, burnt so vehemently, that no endeavours could extinguish the flame. Thus the miserable King lost his life in using the means to recover his health.

30. Anacreon, an ancient lyric poet, having outlived the usual standard of life, and yet endeavouring to prolong it by drinking the juice of raisins, was choaked with a stone of one that happened to fall into the liquor in straining it.

31. Pope Adrian IV. drinking a draught of spring-water, to refresh himself when he was thirsty, a fly, falling into the glass as he was drinking, choaked him.

32. A man dreaming that he was torn in pieces by a lion, and looking upon it as a chimera resulting from the confused and disturbed actions of mind and body in a dream, when fancy predominates over reason, slighted it ; and the next day seeing the figure of a lion cut in stone, supported by pillars, he told those who were walking with him, what he had dreamed the night before ; and merrily thrust his hand into the lion's jaw, saying, " Now bite me if thou canst." He had no sooner spoke the words, but a scorpion, which had taken up its lodging in the lion's mouth, stung him in the hand ; which poisonous wound, resisting all applications, proved his death.

Many have been warned of their deaths, and yet have had no power to escape it : for either their presumption of security has pushed them on to facilitate the malice of their enemies, or else their caution and circumspection has contributed to hasten it, by the methods designed to prevent it.

33. Julius Cæsar was importuned by his wife Calphurnia, not to go on a certain day into the Senate-house ; because the night before she had dreamed he was killed there by many wounds. He had often notice by Spurina to take care of himself on the ides of March. One thrust a note into his hand as he was entering the Senate-house, shewing him his danger, and the names of the conspirators ; but he put it among the rest of his papers, never read it, and so was barbarously murdered.

34. Henry of Lorraine, Duke of Guise, who lived in the reign of Henry III. King of France, had notice from several hands,

(25.) Zuin. Theat. vol. ii. l. 7. p. 462. Sax. l. 10.—(26.) Joseph. de Bello Judaic. l. 7. c. 6. Zuing. Theat. vol. ii. l. 7. p. 501.—(27.) Zuin. Theat. vol. ii. l. 7. p. 515. Gilbert. Cogn. Narrat. l. 1.—(28.) Camer. Flor. Subcis. cent. 2. c. 79. p. 310.—(29.) Heyl. Cosm.—(30.) Val. Maximus, l. 9. c. 12. p. 270.—(31.) Diodor. l. 8. p. 515.—(32.) Remark. Prov.—(33.) Valer. Max.

that a conspiracy was formed by the King to take away his life. He was forewarned of it the day before his death, in a piece of paper wrapt up in his napkin which he used at dinner; but he underwrote with his own hand, "They dare not;" and with great disdain threw it under the table. When he was in council, and wanted a handkerchief, Pericard, his secretary, gave him notice of it in a paper, tied up in the corner of the handkerchief, in these words; "Come forth, save yourself, or you are a dead man." But all would not awaken him. The King soon after called him out of the council to come into his cabinet, as if he would confer with him about some important affair: and as he was putting by the tapestry to enter, seven gentlemen, appointed by the king to be his butchers, with swords and daggers wounded him to death.

35. Mr. Nicholas Towse, an officer in the King's wardrobe in Windsor-castle, an honest and discreet person, about fifty years of age, who, when he was a school-boy, Sir George Villiers, the Duke of Buckingham's father, took much notice of, and laid several obligations upon him. This gentleman, as he was lying in his bed perfectly awake, and in very good health, perceived a person of a venerable aspect draw near his curtains, and, with his eyes fixed upon him, asked him if he knew who he was? The poor gentleman, after the repetition of the same question, recalling to his memory the presence of Sir George Villiers, answered, half dead with fear, he thought him to be that person. He replied, he was in the right; and that he must go and acquaint his son from him, "That unless he did something to ingratiate himself with the people, he would be cut off in a short time." After this he disappeared; and the poor man, next morning, considered it no otherwise than a dream. This was repeated with a more terrible aspect the next night, the person telling him, "Unless he performed his commands, he must expect no peace of mind." Upon which he promised to obey him. The lively representation of this vision strangely perplexed him; but considering he was at such a distance from the Duke, he was still willing to persuade himself that he had been only dreaming. The same person repeating his visit a third

time, and reproaching him for breach of promise; he had by this time got courage enough to tell him, that it was a difficult thing to gain admission to the Duke, and more difficult to be credited by him; that he should be looked upon as a malecontent or madman, and so be sure to be ruined. The person after a repetition of his former threats, replied, "That the Duke was known to be of very easy access; that two or three particulars he would (and did) tell him, and which he charged him never to mention to any other person, would give him credit;" and so repeated his threats, and left him.

This apparition so confirmed the old man, that he repaired to London where the court then was; and being known to Sir Ralph Freeman, who had married a lady nearly related to the Duke, he acquainted him with enough to let him know there was something extraordinary in it, without imparting to him all the particulars. Sir Ralph having informed the Duke of what the man desired, and of all that he knew of the matter; his Grace, according to his usual condescension, told him, that the next day he was to hunt with the King; that he would land at Lambeth-bridge by five in the morning, where if the man attended, he would talk with him as long as should be necessary. Accordingly the man, being conducted by Sir Ralph, met the Duke, and walked aside in conference with him near an hour; Sir Ralph and his servants being at such a distance, that they could not learn a word, though the Duke was observed to speak sometimes, and that with emotion. The man told Sir Ralph, in his return over the water, that when he mentioned his credentials, the substance of which he said he was to impart to no man; the Duke swore, "he could come to that knowledge by none but the devil; for those particulars were a secret to all but himself and another, who he was sure would never speak of it."

The duke returned from hunting before the morning was spent, and was shut up for the space of two or three hours with his mother in Whitehall; and when he left her, his countenance appeared full of trouble, with a mixture of anger; and she herself, when the news of the duke's murder* (which happened soon after)

(34.) De Serres.—(*) He was stabbed by Lieutenant John Felton, on Saturday the 23d of August 1629.

was brought to her, seemed to receive it without the least surprise, and as a thing she had foreseen.

36. I shall conclude this chapter with some such examples of sudden death as I meet with in Pliny, and they are such as followeth. Two of the Cæsars, that had been prætors, died, one at Pisa, and the other at Rome, in the morning, as they were putting on their shoes. Q. Æmilius Lepidus, as he was going out of his bed-chamber, hit his great toe against the door-side, and therewith died. Caius Aufidius, going to the senate, stumbled, and died immediately. An ambassador of the Rhodians, who had, to the admiration of all that were present, pleaded their cause before the senate, in the very entry of the council-house, as he was going out, fell down dead. Cn. Bebius Pamphilus, who had been prætor, died suddenly, as he was asking a boy what it was o'clock. Aulus Pompeius, as he had finished his prayers; Juventius Thalna, as he was sacrificing; Servilius Pansa, as he stood at a shop in the market-place, leaning upon the shoulder of his brother, P. Pansa; Bebius, the judge, as he was adjourning the day of one's appearance in the court; Terentius Corax, as he was writing letters in the market-place; C. Julius, a surgeon, as he was dressing the eye of a patient; Torquatus, at supper, reaching a cake to one of his guests; L. Durius Valla, as he drank a potion of honied wine; Appcius Aufeius, newly come out of the bath, as he supped up a raw egg; P. Quintius Scapula, as he was at supper in the house of Aquilius Gallus; Decimus Saufeius, the scribe, as he was at dinner in his own house.

Nemo tam divos habuit faventes,
Crastinum ut possit sibi polliceri:
Res Deus nostras celeris citatas

Turbine versat.

SENEC. in Thyest. c. 3.

37. ♦ The wife of the fifth Earl of Bedford, and mother to the excellent Lord William Russel, died before her husband was advanced to the dukedom. The manner of her death was remarkable: She was very accomplished in mind as well as per-

son, though she was the daughter of Robert Car, Earl of Somerset, by the dis-solute Countess of Essex. But the guilt of her parents, and the murder of Sir Thomas Overbury, had been industriously concealed from her, so that all she knew was their conjugal infelicity, and their living latterly in the same house without ever meeting. Coming one day into her lord's study, her mind oppressed and weakened by the death of Lord William Russel, the earl being abruptly called away, her eye, it is supposed, being suddenly caught by a thin folio, which was lettered "Trial of the Earl and Countess of Somerset," she took it down, and turning over the leaves, was struck to the heart by the guilt and conviction of her parents. She fell back, and was found by her husband dead in that posture, with the book lying open before her.

38. ♦ Monsieur Foscue, one of the Farmers General of the province of Languedoc in France, who had amassed considerable wealth by grinding the faces of the poor within his province, and every other means however low, base, or cruel, by which he rendered himself universally hated, was one day ordered by the government to raise a considerable sum; as an excuse for not complying with this demand, he pleaded extreme poverty; but fearing that some of the inhabitants of Languedoc might give information to the contrary, and his house would be searched, he resolved to hide his treasure in such a manner as to escape the strictest examination. He dug a kind of cave in his wine cellar, which he made so large and deep, that he used to go down to it with a ladder. At the entrance was a door with a spring lock on it, which, when the door was shut, fastened of itself. Some time after M. Foscue disappeared; diligent search was made after him in every place; the neighbouring ponds were dragged, and every method which human imagination could suggest were taken to find him, but without success. In a short time after his house was sold, and the purchaser beginning to rebuild it, or make some alterations in it, the workmen discovered a door in the cellar, with a key in the lock, which they opened; and, on going down, found

(36.) Clarendon's Hist.—(36.) Plin. Nat. Hist. l. 7. c. 53. p. 185. 186.—(37.) Gent. Mag. vol. xlix. p. 354.

Monsieur Foscue lying dead on the ground, with a candlestick near him, but no candle in it—the latter he had eat; and on searching farther they found the vast wealth he had amassed. It is supposed, that when M. Foscue went into his cave, the door by some accident shut after him, and being out of the call of any person, he perished for want of food. He had gnawed the flesh off both his arms, as is supposed, for subsistence. Thus did this miser die in the midst of his treasure, to the disgrace of himself and the prejudice of the state.

39. ♦ At Tottenham, in the year 1789, died John Ardesoif, Esq. a young man of large fortune, and in the splendour of his carriages and horses rivalled by few country gentlemen. Mr. Ardesoif was very fond of cock-fighting, and had a favourite cock on which he had won many profitable matches. The last bet he laid on this cock he lost, which so enraged him, that he had the bird tied to a spit and roasted alive before a large fire. The screams of the miserable animal were so affecting, that some gentlemen who were present attempted to interfere, which so enraged Mr. Ardesoif, that he seized a poker, and with the most furious vehemence declared, that he would kill the first man who interposed; but in the midst of his passionate asseverations he fell down dead upon the spot.

CHAP. XXIX.

Of the dead Bodies of some great Persons, which, not without Difficulty, found their Graves; and of others, not permitted to rest there.

THE grave is the common house and home that is appointed for all the living; that safe harbour, that lies open for all those passengers that have been tossed upon the troubled sea of this mortal life. Here

The purpled princes, stripp'd of all their pride,
Lie down uncrowned by the poor man's side.

Only it sometimes so falls out, that some great persons are not suffered to go to

rest, when their bed is made; and others are pulled out of those lodgings, whereof they had once taken a peaceable possession.

I. No sooner had the soul of that victorious prince, William the Conqueror, left his body, but his dead corpse was abandoned by his nobles and followers, and by his meaner servants he was despoiled of armour, apparel, and all his princely furniture, his naked body left upon the floor, his funeral wholly neglected; till one Harluins, a poor country knight, undertook the carriage of his corpse to Caen in Normandy, to St. Stephen's church, which the dead king had formerly founded. At his entrance into Caen, the convent of monks came forth to meet him; but, at the same instant, there happened a great fire, so that his corpse was again forsaken, every one running to quench the fire. That done, they return, and bear the body to the church. The funeral sermon being ended, and the stone coffin set in the earth in the chancel, as the body was ready to be laid therein, there stood up one Anselm Fitz-Arthur, and forbade the burial, alleging, that that very place was the floor of his father's house, which this dead king had violently taken from him, to build this church upon; "Therefore," said he, "I challenge this ground, and, in the name of God, forbid that the body of this despoiler be covered with the earth of my inheritance." They were therefore forced to compound with him for one hundred pounds. The body was now to be laid in the tomb: but that tomb proved too little to admit the coffin; so that pressing it down to gain an entrance, the belly brake, and sent forth such an intolerable stench amongst the assistants at the funeral, that all the gums and spices fuming in their censers could not relieve them, but in great amazement all of them hasted away, leaving only a monk or two to shuffle up the burial; which they did in haste, and returned to their cells. Yet was not this the last of the troubles that the corpse of this great prince met with; for some years after, Caen being taken by the French, under Chastillon, anno 1562, his tomb was rifled, his bones thrown out, and some of them, by pri-

(38.) Universal Magazine, vol. xxx. p. 101.—(39.) Gentleman's Magazine, vol. lix. Part. I. p. 374.

vate soldiers, brought as far as England again.

2. Katherine de Valois, daughter to Charles the Sixth, King of France, widow of king Henry the Fifth, was married afterwards to, and had issue by, Owen ap Tudor, a noble Welchman: her body lies at this day unburied in a loose coffin at Westminster, and shewed to such as desire it. It is said it was her own desire, that her body should never be buried, because, sensible of her fault in disobeying her husband king Henry upon this occasion. There was a prophecy amongst the English people, that an English prince born at Windsor should be unfortunate, in losing what his father had acquired; whereupon king Henry forbade queen Katherine, (being with child) to be delivered there: but she, out of the corrupt principle of *nimium in vetitum*, and affecting her father before her husband, was there brought to bed of king Henry the Sixth, in whose reign the fair victories, woven by his father's valour, were by cowardice, carelessness, and contentions, unravelled to nothing. Yet the story is told differently by others, viz. that she was buried by her son, king Henry the Sixth, under a fair tomb, and continued in her grave some years, until king Henry the Seventh, laying the foundation of a new chapel, caused her corpse to be taken up: But why the said Henry, being her great grand-child, did not order it to be re-interred, is not recorded; if not done by casualty and neglect, it is very strange, and stranger if out of design.

3. Aristobulus, king of the Jews, was, by Cn. Pompeius, sent to Rome in bonds; afterwards he was enlarged by Cæsar (when he had overcome Pompey) and sent into Syria; there, by the favourites of Pompey's part, he was taken away by poison, and for some time denied burial in his native country; the dead body being kept preserved in honey; till at last it was sent by Marcus Antonius to the Jews, to be laid in the royal monuments of his ancestors.

4. The great Alexander, who had attained to the height of military glory,

died at Babylon, not without suspicion of poison. This great man, for whom so much of the world, as he had conquered, was too little, was compelled to wait the leisure of his mutinous captains, till they would be so kind as to bury him. Seven days together his dead corpse lay neglected, in the heats of Mesopotamia; greater than which are not to be found in any country. At last, command was given to the Egyptians and Chaldeans to embalm the body according to their art, which they did: yet was it two years before the miserable remains of this hero could be sent away towards its funeral: then it was received by Ptolemeus, by him carried first to Memphis, and some years afterwards to Alexandria, where it lay, and some ages after was shewed to Augustus Cæsar, after his victory over Antonius and Cleopatra.

5. Jacobus Patius had conspired against the Medices, for which he was publicly hanged, and by the permission of the magistrates, his dead body was laid in the monuments of his ancestors: but the enraged multitude dragged it out thence, and buried it in the common field, without the walls of the city, where yet they would not suffer it to rest: but in another popular fury, they fetched it out thence, drew it naked though the city by the same halter wherewith he had been before hanged, and threw it into the river Arno.

6. The carcase of Pope Julius the Second was dug up, and his ring taken from off his finger by the Spaniards, at the same time as Rome was taken by the army of the emperor Charles the Fifth, which was Anno Dom. 1527.

7. Scanderbeg, the most famous prince of Epirus, died in the sixty-third year of his age, upon the 17th of January, Anno Dom. 1466, when he had reigned about twenty-four years: his dead body was, with the greatest lamentation of all men, buried in the cathedral church of St. Nicholas, at Lyssa, where it rested in peace, until that about nine years after the Turks, coming to the siege of Scodra, by the way took the city of Lyssa, and there, with great devotion, dug up

(1.) Baker's Chr. p. 44, 45. Speed's Chr. p. 434. Full. Church Hist. l. 8. cent. 11. p. 9.—
(2.) Full. Church Hist. l. 4. cent. 15. p. 170. Speed's Chr. p. 661. Stowe's Survey of London, p. 507.
(3.) Joseph. Bell. Judaic. l. 1. c. 7. p. 570. Joseph. Antiq. Jud. l. 14. c. 13. p. 359.—(4.)
Quint. Curt. l. 10. p. 3. Diodor. Sic. l. 18. p. 593. Ælian. Var. Hist. l. 12. c. 64. p. 347.—(5.)
Zuing. Theat. vol. iii. l. 10. p. 1023.—(6.) Zuin. vol. 3. l. 10. p. 1023.

his bones, reckoning it some part of their happiness, if they might but see or touch the same; and such as could get any part thereof, where it never so little, caused the same to be set, some in silver, some in gold, to hang about their necks, or wear upon their bodies, persuading themselves, by the wearing thereof, to be partakers of such good fortune as Scanderbeg had himself whilst he lived.

8. The sepulchre of the great Cyrus, king of Persia, was violated in the days of Alexander the Great, in such manner, that his bones were displaced and thrown out, and the urn of gold that was fixed in his coffin, when it could not be wholly pulled away, was broken off by parcels. When Alexander was informed hereof, he caused the magi, who were intrusted with the care and keeping thereof, to be exposed unto tortures, to make them confess the authors of so great a violation and robbery: but they denied with great constancy that they had any hand in it or that they knew by whom it was done. Plutarch says, that it was one Polymachus, a noble Pellean; that was guilty of so great a crime. It is said, that the epitaph of this mighty monarch was to this purpose:

O mortal that comest hither (for come I know thou wilt) know that I am Cyrus the son of Cambyases, who settled the Persian empire, and ruled over Asia, and therefore envy me not this little heap of earth, wherewith my body is covered.

CHAP. XXX.

Of entombed Bodies, how found at the opening of their Monuments.

SUCH as held the pre-existence of souls, write of them, that when they are commanded to enter into bodies, they are astonished, that they murmur and complain in such manner as this: "Miserable wretches! in what have we so trespassed; what offence so heinous, and worthy of so

horrible a punishment have we committed, that we are to be shut up, and imprisoned, in these moist and cold carcases?" That thereupon they comforted themselves with thoughts of the body's dissolution; and petitioned before their captivity that their enlargement might be hastened, through the fall and corruption of their prisons. I insist not upon the truth of these matters, but pretend only to shew in what manner these shells of mortality have been found after the bird hath been fled: and that some bodies have made far less haste to putrefaction than others*.

1. At the time Constantine reigned with Irene his mother, there was found in an ancient sepulchre in Constantinople, a body with a plate of gold upon the breast of it, and therein thus engraven: *In Christum credo qui ex Mariâ Virgine nascetur: O Sol, imperantibus Constantino & Irene iterum me videbus*: that is, *I believe in that Christ who shall be born of Mary a Virgin: O Sun, thou shalt see me again, when Constantine and Irene shall come to reign*. When this inscription had been publicly read, the body was restored to the same place where it had been formerly buried.

2. In the tenth year of Henry the Seventh, at the digging of a new foundation in the church of Saint Mary Hill in London, there was then found and taken up the body of Alice Hackney: she had been buried in that church a hundred and seventy-five years before; yet was she then found whole of skin, and the joints of her arms pliable; her corpse was kept above ground four days without any inconvenience, exposed to the view of as many as would behold it, and then re-committed to the earth.

3. In the reign of King James, at Astley in Warwickshire, upon the fall of the church, there was taken up the corpse of Thomas Grey, Marquis of Dorset, who was there buried the tenth of October, 1530, in the twenty-second year of King Henry the Eighth; and although it had lain seventy-eight years in this bed of corruption, yet his eyes, hair, flesh, nails, and joints, remained as if he had been but newly buried.

(7.) Knowle's Turk. Hist. p. 403. Barl. Hist. of Scanderbeg, l. 12. p. 496. — (8.) Jacob. Capel. Hist. Sacr. & Exotic. p. 418. Pezel. Mellif. torn. 2. p. 378.

(*) Vaugh. Flor. Solitud. p. 137. — (1.) Lonicer. Theat. p. 233. Gaultier. Tab. Chron. p. 569, — (2.) Baker's Chron. p. 360. — (3.) Faithful Annalist, p. 224, 225.

4. Robert Braybrook, born at a village in Northamptonshire, was consecrated Bishop of London, Jan. 5, 1381. He was after that Chancellor of England for six months; he died anno 1404, and was buried under a marble stone in the chapel of Saint Mary in the cathedral of Saint Paul, London; yet was the body of this Bishop lately taken up and found firm, as to skin, hair, joints, nails, &c. For upon that fierce and fatal fire in London, Sept. 2, 1666, which burnt so much of St. Paul's church, when part of the floor fell into Saint Faith's, this dead person was shaken out of his dormitory, where he had lain no less than two hundred and sixty-two years. His body was exposed to the view of all sorts of people for divers days; and some thousands did behold and poise it in their arms, till by special order it was re-interred.

5. At the taking down of the most ancient church of Saint Peter in Rome (to make room for that new and most magnificent one since erected in its stead) there was found the body of Pope Boniface the Eighth, all whole, and in no part diminished.

6. Some years since, at the repairs of the church of St. Cæcilia, beyond the river Tiber, there was found the body of a certain Cardinal, an Englishman, who had been buried there three hundred years before; yet was it every way entire, not the least part of it perished, as they report who both saw and handled it.

7. Not long since, at Bononia, in the church of St. Dominick, there was found the body of Alexander Tartagnus, a lawyer at Imola, which was perfectly entire, and no way decayed, although it had lain there from his decease above one hundred and fifty years.

8. Pausanias hath the history of a soldier, whose body was found with wounds fresh, and apparent upon it, although it had been buried sixty-two Olympiads, that is, no less than two hundred and forty-eight years.

9. In the reign of King Henry the Second, anno 1089, the bones of King Arthur, and his wife Guenevor were found

in the Vale of Avalon, under an hollow oak, fifteen feet under ground, the hair of the said Guenevor being then whole and fresh, of a yellow colour; but as soon as it was touched, it fell to powder, as Fabian relateth; this was more than six hundred years after his death. His shin-bone, set by the leg of a tall man, reached above his knee the breadth of three fingers.

10. Kornmannus tells, that in Valentia, a city of Spain, there was found the body of Adonizam, the servant of King Solomon, together with his epitaph in Hebrew. It appeared that he had lain buried above two thousand years, yet was he found uncorrupted: so excellent a way of embalming the dead were those skilled in who lived in the eastern countries. He also mentions the body of Cleopatra, which had remained undamaged for an hundred and twenty-five Olympiads, viz. five hundred years, as appears by the letter of Heraclius the emperor to Sophocles the philosopher. I remember not to have read any thing like this amongst the Romans, unless of the body, as some say, of Tulliola, the daughter of Cicero, which was found entire and uncorrupted, after (as some have computed) one thousand and three hundred years.

11. "I have often seen in a well-known place of Germany," saith Camerarius, "a young gentleman's tomb, who was buried in a chapel where his predecessors lay. He was the fairest young man of his time; and being troubled with a grievous sickness in the flower of his age, his friends could never get so much of him, as to suffer himself to be represented in sculpture or picture to serve for posterity; only this (through their importunity) he agreed unto, that after he should be dead, and some days in the ground, they should open his grave, and cause him to be represented as they then found him. They kept promise with him, and found that the worms had half gnawed his face, and that about the midriff and the back-bone there were many serpents. Upon this they caused the spectacle, such as they found it, to be cut in stone, which

(4.) Fuller's Worthies, p. 284. Northamptonshire. — (5.) Zacc. Quæst. Medic. Legal. l. 4. tit. 1. Quæst. 10. p. 239. — (6.) Zacc. ib. p. 239. — (7.) Ibid. — (8.) Pausan. in Eliacis, l. 5. ad finem. — (9.) Baker's Chron. p. 85. Stowe's Annals, p. 55. Cardan. de Varietat. l. 8. c. 40. — (10.) Kornman. de Mirac. Mort. l. 8. c. 26. p. 17. Zacc. Qu. Medic. Leg. l. 4. tit. 1. qu. 10. p. 239. Cæsar. Antiq. Lect. l. 3. c. 24. p. 120.

is yet at this present to be seen among the armed statues of the ancestors of this young gentleman." So true, it seems, is that of Eccles. 10. 12. "When a man dieth, he is the heritage of serpents, beasts, and worms."

12. To this may be annexed the ensuing relation, written by the pen of Mr. Thomas Smith, of Sēwarstone, in the parish of Waltham Abbey, a discreet person, not long deceased. It so fell out, that I served Sir Edward Denny (towards the latter end of the reign of Queen Elizabeth, of blessed memory) who lived in the abbey of Waltham Cross, in the county of Essex, which at that time lay in ruinous heaps. And then Sir Edward began slowly, now and then, to make even, and to edify some of that chaos. In doing whereof, Tomkin his gardener, came to discover (among other things) a fair marble stone, the cover of a tomb, hewed out in hard stone. This cover, with some help, he removed from off the tomb: which having done, there appeared to the gardener, and Mr. Baker, minister of the town (who died long since), and to myself, and Mr. Henry Knägge, Sir Edwards' bailiff, the skeleton of a man lying in the tomb aforesaid, all the bones remaining, and not one dislocated: in observing whereof, we wondered to see the bones still remaining in such order, and no dust or other filth besides them to be seen in the tomb. We could not think that it had been a skeleton of bones only, laid at first in the tomb; yet if it had been the carcase of a man*, what became of his flesh and entrails? for, as I have said before, the tomb was all clean of filth and dust besides the bones. This, when we had well observed, I told them, that if they did but touch any part thereof, that all would fall asunder; for I had only heard somewhat formerly of the like accident. Trial was made, and so it came to pass. For my own part, I am persuaded, that as the flesh of this skeleton to us became invisible, so likewise would the bones have been in some longer continuance of time. "Oh, what is man then which vanishes thus away like unto smoke or vapour, and is no more seen!"

Whosoever thou art that shall read this passage, thou mayest find cause of humility sufficient.

13. It is said, that in the isles of Arran, the dead bodies of men do not putrefy, but exposed to the air, remain uncorrupted; so that by this means the survivors come to know their grand-fathers, great-grandfathers, great-great-grand-fathers, and a long order of their dead ancestors, to their great admiration.

14. "We know some," saith Alexander Benedictus, "who have been laid in their graves half alive; and some noble persons have been disposed in their sepulchres, whose life has lain hid in the secret repositories of the heart. One great lady was thus entombed, who was after found dead indeed; but sitting, and removed from her place, as one that had returned to life amongst the carcases of the dead; she had pulled off the hair from her head, and had torn her breast with her nails, signs too apparent of what had passed; and that she had long in vain called for help, while alone in the society of the dead."

15. Alexander Guaynerius, speaking, of the old and great city of Kiovia, near de Borysthènes, "There are," saith he, "certain subterranean caverns extended to a great length and breadth within ground; here are divers ancient sepulchres, and the bodies of certain illustrious Russians; these, though they have lain there time out of mind, yet do they appear entire. There are the bodies of two Princes in their own country habit, as they used to walk when alive; and these are so fresh and whole, as if they had but newly lain there. They lie in a cave unburied, and by the Russian Monks are shewed unto strangers,

16. Laurentius Mullerus tells us also, that in this city there is a temple with admirable vaults, in which divers bodies are kept uncorrupted, as if they were boiled, not livid and black, but with a fresh and lively colour of the skin: the tradition is, that they are the bodies of some Martyrs, and that the Tartars, in their incursions, presume not to touch them, because it has proved dangerous to them heretofore to

* It is generally conceived the body of King Harold.

(11.) Camer. Hor. Subcis. cent. 1. c. 11 p. 75. Johnst. Nat. Hist. class. 10. c. 6. p. 343. —

(12.) Fuller's Worthies, p. 320. Essex. — (13.) Koraman. de Mirac. Mortuor. lib. 3. cap. 4. p. 3.

Zacch. Quæst. Med. Leg. l. 4. tit. 1. q. 10. p. 235. — (14.) Schenck. Obs. Medic. 1. 6. Obs. 3. p. 769.

(15.) Camerar. Hor. Subcis. cent. 2. c. 70. p. 283.

endeavour it. He also remembers, that in a vaulted chapel there is to be seen the body of a woman, wrapt in a thin and transparent sheet, and so entire, that the yellow hair, and all the members of it, will abide the touch. It is said to be the body of the Martyr Barbara.

17. In the year 1448, in the ruins of an old wall of the beautiful church at Dunfermling in Scotland, there was found the body of a young man, in a coffin of lead, wrapped up in silk: it preserved the natural colour, and was not in the least manner corrupted; though it was believed to be the body of the son of King Malcolm the Third, by the Lady Margaret.

18. The body of Albertus Magnus was taken out of his sepulchre, to be entered in the midst of the chancel in a new tomb for that purpose: it was two hundred years from the time wherein he had been first buried; yet was he found entire without any kind of deformation, unless it was this, that his jaw seemed to be somewhat fallen. I saw the thing I speak of, and I testify by this writing the truth of the relation.

19. At the opening of the sepulchre of Charles Martel, there was no part of his body to be found therein; but instead thereof a serpent was found in the place.

20. ♦ Mr. Brydone, speaking of a Sicilian convent, says, the famous convent of Capuchins, about a mile without the city of Palermo, contains nothing very remarkable but the burial place, which is indeed a great curiosity. This is a vast subterraneous apartment, divided into large commodious galleries; the walls on each side of which are hollowed out into a variety of niches, as if intended for a great collection of statues. These niches, instead of statues, are filled with dead bodies set upright upon their legs, and fixed by the back to the inside of the niche. Their number is about three hundred. They are all dressed in the clothes they usually wore, and form a most respectful and venerable assembly. The skin and muscles, by a certain preparation, become as dry and hard as a piece of stock-fish; and although many of them

have been here upwards of 250 years, yet none are reduced to skeletons. The muscles indeed, in some, appear to be a good deal more shrunk in some than in others; probably because these persons had been more extenuated at the time of their death.—Here the people of Palermo pay daily visits to their deceased friends, and recall with pleasure and regret the scenes of their past life. Here they familiarize themselves with their future state, and choose the company they would wish to keep in the other world. It is a common thing to make choice of their niche, and to try if the body fits it, that no alterations may be necessary after they are dead; and sometimes by way of a voluntary penance, they accustom themselves to stand for hours in these niches. The bodies of the princes and first nobility are lodged in handsome chests, or trunks; some of them richly adorned. These are not in the shape of coffins, but all of one width, and about a foot and a half or two feet deep. The keys are kept by the nearest relations of the family, who sometimes come and drop a tear over their departed friends. Some of the Capuchins sleep in these galleries every night, and pretend to have many wonderful visions and revelations; but the truth is, that very few people believe them.

21. ♦ In the Philosophical Transactions we find the following account of a body found in a vault in the church of Staverton in Devonshire, by Mr. Tripe, surgeon, at Ashburton, in a letter to Dr. Huxham, dated June 28, 1750: "There having been a great diversity of reports," says the writer, "relating to a body lately discovered in a vault in Staverton church, I have taken the liberty of communicating to you the few following particulars. As it does not appear by the register of the burials, that any person has been deposited in this vault since Oct. 15, 1669, it is certain that the body has lain there upwards of fourscore years; yet, when the vault was opened, about four months ago, it was found as perfect in all its parts as if but just interred. The whole body was plump and full, the skin white, soft, smooth and elastic; the hair strong, and the limbs nearly as flexible as when living.

(16.) Ibid.—(17.) Hect. Boet. l. 18. Zuïng. Theat. vol. ii. l. 7. p. 567.—(18.) Crantz. Metrop. l. 3 c. 42, 48. Zuïng. vol. ii. l. 7. p. 566.—(19.) Vid. Korman. de Mirac. Mortuorum, lib. 4. cap. 66. p. 35, Johnst. Nat. Hist. class. 10. c. 6. p. 343.—(20.) Brydone's Travels.

A winding-sheet, which was as firm as if but just applied, inclosed it from head to foot; and two coarse cloths dipped in a blackish substance, like pitch, infolding the winding sheet. The body, thus protected, was placed in an oaken coffin, on which, as it was always covered with water, was found a large stone and a log of wood, probably to keep it at the bottom.

Various have been the conjectures as to the cause of its preservation; and as it has been reported, though probably without foundation, that the person was a Roman Catholic, there have been some of that religion, who not having philosophy enough to account for it from natural causes, have attributed it to a supernatural one, and canonized him; and, in consequence of this, have taken away several pieces of the winding sheet and pitch-cloths, preserving them as reliques with the greatest veneration.

In my opinion, the pitch-cloths and water overthrow the miracle, and bring it within the power of natural agents; the former by defending the body from the external air; and the latter by preserving the tenacity of the pitch.

22. ♦ The persons of whom you have the following account, says Dr. Balguy, in the Philosophical Transactions, were lost in a great snow on the moors in the parish of Hope, near the Woodlands in Derbyshire, Jan. 14, 1674, and not being found until the 3d of May following, the snow lasting probably the greater part of that time; they then smelt so strong that the coroner ordered them to be buried on the spot. The man's name was Barber; he had been a considerable grazier, and was well known by the people that found him; but being reduced in his circumstances, was then going off with his servant maid for Ireland. They lay in the peat moss 28 years and nine months before they were looked at again; when some countrymen having observed, I suppose, the extraordinary quality of the soil in preserving dead bodies from corruption, were curious enough to open the ground to see if these persons had been so preserved, and found them no way altered. The colour of their skin being fair and

natural, and their flesh as soft as that of persons newly dead. They were afterwards exposed for a sight twenty years, though they were much changed in that time by being so often uncovered; and in the year 1716, Dr. Bourn, of Chesterfield was there, who gave me this account of the condition they were then in; namely, the man perfect, his beard strong, and about a quarter of an inch long; the hair of his head short, his skin hard and of a tanned leather colour, pretty much the same as the liquor and earth they lay in. He had on a broad cloth coat, which he had tried to tear the skirt off, but could not. The woman, by some rude people, had been taken out of the ground, to which one may well impute her greater decay; one leg was off, the flesh decayed, the bone sound; the flesh of one hand decayed, the bone sound; on her face, the upper lip and the tip of the nose decayed, but no where else. He took out one of the fore-teeth, the upper part of which, as far as it was contained in the socket, was as elastic as a piece of steel, and being wrapped round his finger, sprung again to its first form; but this power was lost in a few minutes after it had been in his pocket.

Mr. Barker, of Rotherham, the man's grandson, was at the expence of a decent funeral for them at last, in Hope church, where, on looking into the grave some time afterwards, it was found they were entirely consumed.

Mr. Wermuld, the Minister of Hope, was present when they were removed. He observed, that they lay about a yard deep. The soil or moss moist, but no water stood in the place at all. He saw their stockings drawn off, and the man's legs, which had never been uncovered before, were quite fair; the flesh, when pressed with his finger, pitted a little, and the joints played freely, and without the least stiffness. The other parts were much decayed. What was left of their clothes, for the people had cut away the greater part to carry home as a curiosity, was firm and good; the woman had on a piece of new serge, which seemed never the worse.

CHAP. XXXI.

Of such Persons as have returned to Life after they have been believed to be dead.

WHEN a bird hath once broken from her cage and has tasted the sweetness of the air, and, which is more, of the pleasure of society and liberty, it is not an easy thing to allure her back to the place of her former restraint. And it is as hard to conceive, that a soul which has once found itself in a state of enlargement, should willingly return any more into the strait and uneasy prison of the body. But it seems (by what follows) that there are certain laws on the other side of death, by virtue of which we read of many persons returning again whom death seemed to have snatched away.

1. That is wonderful which befel to two brothers, Knights of Rome: the elder of whom was named Corfidius, who being in the repute of all men dead, the tables of his last will and testament were recited, in which he had made his brother the heir of all he had: but in the midst of the funeral preparations, he rose with great cheerfulness upon his legs, and said, "That he had been with his brother, who had recommended the care of his daughter unto him, and had also showed him where he had hid a great quantity of gold under-ground, wherewith he should defray his funeral expences." While he was speaking in this manner, to the admiration of all that were present, there came a messenger with the news of his brother's death; and the gold was also found in the very place as he had said.

2. There was, saith Gregorius, one Raparatus, a Roman, who being stiff and cold, was given over by his relations, as one who was undoubtedly dead; when soon after he returned to life, and sent a messenger to the shrine of Saint Laurence in Rome, to enquire concerning Tiburtius, the priest there, if any thing had newly befallen him. In the mean time, while the messenger was gone, he told them that were with him, that he had seen that Ti-

burtius tormented in hell with terrible flames. The messenger he had sent returned with this news, that Tiburtius was that very hour departed this life; and soon after Reparatus himself died.

3. While Narses was in Italy, there was a great plague in Rome, whereof, in the house of Valerianus the Advocate, a young man fell sick; he was his shepherd, and a Liburnian by nation: and after he was supposed to be dead, he returned to himself, and calling his master to him, told him that he had really been in heaven, and had there understood how many, and who they were that should die out of his house in that great plague; and having named them, told his master, that he should survive all his servants. To confirm the truth of what he said, he added, that he had learned all kinds of tongues: and in the same hour discoursed with his master in Greek; he also made trial with others who were skilled in other languages, whereas before he only understood Latin. When he had lived thus two days, he grew into a frenzy, and striving to bite his own hands, he died: as many as (by name) he had said should die, followed him soon after; but his master remained free from infection, according as he had predicted.

4. Everardus Ambula, a German Knight, fell sick in Germany, in the time of Pope Innocent the Third; and when he had lain for some time as one dead, returning to himself, he said, that his soul was carried by evil spirits into the city of Jerusalem, thence into the camp of Saladin (who then reigned in Ægypt) from whence it was conveyed to Lombardy, where, in a certain wood, he had spoken with a German friend of his: lastly, he was brought to the city of Rome, the situation, the form of the places and buildings of which, together with the features of divers princes there, he most exactly described as they were: and although this is a matter of admiration, yet the greater wonder is, that he, with whom he said he did converse in the wood affirmed that he had there, at the same time and hour, discoursed with this Everardus, according as he had declared.

(1.) Fulgos. l. 1. c. 6. p. 155. Plin Nat Hist. l. 7. c. 52. p. 184. Zagch. Qu. Med. Leg. l. 4. Hist. l. 1. Qu. 11. p. 241. Kornman. de Mir. Mortuour. part 2. c. 27. p. 22—(2.) Ibid. p. 157. Kornman. de Mirac. Mort. l. 2. c. 32. p. 24.—(3.) Fulgos. ib. p. 160. (4.) Ibid.

5. Acilius Aviola was concluded dead, both by his domesticks and physicians; accordingly he was laid out upon the ground for some time, and then carried forth to his funeral fire: but as soon as the flames began to catch his body, he cried out that he was alive, imploring the assistance of his schoolmaster, who was the only person that had tarried by him: but it was too late; for encompassed with flames, he was dead before he could be succoured.

6. Lucius Lamias had been Prætor, and being supposed to be dead, he was carried (after the Roman manner) to be burnt; being surrounded with the flames, he cried out that he lived; but in vain; for he could not be withdrawn from his fate.

7. Plato tells us of Erus Armenius being slain in battle, among many others; when they came to take up the dead bodies upon the tenth day after, they found, that, though all the other carcases were putrid, this of his was entire and uncorrupted; they therefore carried it home, that it might have the just and due funeral rites performed to it. Two days they kept it at home in that state, and on the twelfth day he was carried out to the funeral pile: and being ready to be laid upon it, he returned to life, to the admiration of all that were present. He declared several strange and prodigious things, which he had seen and known, during all that time that he had remained in the state of the dead.

8. One of the noble family of the Tatoreidi, being seized with the plague in Burgundy, was supposed to die thereof, and was put into a coffin to be carried to the sepulchres of his ancestor, which were distant from that place some four German miles. Night coming on, the corpse was disposed of in a barn, and there attended by some rustics. These perceived a great quantity of fresh blood to drain through the chinks of the coffin: whereupon they opened it, and found that the body was wounded by a nail that was driven into the shoulder through the coffin; and that the wound was much torn by the jogging of the chariot. He was carried in; but withal, they discovered

that the natural heat had not left his breast. They took him out, and laid him before the fire: he recovered as out of a deep sleep, ignorant of all that had passed. He afterwards married a wife, by whom he had a daughter; married afterwards to Huldericus a Psirt: from his daughter came Sigismundus a Psirt, chief Pastor of Saint Mary's Church in Basil.

9. In the reign of Henry III. one Judith de Balsham was condemned for receiving and concealing thieves, and hanged from nine o'clock on Monday morning, till sun rising on Tuesday following, and yet escaped with life, as appears by her pardon; which for its rarity, I shall here recite *verbatim*.

Henrici III. 48^o membr. 5^a.

Rex. omnibus, &c. salutem. *Quia Inetta de Balsham pro receptamento Latronum ei imposito nuper per considerationem Curie nostre suspendio adjudicata et ab hora nona diei Lune usque post ortum Solis diei Martis sequen. suspensa, viva evasit, sicut ex Testimonio fide dignorum accepimus. Nos divine Charitatis intuitu pardonavimus eidem Inette sectam pacis nostre que ad nos pertinet pro receptamento predicto, et firmam pacem nostram ei inde concedimus. In cujus, &c. Teste Rege apud Cantuar; XVI^o Die Augusti.*

Covenit cum Recordo

Laur. Halsted. *Deput.*

Algern. May. *Mil.*

10. In the year 1650 Anne Green was tried at Oxford, before Serjeant Umpton Croke, for the murder of her bastard child, and by him sentenced to be hanged; which sentence was accordingly executed on the fourteenth day of December, in the Castle-yard, Oxford, where she hung about half an hour, being pulled by the legs, and struck on the breast by divers of her friends, and, after all, had several strokes given her on the stomach with the butt-end of a musket. Being cut down, she was put into a coffin, and carried to a house to be dissected; where, when they opened the coffin, notwithstanding the rope remained fast jammed round her neck,

(5.) Plin. Nat. Hist. l. 7. c. 52. p. 184. Val. Max. l. 1. c. 8. p. 29.—(6.) Ibid. p. 30—(7.) Plat. de Repub. l. 10. Fulgos. l. 1. c. 6. p. 155. Zuïng. Theatr. vol. 2. l. 7. p. 555. Kornman de Mirac. Mort. l. 2. c. 28. p. 23.—(8.) Zuïng. Theatr. vol. 2. l. 7. p. 564.—(19.) Vide Plot's Staffordshire, p. 292.

they perceived her breast to rise : whereupon one Mason, a Taylor, intending an act of humanity, stamped on her breast and belly ; and one Oran, a soldier, struck her with the but-end of his musket. After all this, when Sir William Petty, Dr. Willis, and Mr. Clarke, came to prepare the body for dissection, they perceived some small rattling in her throat, which induced them to desist from their original design, and began to use means for her recovery ; in which they were so successful, that within fourteen hours she began to speak, and the next day talked and prayed very heartily. Nor did the humanity of the Doctors stop, till, by obtaining a pardon for her, they secured that life which their skill had restored. She was afterwards married, had three children, lived in good repute among her neighbours, at Steeple-Barton, and died in 1659. What was most remarkable, and distinguished the hand of Providence in her recovery, she was found to be innocent of the crime for which she suffered ; and it appeared the child had never been alive, but came from her spontaneously, four months after conception.

11. In 1658, Elizabeth, the servant of one Mrs. Cope, of Magdalen Parish, Oxford, was convicted of killing her bastard child, and was accordingly hanged at at Green Ditch, where she hung so long, that one of the by-standers said, if she was not dead, he would be hanged for her. When cut down, the gallows being very high, she fell with such violence to the ground, that seemed sufficient of itself to have killed her. After this, she was put in a coffin, and carried to the George Inn, in Magdalen parish ; where signs of life being observed in her, she was blooded and put to bed to a young woman ; by which means she came to herself, and, to all appearance, might have lived many years : but the next night she was, by the order of one Mallory, a bailiff of the city, barbarously dragged to Gloucester Green, and there hanged upon the arm of a tree, till she was dead.

CHAP. XXXII.

Of such who, after Death, have concerned themselves with the Affairs of their Friends and Relations.

THE Platonists speak of some souls that, after they are departed from their bodies, they have yet a strange hankering after them ; whereupon it is that they haunt the dormitories of the dead, and keep about the places where their bodies lie interred, and are therefore called by the philosophers Body-lovers. I know not under what restraints souls are, when once separated from their bodies, nor what privileges some of them have above others, but if the following relations are true, some of these here spoken of have been as mindful of their friends and families, as others were affected to the bodies they had before deserted.

1. Ludovicus Adolisius, Lord of Im-mola, sent a Secretary of his upon earnest business to Ferrara ; in which journey he was met by one on horseback, attired like an huntsman, with an hawk upon his fist, who saluted him by his name, and desired him to entreat his son Lodowick to meet him in that very place the next day, at the same hour, to whom he would discover certain things, of no mean consequence, which much concerned him and his estate. The Secretary returning and revealing this to his Lord ; at first he would scarce give credit to his report, and jealous withall that it might be some train laid to entrap his life, he sent another in his stead ; to whom the same spirit appeared in the shape aforesaid, and seemed much to lament his son's diffidence ; to whom, if he had come in person, he would have related strange things, which threatened his estate, and the means how to prevent them. Yet desired him to recommend him to his son, and tell him, that after twenty-two years, one month, and one day, prefixed, he should lose the government of that city, which he then possessed, and so he vanished. It happened just at the same time the spirit had predicted (notwithstanding his great care and providence) that Philip Duke of Milan, the same night besieged the

city, and by the help of the ice (it being then a great frost) passed the moat, and with scaling ladders, scaled the wall, surprised the city, and took Lodowick prisoner. He was in league with Philip, and therefore feared no harm from him.

2. Two wealthy merchants, travelling though the Taurine hills into France, upon the way met with a man of more than human stature; who thus said to them: "Salute my brother Lewis Sforza, and deliver him this letter from me." They were amazed and asked who he was? He told them, that he was Galeacius Sforza, and immediately vanished out of sight. They made haste to Milan, and delivered the Duke's letter, wherein was thus written: "Oh Lewis! take heed to thyself, for the Venetians and French will unite to thy ruin, and deprive thy posterity of their estate. But if thou wilt deliver me 3000 Guilders, I will endeavour that the spirits be reconciled, thy unhappy fate may be averted; and this I hope to perform, if thou shalt not refuse what I have requested: farewell." The subscription was: "The soul of Galeacius thy brother." This was laughed at by most as a fiction: but not long after, the Duke was dispossessed of his government, and taken prisoner by Lewis the Twelfth, King of France. Thus far Bernard Arulnus, in the first section of the History Milan, who also was an eye-witness of what had passed.

3. Cæsar Baronius tells, that there was an entire friendship betwixt Michael Mercatus the elder, and Marsilius Ficinus: and this friendship was the stronger betwixt them, by reason of a mutual agreement in their studies, and an equal veneration for the doctrines of Plato. It fell out that these two discoursed together (as they used) of the state of man after death, according to Plato's opinions (and there is extant a learned epistle of Marsilius to Michael Mercatus, upon the same subject); but when their disputation and discourse was drawn out somewhat long, they shut it up with this firm agreement, "That whichever of them two should first depart out of this life (if it might be) should ascertain the survivor of the state

of the other life, and whether the soul be immortal or not." Some time after this agreement was made, it fell out, that while Michael Mercatus was one morning early at his study, upon the sudden he heard the noise of a horse upon the gallop: and then stopping at his door, withal he heard the voice of Marsilius his friend, crying to him, "O Michael, Michael! those things are true, they are true!" Michael wondering to hear his friend's voice, rose up, and opening the casement, he saw the back-side of him, whom he had heard, in white, and galloping away upon a white horse. He called after him, "Marsilius, Marsilius!" and followed him with his eye. But he soon vanished out of sight. He, amazed at this extraordinary accident, very solicitously enquired, if any thing had happened to Marsilius (who then lived at Florence, where he also breathed his last), and he found upon strict enquiry, that he died at that very time, wherein he was thus heard and seen by him.

4. We read in the Life of John Chrysostom of Basiliscus, the Bishop of the city Camana (the same who with Lusianus, a priest of Antioch, suffered martyrdom under Maximianus the Emperor), that he appeared to St. Chrysostom in his exile, and said, "Brother John, be of good heart and courage, for to-morrow we shall be together." Also, that before this, he had appeared to the priest of that church, and said, "Prepare a place for our brother John, for he is to come presently." and that these things were true, was afterwards confirmed by the event.

5. Charles the Eighth, King of France, invaded the kingdom of Naples; Alphonso was then king of it; and although before he bragged what he would do, yet when the French were in Italy, and came so far as Rome, he took such a fright, that he cried out every night, he heard the Frenchmen coming, and that the very trees and stones cried France. And as Guicciardini affirmeth (who was not a man either easily to believe, or rashly to write, fables) it was credibly and constantly reported, the spirit of Ferdinand, his father, appeared to one that had been his physician, and bad him tell his son

(1.) Gregor. de Repub. l. 21. c. 4. § 9. p. 772. Delrio Disq. Mag. l. 2. Quæst. 26. § 5. p. 202, 203. Fulgos. l. 1. c. 4. p. 92. Lavater, de Spectris, part 1. c. 15. p. 65. Heyw. Hierarch. l. 9. p. 602.—(2.) Ibid. Greg. de Repub. l. 21. c. 4. § 9. p. 772.—(3.) Baron. Annal. tom. 5. Anno 412. Delrio Disquisit. Mag. l. 2. qu. 26. p. 203. Dr. More in Immortal. Soul, l. 2. c. 16. p. 132.—(4.) In vitâ Chrysost. per Krasn. p. 7. c. 2. Lavat. de Spectris, part 1. c. 13. p. 61.

Alphonso from him, that he would not be able to resist the Frenchmen; for God had ordained, that his progeny should (after many great afflictions) be deprived of their kingdom, for the multitude and great enormity of their sins: and especially for that he had done (by the persuasion of Alphonso) himself in the church of St. Leander, near Naples, whereof he told the particulars; the success was, that Alphonso (terrified waking and sleeping with representations of such noblemen as he had caused to be murdered in prison) resigned his crown to his son Ferdinando, and ran away into Sicily, in such haste, that, importuned by his mother-in-law to stay for only three days, he told her, that, if she would not go presently with him, he would leave her; and that, if any sought to stay him, he would cast himself headlong out of the window. His son Ferdinando, having assembled all his forces durst make no resistance, but fled before the French from place to place, till at length almost all his subjects forsook him, and rebelled against him; whereupon he fled also to Sicily, and within a while died there. So Charles conquered the whole kingdom, without giving his soldiers occasion so much as to put on their armour.

6. Musonius and Chrysanthius, both Bishops, died in the time of the Nicene Council; before such time as all present had subscribed to the Articles of faith then agreed unto. The rest of the bishops went to their sepulchres, and desiring their subscriptions also, as if they were alive, they left the schedule of subscription at their tombs; when after it was found, that the dead persons had in a miraculous manner subscribed their names in this manner: "Chrysanthius and Musonius, who were consenting with the fathers in the sacred œcumenical Synod of Nice, hough translated in respect of the body, yet with our own hands we have subscribed to this schedule.

7. Spiridon, Bishop of Cyprus, had a daughter called Irene, with whom a friend of his had left certain ornaments of great value, which she being over careful of,

hid under the earth, and shortly after died. In some time after came the person who had intrusted her, and finding that she was dead, demanded his goods at the hands of the father, both with entreaties and threats. Spiridon, that knew not what to do in the case, went to the tomb of his daughter, beseeching God; that he would shew something of promised resurrection before the time: nor was he deceived in his hopes, for his daughter Irene appeared to him, and having declared in what place she had disposed of the man's goods, she vanished away.

CHAP. XXXIII.

Of the strange Ways by which Murders have been discovered.

WILLIAM the Norman built a fair monastery, where he won the garland of England: and in the Synod held, anno 1070, at Winchester, King William being present, as also the Legates of Pope Alexander, it was by that Synod decreed; amongst other things, that whoever was conscious to himself that he had slain a man in that great battle, should do penance for one whole year, and as many years as he had slain men, and should redeem his soul, either by building a church, or by establishing a perpetual allowance to some church already built; so great a crime did they esteem the shedding of human blood; though (as they supposed) in a just war. Sure I am, that God Almighty, as well to declare his detestation of that crimson sin of murder, as to beget and retain in us a horror thereof, hath most vigorously employed his providence, by strange and miraculous ways, to bring to light deeds of darkness; and to drag the bloody authors of them out of their greatest privacies and concealment unto condign punishments. It would be endless to trace the several footsteps of Divine Providence in this matter: it will be sufficient to produce some examples, wherein we shall find enough to make us adore at once the wisdom, goodness, and justice of God.*

(5.) Treas. Ancient and Modern Times, l. 4. c. 21. p. 346. 347.—(6.) Niceph. l. 8. c. 23. p. 314. Zuñg. Theat. vol. ii. l. 7. p. 565.—(7.) Kornman. de Mirac. Mortuor. part. 2. c. 15. p. 15. Ruffin. Eccles. Hist. l. 1. c. 5. Socrat. Eccles. Hist. l. 1. c. 12. Fulgos. Ex. l. 1. c. 6. p. 63.

* Malmesb. p. 177. Reg. Hoved, Anno 1070. περιηλ ad Monastic Anglic. fol. 12.

1. Julianus Malacava, a blacksmith by profession, was vehemently in love with a certain maid; and not knowing any other way to obtain his desires besides that of marriage with his beloved, began to think how he might compass the death of his wife. He accomplished his devilish design with a halter, and strangled his wife, who was then big with child. The third day after, the woman was found dead; her husband was gone into the country, and of all others was the least suspected; the child in the mean time was taken out of the womb of the dead mother, and laid by: but at the entrance of the cruel father, the dead child bled fresh at the nose. This was upon the third of the nones of February, 1632. At the sight of this blood the Magistrate entered into some suspicion of the murder. He sent him to prison, and laid him in irons: when he came upon further examination, he confessed the whole as it was; and was, deservedly, executed the twelfth of the kalends of December, 1633. This history was sent me from the public records of Cæsena, for an unquestionable truth.

2. Parthenias, Treasurer to Theodobert, King of Fraace, had traitorously slain a friend of his called Ausanius, together with his wife Papiannilla. When no man accused, or so much as suspected him thereof, he detected himself in this strange manner. As he slept in his bed, he suddenly roared out, crying for help, or else he perished: and being demanded what was the matter; he, half asleep, answered, "That his friend Ausanius and his wife, whom he had murdered long before, did now summon him, to answer it before the tribunal of God." Upon this confession he was apprehended, and, after due examination, stoned to death. Thus, though all witnesses fail, yet the murderer's own conscience is sufficient to betray him.

3. Anno Dom. 867, Lothbroke, of the blood-royal of Denmark, and father to Humbar and Hubba, entered with his hawk into a boat alone, and by tempest was driven upon the coast of Norfolk in England; where being found, he was

detained and presented to Edmund, at that time King of the East Angles. The King entertained him at his court; and perceiving his singular dexterity and activity in hawking and hunting, bore him particular favour. By this means he fell into the envy of Berick, the King's Falconer: who one day, as they hunted together, privately murdered, and threw him into a bush. It was not long before he was missed at court. When no tidings could be heard of him, his dog, who had continued in the wood with the corpse of his master, till famine forced him thence, at sundry times came to court, and fawned on the King; so that the King suspected some ill matter; at length followed the trace of the hound, and was led by him to the place where Lothbroke lay. Inquisition was made, and by circumstance of words, and other suspicions, Berick, the King's falconer, was supposed to be his murderer. The King commanded him to be set alone in Lothbroke's boat, and committed to the mercy of the sea; by the working of which he was carried to the same coast of Denmark from whence Lothbroke came. The boat was well known, and he examined by torments; to save himself, he said, he was slain by King Edmund. And this was the first occasion of the Danes arrival in this land.

4. Luther tells a story of a German, who in his travels fell amongst thieves; and they being about to cut his throat, the poor man espied a flight of crows, and said, "O crows, I take you for my witnesses, and revengers of my death!" About two or three days after, these thieves drinking together at an inn, a company of crows came and lighted upon the top of the house; at this the thieves began to laugh, and, said one of them, "Look, yonder are they who must avenge his death, whom we lately slew!" The tapster overhearing this, declared it to the Magistrate, who caused them to be apprehended; and upon their disagreeing speeches and contrary answers, urged them so far, that they confessed the truth, and received their deserved punishment.

5. In Leicestershire, not far from Lutterworth, a miller had murdered one in his

(1.) Petr. Servius in Dissertat. de Ung. Amar. p. 37, 38.—(2.) Beard's Theatre of God's Judgments, 1, 2. c. 10. p. 285.—(3.) Ibid. c. 11. p. 295, 296.—(4.) Ibid. p. 299.

mill, and privately buried him in a ground hard by. This miller removed into another country and there lived a long space; till, at last, guided by the providence of God for the manifestation of his justice, he returned unto that place, to visit some of his friends. While he was there, the miller who now had the mill, had occasion to dig deep in the ground, where he found the carcase of a man. This being known, the Lord put it into their hearts, to remember a neighbour of theirs, who twenty years before was suddenly missed, and since that time not heard of; and bethinking themselves who was then miller of that mill; behold he was there ready in the town, not having been there for many years before. This man was suspected, and thereupon examined, and without much ado confessed the fact, and was accordingly executed.

6. In the second year of King James's reign, a strange accident happened, to the terror of all bloody murderers; which was this: one Anne Waters, enticed by a lover of her's, consented to have her husband strangled, and buried under the dung-hill, in a cow-house: whereupon the man being missing by his neighbours, the wife pretended to wonder what was become of him. It pleased God, that one of the inhabitants of the town, dreamed one night that his neighbour Waters was strangled, and buried under the dung-hill, in a cow-house; and upon declaring of his dream, search being made by the Constable, the dead body was found, as he had dreamed; whereupon the wife was apprehended, and upon examination, confessing the fact, was burnt.

7. Bessus the Pæonian, and a Captain, had privately slain his father; but being at dinner at a certain time, he arose up hastily, and with his spear began to break a nest of swallows, that was made on the outside of the house, and to kill the young ones; they who were present, disliking the action, reproved him for being so fierce in a trifling a matter; when he, with a troubled mind, replied, "Do you call it nothing? Do you not

hear them falsely accuse me of killing my father?" This being declared to the Judges, gave occasion to them of enquiring into the death of the old man. And Bessus being found guilty by his own confession, was put to death in such a manner as the law allotted to a parricide.

8. A merchant of Lucca, travelling to Roan in Normandy, was in the way murdered by a Frenchman's servant, and thrown amongst the vines. As the fact was doing, comes by a blind man, led by a dog; and hearing one groan, asked who it was? The murderer answered, "That it was a sick man easing himself." The blind man thus deluded, the villain, with his master's money and bills of exchange, sets up a shop at Roan. In the mean time the merchant was expected at Lucca; and when he came not, a messenger was dispatched to seek him; who after much enquiry heard at an inn, that, six months before, a Lucca merchant lodged there, and was going towards Paris. But the messenger hearing nothing of him there, began to suspect that he was murdered, and made his complaint to the Parliament at Roan, who caused enquiry to be made, if any about that time had set up a new shop; and finding that the man aforesaid had, they caused him to be arrested: but he, upon examination, denied the fact, till the dead corpse was heard of; and the blind man also hearing of this enquiry, informed what he had heard about that place where the corpse was found, and what he was answered, saying withal, that he knew the voice from any other. Many prisoners therefore were ordered to speak the same words to the blind man, together with the murderer: but amongst them all he knew his voice: whereupon the villain, possessed with abundance of horror, confessed the fact; and was deservedly executed.

9. Anno 1551, at Paris, a certain young woman had her brains beat out by a man, with a hammer, near St. Oppertune's church, as she was going to midnight mass, and all her rings and jewels

(5.) Beard's Theatre, l. 2. c. 11. p. 302. Clark's Mirror, c. 86. p. 381.—(6.) Baker's Chr. p. 614.—(7.) Dinot. de R. Jus & Factis Mem. l. 8. p. 514. Plut. cesarà Numinis Vindict. Fitzherb. Ol. Relig. & Pol. part. 1. c. 26. p. 362.—(8.) Clark's Mirror, c. 86. p. 381. Pasquier. Beard's Theat. of God's Judgments, l. 2. c. 11. p. 300.

taken from her. This hammer being left with the corpse, was known to be a poor smith's thereby; who, thereupon, being suspected of the murder, was put to such torture; as utterly deprived him of the use of his limbs; so that, reduced to extreme poverty, he ended his life in great misery. All this while, which was the space of twenty years, the murderer remained unknown, and the memory of the murder seemed to be buried with the dead woman in her grave. But mark the justice of God: one John Flaming, Sergeant of the subsidies at Paris, being at St. Leup's, a village by Montmorency, chanced at supper to say, he had left his wife at home sick, and nobody with her but a little boy. There was an old man then present, named Monstier, and son-in-law of his, who immediately went that night away, and at ten in the morning came to Flaming's house, with each of them a basket of cherries, and a green goose, as if presents from the husband. They were let in by the boy, whom they presently murdered; yet not so, but the woman heard his cry, and therefore locked fast the chamber door, and cryed for help out at the window. The neighbours ran in, took these two villains, one in the funnel of the chimney, and the other in a well in the cellar, with nothing but his nose above water. These two being condemned, and brought to the place of execution, Monstier desired to speak with the smith's widow, of whom he asked forgiveness, confessing he had stolen from him his hammer, and had therewith killed the woman at St. Opportune's. Thus the smith's innocence was manifested, and the murderer found out after twenty years from the commitment.

10. A murderer at Tubing betrayed his murder by his own sighs, which were so deep and incessant in grief, not for the fact, but for the small booty, that, being but asked the question, he confessed the crime and underwent the usual punishment.

11. At Tiguri, a certain vagabond rogue, in the night, had killed his companion that lay with him in a barn; and

having first removed the dead corpse some what out of sight, fled betimes in the morning towards Eglisavium, a town under the government of the Tigurines. But the master of the barn, having in the morning found the signs of a murder, soon after found also the dead body. In the mean time the murderer was got far upon his way; yet by the noise of crows and jays which followed and assaulted him, he was taken notice of by some reapers then in the field, who were somewhat terrified at the novelty of so unusual a thing. The murderer for all this holds on his way; and now might seem to be out of danger, when there came such as were ordered to make pursuit after him, who enquired of the reapers if any man had passed by that way? who told them they had seen none, but only one fellow, who as he passed was molested with the crows and jays: that they thence did conjecture he was some villain; and that if they made haste, they might undoubtedly take him. The wretch was soon after seized by them, and broken upon the wheel. At his execution, with sighs and prayers, I heard him acknowledge the providence of God, a clear instance of which he had received in so unusual a detection of himself.

12. Anno 1611, some of the English Ambassador's men entered into a quarrel with some of the Jamoglans; of the next Seraglio; in which tumult one of the Ambassador's men threw a stone, and smote a Jamoglan on the forehead, that he died in a few hours. The Aga of the Seraglio complained hereof to the Grand Vizier; who presently sent the Sub-bassa of Galatia to make enquiry of the fact. The Ambassador went himself to the Seraglio, and sent for his men which had been in the quarrel; and desired the Turks to shew the man who had thrown the stone: they all with one shout ran upon one Simon Dibbins, a man that was newly come from Candia, where he had served the Venetians, and was now entertained into the Ambassador's service. This Simon was not he that threw the stone; yet the Turks would have none but him: on him they laid hands

(9.) Beard's Theatre, l. 2. c. 11. p. 310.—(10.) Ibid. p. 305.—(11.) Fabrit. Montan. de Providentiâ, p. 45, 46.

and dragged him away. The Ambassador interposed, but in vain: the English offered great sums for his life, but the Turks would have blood for blood. The day of execution being appointed, the Ambassador sent his Chaplain to the prison to prepare him for death: who examining him how he had formerly lived; he confessed that some few years before he had, in England, killed a man, for which he had fled to Candia, from whence he came to Constantinople, where he was now to suffer for that which he did not. The just judgment of God thus pursuing him, he was hanged at the Ambassador's gates.

13. Henry Renzovius, Lieutenant to the King of Denmark, in the Dukedom of Holsatia, in a letter of his to David Chytreus, writes thus: "A traveller was found murdered in the highway, near to Itzeho in Denmark; and because the murderer was unknown, the magistrates of the place caused one of the hands of him that was slain to be cut off, and hung up by a string on the top of the room in the town prison. About ten years after the murderer coming upon some occasion into the prison, the hand that had been a long time dry, began to drop blood upon the table that stood underneath it; which the gaoler beholding, stayed the fellow, and gave notice to the magistrates of it; who examining him, the murderer confessed his guilt, and submitted himself to the rigour of the law, which was inflicted on him, as he well deserved.

14. Anno 1656, a woman in Westphalia, being near the time of her travail, went to the next village to confess herself: in her confession she told the priest she had newly found a purse full of money, and therefore desired him that he would speak of it publicly, that it might be restored to the right owner. The priest told her it was sent to her from heaven, and that she should reserve it to herself and enjoy it: the woman, thus instructed, kept the purse to herself. In her return home she was to pass through a grove, into which she was no sooner come, but the pains of travail came upon her. In the mean time a noble person, who had lost the purse, rode up to her, and demanded

if she had not found one. She beseeched him, that for the love of God, he would ride to the next village for some woman to assist her in her labour, and that she would restore him the purse he sought after. The nobleman rode as fast as he could, to call some woman. In which time of his absense, came the wicked priest, cuts off the woman's head, and seizes upon the purse. The nobleman returning with the woman, they were witnesses of this tragical spectacle: but who had done it was unknown. It was a time when the snow lay thick upon the ground; and finding some footsteps, he pursued them, till he overtook the priest, whom he seized and found his purse upon him: he tied him therefore to the tail of his horse, and so dragged him to the magistrate to be punished. His sentence was, to be thrown into a cauldron of boiling oil, which was accordingly executed on January 20, 1665.

15. A soldier in the army of King Pyrrhus being slain, a dog which he had could by no means be enticed from the dead body; but the King passing by, he fawned upon him, as it were, craving help at his hands: whereupon the King caused all his army to march by in order: and when the murderers came, the dog flew fiercely upon them, and then fawned upon the King. Those soldiers being hereupon examined, confessed the fact and were hanged.

16. A locksmith, young and given to luxury, killed both his parents with pistols, out of a desire to enjoy their money and estate. Having committed this horrible murder, he went presently to a cobbler, and there bought him a pair of shoes, leaving behind his old and torn ones, which the cobbler's boy threw under his seat which he sat upon. Some hours after the door of the house, where the dead bodies were, was commanded by the magistrate to be opened, and they were discovered; which the son so sorrowfully lamented, that no man had the least suspicion of him to be the author of so great a villany. But it fell out by accident, that the cobbler had observed some spots of blood upon the shoes left with him; and it was noted, that the son had more money about him than he used to

(12.) Knowles's Turk. History, 1311.—(13.) Beard's Theatr. 1. 2. p. 304.—(14.) Lonicer. Theatr. p. 436.—(15.) Clark's Mirror, c. 86. p. 360. Plut. Morals, p. 962. Solin. c. 20. p. 275.

have. The magistrates, moved with these things, put the man into prison, who soon confessed the fact, and received the punishment worthy of his crime. This was by the relation of Luther, at Regimont in Borussia, Anno 1450.

17. In Mentz, a city of Lorrain, the executioner of the city, in the night, and absence of the master, got privily into the cellar of a merchant's house; where he first slew the maid, who was sent by her mistress to fetch some wine: in the same manner he slew the mistress, who wondering at her maid's stay, came to see what was the reason. This done he fell to rifling chests and cabinets. The merchant upon his return, finding the horrible murder, and plunder of his house, with a soul full of trouble and grief, complained to the Senate: and as there were divers discourses about the murder, the executioner also put himself in the court with the crowd, and murmured out such words as these: That seeing there had been frequent brawls betwixt the merchant and his wife, there was no doubt but he was the author of that tragedy in his house;" and," said he, "were he in my hands, I would soon extort as much from him." By these and the like words, it came to pass, that the merchant was cast into prison, and being in a most cruel manner tortured by this executioner (though innocent) confessed himself the murderer, and so was condemned to a horrible death, which he suffered accordingly. Now was the executioner secure, and seemed to be freed from danger; when the wakeful justice of God discovered his villany: for he, wanting money, had pawned a silver bowl to a Jew, who finding upon it the coat of arms of the merchant lately executed, sent it to the magistrate, with notice that the merchant's coat was upon it. Whereupon the executioner was immediately cast into prison, and examined by torture how he came by the cup: he therefore confessed all, as it had been done by him; and that he was the only murderer. Thus the innocency of the merchant was discovered, and the executioner had the due punishment of his wickedness.

18. Certain Gentlemen in Denmark, being on an evening together in an inn, fell

out amongst themselves, and from words went to blows: the candles being put out; in this blind fray, one of them was stabbed by a poniard. The murderer was unknown by reason of the number, although the Gentleman accused a Pursuivant of the King's for it, who was one of them in the room. Christernus the Second, then King, to find out the homicide, caused them all to come together in the room: and stand-round about the dead corpse, he commanded that they should, one after another, lay their right hand on the slain Gentleman's naked breast, swearing they had not killed him. The Gentlemen did so, and no sign appeared to witness against them: the Pursuivant only remained, who (condemned before in his own conscience) went first of all, and kissed the dead man's feet; but as soon as he laid his hand on his breast, the blood gushed forth in great abundance, both out of his wound and nostrils; so that urged by this evident accusation, he confessed the murder, and by the King's own sentence was immediately beheaded. Hereupon arose that practice (which is now ordinary in many places) of finding out unknown murders, which, by the admirable power of God, are for the most part revealed, either by the bleeding of the corpse, or the opening of its eyes, or some other extraordinary sign, as daily experience teaches.

19. Sir Walter Smyth, of Shirford in Warwickshire, being grown an aged man, at the death of his wife, considered of a marriage for Richard his son and heir, then at man's estate; and to that end he made his mind known to Thomas Chetwin of Ingestre in Staffordshire, who entertaining the motion in the behalf of Dorothy his daughter, was contented to give 500l. with her. But no sooner had the old Knight seen the young Lady, but he became a suitor for himself, proffering 500l. for her, besides as good a jointure as she would have had by his son, had the match gone forward: this so wrought upon Chetwin, that he effectually persuaded his daughter, and the marriage ensued accordingly. It was not long before, her affections wandering, she gave entertainment to one William Robinson of

Drayton Basset, a Gentleman of twenty-two years of age : and being impatient of all that might hinder her full enjoyment of him, she contrived how to be rid of her husband. Having corrupted her waiting gentlewoman, and a groom of the stable, she resolved by their help, and the assistance of Robinson, to strangle him in his bed : and though Robinson came not the designed night, she no way staggered in her resolutions ; for watching her husband till he was fallen asleep, she called in her accomplices ; and casting a long towel about his neck, caused the groom to lie upon him, to keep him from struggling : whilst herself and the maid, straining the towel, stopped his breath. Having thus dispatched the work, they carried him into another room, where a close-stool was placed, upon which they set him. An hour after the maid and groom were got silently away, to palliate the business, she made an outcry in the house, wringing her hands, pulling her hair, and weeping extremely ; pretending that missing him some time out of bed, she went to see what the matter was, and found him in that posture. By these feigned shews of sorrow, she prevented all suspicion of his violent death ; and not long after went to London, setting so high a value upon her beauty, that Robinson became neglected. But within two years following, this woeful deed of darkness was brought to light in this manner : the groom before-mentioned was entertained by Mr. Richard Smyth, son and heir to the murdered Knight, and attending him to Coventry, with divers other servants, became so sensible of his villany, when he was in his cups, that out of good nature, he took his master aside, and upon knees besought his forgiveness, for acting in the murder of his father, declaring all the circumstances thereof. Whereupon Mr. Smyth discreetly gave him good words ; but desired some others to whom he trusted, to have an eye to him ; that he might not escape. Notwithstanding which direction, he fled away with his master's best horse ; and hasting presently into Wales, attempted to go beyond sea ; but being hindered by contrary winds, after three essays to launch out, was so happily pursued by

Mr. Smyth, who spared no cost in sending to several ports, that he was found out and brought prisoner to Warwick ; as was also the Lady and her gentlewoman, all of them with great boldness denying the fact : and the groom most impudently charged Mr. Smyth with endeavouring to corrupt him, to accuse the Lady (his mother-in-law) falsely, to the end he might get her jointure. But upon his arraignment (smitten with the apprehension of his guilt) he publicly acknowledged it, and justified what he had so said to be true, to the face of the Lady, and her maid, who at first, with much seeming confidence, pleaded their innocence ; till at length, seeing the particular circumstances thus discovered, they both confessed the fact ; for which having judgment to die, the Lady was burnt at a stake, near the Hermitage, on Woolvey Heath (towards the side of Shirford Lordship), where the country people, to this day, shew the place ; and the groom, with the maid, suffered death at Warwick. This was about the third year of Queen Mary's reign, it being May the 15th, 1 Mariae, that Sir Walter's murder happened.

20. A young butcher, who lived with his mother near Smithfield Bars, wanting money to supply his extravagant expences, and his mother refusing to give it him, he took his opportunity, cut his mother's throat as she lay sleeping in her bed, took away twenty pounds, and hired a Gravesend boat at Billingsgate to carry him down to Tilbury Hope, pretending he was going to buy cattle at a fair in Essex. The watermen's names were Smith and Gurney, who perceiving he had money, agreed to cut his throat, and share it between them : which being done, they threw him over-board, washed their boat, and landed at Gravesend. This murder was concealed several years, till the murderers falling out at a game at shuffleboard, and hot words arising, one of them said to the other, "Thou knowest, rogue, it lies in my power to hang thee, for murdering a man between London and Gravesend." "And if thou dost," replied the other, "thou shalt hang for company, for thou didst wash the blood out of the boat, and hadst thy share of the money."

Upon which being seized, they confessed the fact, were tried, convicted and condemned at Maidstone, and hanged in chains on the water side, a little above Gravesend. None of the butcher's relations knew what became of him, till this accident happened; and then the waterman describing the man, and the time, it was known to be the butcher, who the same morning had murdered his mother.

21. Two friends travelling together in the confines in Arcadia, when they came to Mægara, one took up his lodging in a friend's house, and the other in an inn. He that lodged with his friend, thought he saw in his sleep his fellow-traveller begging his help against the inn-keeper, who was attempting to murder him; upon which he leaped out of bed, with a resolution to see after his friend; but considering further of it, he thought it but a dream, and went to bed again. He was no sooner asleep, but his friend appears a second time wounded and bloody, saying, "Revenge my death, for I am killed by the inn-keeper, and am now carrying towards the gate in a cart covered with dung." The man still fancied it was a melancholy dream; and yet thinking it would be an unpardonable neglect if there should be any truth in it, made haste to the gate, and there finding a cart loaden with dung, as the apparition had told him, forced the cart to be unladen, and to his sorrow found the corpse of his murdered friend, for which the inn-keeper was prosecuted and hanged.

22. A woman living at St. Neots, returning from Elsworth, where she had been to receive a legacy of 17l. that was left her; and for fear of being robbed, tied it up in her hair. As she was going home, she overtook her next-door neighbour, a butcher by trade, but who kept an inn, and lived in good repute. The woman was glad to see him, and told him what she had been about. He asked her where she had concealed the money? She told him in her hair. The butcher finding a convenient opportunity, took her off her horse, and cut her head off, put it into his pack, and

rode off. A gentleman and his servant coming directly by, and seeing the body moving on the ground, ordered his servant to ride full speed forward, and the first man he overtook to follow him wherever he went. The servant overtook the butcher not a mile off the place, and asked him what town that was before them? He told him St. Neots. Says he, "My master is just behind, and sent me forward to enquire for a good inn for a gentleman and his servant." The murderer made answer, that he kept a good inn, where they should be well used. The gentleman overtook them, and went in with them, and dismounted; bidding his servant to take care of the horse, whilst he would take a walk in the town, and be back presently. He went to a constable, and told him the whole affair; who said that the butcher was a very honest man, and had lived there many years in great reputation: but going back with the gentleman, and searching the pack, the constable, to his great surprise, found it was the head of his own wife. The murderer was sent to Huntingdon gaol, and shortly after executed.

23. From the following case of Eugene Aram, we may learn that the hand of justice, though sometimes slow, is sure to strike at last; and that the most extraordinary learning and abilities are not sufficient to restrain their possessors from committing the most horrid crimes, for the sake of very paltry and inadequate considerations.

In the year 1745, one Daniel Clarke, a shoemaker of Knaresborough, in Yorkshire, having been newly married, entered into a confederacy with Eugene Aram and one Houseman, a flax-dresser, to defraud several persons of plate and goods, under pretence of having received a good fortune with his wife. This Clarke effectually did, and obtained goods and plate to a great value from different persons: which were lodged in Aram's house.

Soon after Clarke was missing; and a suspicion arising from the intimacy with Aram and Houseman, that they might be concerned in the fraud, search was made, and some of the goods were found at

(20.) *Clark's Mirror*, c. 104, p. 500.—(21.) *March 8, 1740.*

Valer. Max.—(22.) *Universal Weekly Journal*,

Houseman's, and others dug up in Aram's garden; but as no plate was found, it was believed that Clarke had made off with that, and the business was no more thought of till fourteen years after, in the year 1758, when some workmen digging about St. Robert's Cave, near Knaresborough, found the remains of a human body; which incident revived the remembrance of Clarke.

The wife of Eugene Aram (who had withdrawn from this part of the country) intimated a suspicion that Houseman and her husband had murdered Clarke, on seeing them in close conference the night before Clarke's departure, and finding several pieces of linen and woollen which she suspected to be his wearing apparel.

This turned people's attention on Houseman, who being shewn the skeleton, discovered all the marks of fear and guilt: and dropt this unguarded expression. Taking up one of the bones, he said, "This is no more Dan Clarke's bone than it is mine," which shewed that if he was so sure that those bones were not Clarke's, he must know more about them: on which being farther examined, he then confessed that the bones of Clarke were deposited in Sir Robert's Cave; where being found in the posture described, Houseman was admitted King's evidence, and impeached Aram, who at that time was usher of a school at Lynn in Norfolk; also one Terry.

From Aram's trial, which was on Aug. 3, 1759, it seems that Houseman and Aram murdered Clarke, and dragged his body into the cave, where it was found in the posture described by Houseman; and that they returned home with the clothes, which they burnt, according to the testimony of Aram's wife, who found the threads. It appeared farther on the trial, that Aram possessed himself of Clarke's fortune which he got with his wife, a little before, about 160l. And thus, after fourteen years concealment, this notable discovery was made by the accidental finding of a skeleton.

The speech made by Aram in his defence, being a specimen of his genius and learning, and replete with facts appertaining to the subject of this work, we shall give it to our readers at length.

"First, my lord, the whole tenor of my conduct in life contradicts every particular of this indictment. Yet I had never said this, did not my present circumstances extort it from me, and seem to make it necessary. Permit me here, my lord, to call upon malignity itself, so long and cruelly busied in this prosecution, to charge upon me any immorality, of which prejudice was not the author. No, my lord, I concerted no schemes of fraud, projected no violence, injured no man's person or property. My days were honestly laborious, my nights intensely studious. And I humbly conceive, my notice of this, especially at this time, will not be thought impertinent, or unseasonable: but, at least, deserving some attention: because, my lord, that any person, after a temperate use of life, a series of thinking and acting regularly, and without one single deviation from sobriety, should plunge into the very depth of profligacy, precipitately and at once, is altogether improbable and unprecedented, and absolutely inconsistent with the course of things. Mankind is never corrupted at once: villany is always progressive, and declines from right, step by step, till every regard of probity is lost, and every sense of all moral obligations totally perishes.

"Again, my lord, a suspicion of this kind, which nothing but malevolence could entertain, and ignorance propagate, is violently opposed by my very situation at that time, with respect to health: for but a little space before, I had been confined to my bed, and suffered under a very long and severe disorder, and was not able, for half a year together, so much as to walk. The distemper left me indeed, and yet slowly and in part: but so macerated, so enfeebled, that I was reduced to crutches; and was so far from being well about the time I am charged with this fact, that I never to this day perfectly recovered. Could then a person in this condition take any thing into his head so unlikely, so extravagant? I, past the vigour of my age, feeble and valetudinary, with no inducement to engage, no ability to accomplish, no weapon wherewith to perpetrate such a fact; without interest, without power, without motive, without means.

"Besides

" Besides, it must needs occur to every one, that an action of this atrocious nature is never heard of, but, when its springs are laid open, it appears that it was to support some indolence, or supply some luxury; to satisfy some avarice, or oblige some malice; to prevent some real, or some imaginary want: yet I lay not under the influence of any one of these. Surely, my Lord, I may, consistent with both truth and modesty, affirm thus much; and none who have any veracity, and know me, will ever question this.

" In the second place, the disappearance of Clarke is suggested as an argument of his being dead: but the uncertainty of such an inference from that, and the infallibility of all conclusions of such sort from such a circumstance, are too obvious, and too notorious, to require instances: yet superseding many, permit me to produce a very recent one, and that afforded by this castle.

" In June 1757, William Thompson, for all the vigilance of this place, in open day-light, and double-ironed, made his escape: and notwithstanding an immediate enquiry set on foot, the strictest search, and all advertisement, was never seen or heard of since. If then Thompson got off unseen, through all these difficulties, how very easy was it for Clarke to abscond, when none of them opposed him? but what would be thought of a prosecution commenced against any one seen last with Thompson?

" Permit me, next my lord, to observe a little upon the bones which have been discovered. It is said, which perhaps is saying very far, that these are the skeleton of a man. It is possible, indeed, they may; but is there any certain known criterion, which incontestibly distinguishes the sex in human bones? Let it be considered, my lord, whether the ascertaining of this point ought not to precede any attempt to identify them.

" The place of their depositum too claims much more attention than is commonly bestowed upon it: for of all places in the world, none could have mentioned any one, wherein there was a greater certainty of finding human bones, than a hermitage; except he should point out a

church-yard. Hermitages, in time past, being not only places of religious retirement, but of burial too. And it has scarce ever been heard of, but that every cell now known, contains, or contained these relicks of humanity; some mutilated, and some entire. I do not inform, but give me leave to remind your lordship, that here sat solitary sanctity, and here the hermit or the anchoress hoped that repose for their bones, when dead, they here enjoyed when living.

" All this while, my lord, I am sensible this is known to your lordship, and many in this Court, better than I. But it seems necessary to my case that others, who have not at all, perhaps, adverted to things of this nature, and may have concern in my trial, should be made acquainted with it. Suffer me then, my lord, to produce a few of many evidences, that those cells were used as repositories of the dead, and to enumerate a few, in which human bodies have been found, as it happened in this in question: lest, to some, that accident might seem extraordinary, and, consequently, occasion prejudice.

" 1. The bones, as was supposed of the Saxon, St. Dubritius, were discovered buried in his cell at Guy's Cliff, near Warwick, as appears from the authority of Sir William Dugdale.

" 2. The bones, thought to be those of the anchoress Rosia, were but lately discovered in a cell at Royston, entire, fair, and undecayed, though they must have lain interred several centuries, as is proved by Dr. Stukely.

" 3. But our own country, nay, almost this neighbourhood, supplies another instance: for in January 1747, was found by Mr. Stovin, accompanied by a reverend gentleman, the bones, in part of some recluse, in the cell at Lindholm, near Hatfield. They were believed to be those of William of Lindholm, a hermit, who had long made his cave his habitation.

" 4. In February 1744, part of Wooburn Abbey being pulled down, a large portion of a corpse appeared, even with the flesh on, and which bore cutting with a knife: though it is certain this had lain above 100 hundred years, and how much

much longer is doubtful: for this abbey was founded in 1145, and dissolved in 1538 or 9.

"What would have been said, what believed, if this had been an accident to the bones in question?

"Further, my lord, it is not yet out of living memory, that a little distance from Knaresborough, in a field, part of the manor of the worthy, and patriot baronet, who does that borough the honour to represent it in parliament, were found, in digging for gravel, not one human skeleton only, but five or six deposited side by side, with each an urn placed on its head, as your lordship knows was usual in ancient interments.

"About the same time, and in another field, almost close to this borough, was discovered also, in searching for gravel, another human skeleton; but the piety of the same worthy gentleman ordered both pits to be filled up again; commendably unwilling to disturb the dead.

"Is the invention of these bones forgotten, or industriously concealed, that the discovery of those in question may appear the more singular and extraordinary? Whereas, in fact, there is nothing extraordinary in it. My lord, almost every place conceals such remains. In fields, in hills, in highway sides, in commons, lie frequent and unsuspected bones. And our present allotment for rest for the departed, is but of some centuries.

"Another particular seems not to claim a little of your lordship's notice, and that of the gentlemen of the jury; which is, that perhaps no example occurs of more than one skeleton being found in one cell; and in the cell in question, was found but one; agreeable, in this, to the peculiarity of every other known cell in Britain. Not the invention of one skeleton, then, but of two, would have appeared suspicious and uncommon.

"But then, my lord, to attempt to identify these, when even to identify living men sometimes has proved so difficult, as in the case of Perkin Warbeck and Lambert Symnel at home, and of Don Sebastian abroad, will be looked upon perhaps as an attempt to determine what is indeterminable. And I hope too it will not pass unconsidered here, where gentlemen believe with caution, think with

reason, and decide with humanity, what interest the endeavour to do this is calculated to serve, in assigning proper personality to these bones, whose particular appropriation can only appear to eternal Omniscience.

"Permit me, my lord, also very humbly to remonstrate, that as human bones appear to have been the inseparable adjuncts of every cell, even any person's naming such a place at random as containing them, in this case shews him rather unfortunate than conscious prescient: and that these attendants on every hermitage accidentally concurred with this conjecture, was a mere casual coincidence of words and things.

"But it seems another skeleton has been discovered by some labourer, which was full as confidently averred to be Clarke's as this. My lord, must some of the living, if it promotes some interest, be made answerable for all the bones that earth has concealed, or chance exposed? And might not a place where bones lay be mentioned by a person by chance, as well as found by a labourer by chance? Or, is it more criminal accidentally to name where they lie, than accidentally to find where they lie?

"Here too is a human skull produced, which is fractured; but was this the cause, or was it the consequence of death? Was it owing to violence, or the effect of natural decay? If it was violence, was that violence before or after death? My lord, in May 1732, the remains of William Lord Archbishop of this province were taken up, by permission, in this cathedral, and the bones of the skull were found broken: yet certainly he died by no violence offered to him alive, that could occasion that fracture there.

"Let it be considered, my lord, that upon the dissolution of religious houses, and the commencement of the reformation, the ravages of those times both affected the living and the dead. In search after imaginary treasures, coffins were broken up, graves and vaults dug open, monuments ransacked, and shrines demolished; your lordship knows that these violations proceeded so far, as to occasion parliamentary authority to restrain them; which it did, about the beginning of the reign of Queen Elizabeth. I entreat
your

your lordship, suffer not the violences, the depredations, and the iniquities of those times to be imputed to this.

"Moreover, what gentleman here is ignorant that Knaresborough had a castle; which though now run to ruin, was once considerable both for its strength and garrison. All know it was vigorously besieged by the arms of the parliament: at which siege, in sallies, conflicts, flights, pursuits, many fell in all the places round it; and where they fell they were buried; for every place, my lord, is burial earth in war; and many, questionless, of these rest yet unknown, and whose bones futurity shall discover.

"I hope, with all imaginable submission, that what has been said will not be thought impertinent to this indictment; and that it will be far from the wisdom, the learning, and the integrity of this place, to impute to the living what zeal in its fury may have done; what nature may have taken off, and piety interred; or what war alone may have destroyed, alone deposited.

"As to the circumstances that have been raked together, I have nothing to observe; but that all circumstances whatsoever are precarious, and have been but too frequently found lamentably fallible; even the strongest have failed. They may rise to the utmost degree of probability; yet are they but probability still. Why need I name to your lordship the two Harrisons recorded in Dr. Howell, who both suffered upon circumstances, because of the sudden disappearance of their lodger, who was in credit, had contracted debts, borrowed money, and went off unseen, and returned again a great many years after their execution? Why name the intricate affairs of Jaques de Moulin, under King Charles II. related by a gentleman who was counsel for the crown? And why the unhappy Coleman, who suffered innocent, though convicted upon positive evidence, and whose children perished for want, because the world uncharitably believed the father guilty? Why mention the perjury of Smith, incautiously admitted king's evidence; who to screen himself, equally accused Faircloth and Loveday of the murder of Dun; the first of whom, in 1749, was executed at

Winchester; and Loveday was about to suffer at Reading, had not Smith been proved perjured, to the satisfaction of the court, by the surgeon of the Gosport hospital?

"Now, my lord, having endeavoured to show that the whole of this process is altogether repugnant to every part of my life; that it is inconsistent with my condition of health about that time; that no rational inference can be drawn, that a person is dead who suddenly disappears; that hermitages were the constant repositories of the bones of the recluse; that the proofs of this are well authenticated: that the revolutions in religion, or the fortune of war, have mangled or buried the dead: the conclusion remains, perhaps, no less reasonably than impatiently wished for. I, last, after a year's confinement, equal to either fortune, put myself upon the candour, the justice, and the humanity of your lordship, and upon yours, my countrymen, gentlemen of the jury."

We hope our Readers will not be displeased if we add some Particulars of the Life and Writings of Eugene Aram; which are no less extraordinary than his Crime.

Eugene Aram was so perfectly acquainted with his family, as to be able to trace it up to the reign of Edward III. It was of the middle gentry of Yorkshire, and several of his relative name were High Sheriffs for the county.

He was removed, when young, to Skelton near Newby, and thence to Bondgate, near Rippon. It was here he received the first rudiments of literature: and he studied mathematicæ so as to be equal to the management of quadratic equations, and their geometrical constructions. He was, after the age of sixteen, sent for to London by Mr. Christopher Blacket, to serve him as clerk in his computing-house: here he pursued his studies, and soon became enamoured of the belles-lettres and polite literature, whose charms so obliterated the beauties of numbers in lines, that he quitted the former study for poetry, history, and antiquity. After a stay of a year or two in London, he returned to his native place; whence being invited to Netherdale

Netherdale, he engaged in a school, where he married.

He next, having perceived his deficiency in the learned languages, applied himself to grammar, in both the Greek and Latin languages; and read with great avidity and diligence every one of the Latin classics, historians, and poets; then went through the Greek Testament; and, lastly, ventured upon Herodotus, Homer, Theocritus, Herodotus, Thucydides, together with all the Greek tragedians.

In the year 1734, his good friend William Norton, Esq. invited him to Knaresborough, the scene of his misfortune. Here he attained some knowledge in Hebrew; he studied this language intensely, and went through the Pentateuch. In 1744 he returned to London, and served the Rev. Mr. Painblanc as usher in Latin and writing, in Piccadilly, and from this gentleman he learned the French language. He succeeded to several tuitions and usher-ships in different places in the South of England, and in the sundry intervals got acquainted with heraldry and botany; and there was scarce an individual plant domestic or exotic, which he did not know: he also ventured upon Chaldaic and Arabic, the former of which he found easy from its near connection with the Hebrew. Not satisfied with this unwearied application, he resolved to study his own language; and in order thereto began with the Celtic, which, as far as it was possible, he investigated through all its dialects; and having discovered, through all these languages, and the Latin, Greek, Hebrew, French, Chaldaic, Arabic, and Celtic, such a surprising affinity, he resolved to make a comparative lexicon, having already collected for that purpose above one thousand notes.

He confessed the justice of his sentence to two clergymen who attended him, and promised them to make an ample confession at the gallows; but he prevented any further discovery, by a horrid attempt upon his own life. When he was called from bed to have his irons taken off, he would not rise, alleging he was very weak. On examination his arm appeared bloody, and it was found he had attempted to take away his own life, by cutting his

arm in two places with a razor, which he had concealed in the condemned hole for some time before. By proper applications he was brought to himself, and, though weak, was conducted to Tyburn; where, being asked if he had any thing to say, he answered, "No." Immediately after he was executed, and his body conveyed to Knaresborough-Forest, and hung in chains, pursuant to his sentence.

On his Table, in the Cell, was found the following Paper, containing his Reasons for this wicked Attempt.

"What am I better than my fathers? To die is natural and necessary. Perfectly sensible of this. I fear no more to die than I did to be born. But the manner of it is something which should, in my opinion, be decent and manly. I think I have regarded both these points. Certainly nobody has a better right to dispose of a man's life than himself; and he, not others, should determine how. As for any indignities offered to my body, or silly reflections on my faith and morals, they are (as they always were) things indifferent to me. I think, though contrary to the common way of thinking, I wrong no man by this, and hope it is not offensive to that Eternal Being that formed me and the world; and as by this I injure no man, no man can be reasonably offended. I solicitously recommend myself to the Eternal and Almighty Being, the God of Nature, if I have done amiss. But perhaps I have not; add I hope this thing will never be imputed to me. Though I am now stained by malevolence, and suffer by prejudice, I hope to rise fair and unblemished. My life was not polluted, my morals irreproachable, and my opinions orthodox.

"I slept sound till three o'clock, awaked, and then writ these lines:

Come, pleasing rest, eternal slumber fall,
Seal mine, that one must seal the eyes of all;
Calm and compos'd my soul her journey takes,
No guilt that troubles, and no heart that aches;
Adieu! thou sun, all bright like her arise;
Adieu! fair friends, and all that's good and wise.

These lines, found along with the foregoing, were supposed to be written by
Aram

Aram just before he cut himself with the razor.*

24. William Andrew Horne, was the eldest son of a gentleman at Butterley, in Derbyshire. He was born in 1685, and was the favourite of his father, who indulged him with a horse and money in early life, to ramble from one place of diversion to another. In this course of dissipation he gave a loose to his passion for women. Not content with debauching his mother's maid-servants, he acknowledged his being the occasion of the murder of a servant girl who was with child by him, and that he used to lie with his own sisters.

In the month of February 1724, his sister was delivered of a fine boy. Three days after, he came to his brother Charles, who then lived with him at his father's, at ten o'clock at night, and told him he must take a ride with him that night. He then fetched the child, which they put into a long linen bag. They took two horses out of the stable, and rode straight to Annesley in Nottinghamshire, five computed miles from Butterley, carrying the child by turns. When they came near that place, William alighted, and asked whether the child was alive, Charles answering in the affirmative, he took it in the bag and went away, bidding the other stay till he should return. When Charles asked what he had done with it, he said he had laid it by a hay-stack, and covered it with hay, where it was indeed found starved to death, by being left all night in the cold.

Charles, not long after, upon some difference with his brother, mentioned the affair to his father, who insisted he should never speak of it. It was accordingly kept a secret till the old gentleman's death, which happened about the year 1747, when he was in his hundred and second year. Soon after, being with Mr. Cooke, an attorney of Derby, about parish business, Charles told him the affair. Mr. Cooke said, he ought to go to a magistrate, and make a full discovery. He accordingly went to a justice; but this gentleman told him he had better be quiet, as it was an affair of long standing, and might hang half the family.

About five years ago, Charles being very ill of a flux, sent for Mr. John White, of Ripley, and said, "he was a dying man, and could not go out of the world without disclosing his mind to him;" and told him of the incest and murder. Mr. White said it was a nice affair, and he could not tell how to advise. A few days after, Mr. White seeing him surprisingly recovered, asked to what it was owing. He said, to his disclosing his mind to him.

Some years ago, William Andrew Horne threatened one Roe for killing game; and meeting him soon after at a public-house, words arose about the right to kill game. Roe called Horne an incestuous old dog: for which words he was prosecuted in the ecclesiastical court at Litchfield, and being unable to prove the charge, was obliged to submit and pay all expences. Roe being afterwards informed that Charles Horne had mentioned to some persons, that his brother William had starved his natural child to death, went to him, and found it was true. Upon which he applied, about Christmas 1758, to a justice in Derbyshire, for a warrant to apprehend Charles, that the truth might come out. The warrant was granted; but as the justice did public business on Mondays only, the constable took Charles's word for his appearance the Monday following.

Meanwhile William being informed of the warrant, sent for his brother Charles, and bid him forswear himself, and he would be a friend to him. Charles refused to do this; and said, "that considering his behaviour to him, he had no reason to expect any favour from him; but as he was his brother, if he would give him five pounds to carry him to Liverpool, he would immediately embark for another land:" but William refused to part with the money.

The justices of Derbyshire discovering some reluctance to sift the affair to the bottom, application was made, about the middle of March 1759, to a justice of the Peace in Nottinghamshire, who granted a warrant for apprehending William; and the Constable of Annesley went to Mr. Horne's house at Butterley, and knocked

* Vide Annual Register for 1729.

at the door, but was told by a man-servant that Mr. Horne was gone out. They insisted he was in the house, and threatened to break open the door; upon which they were let in. They searched all over the house, but could not find him. But in one of the rooms they observed a large old chest; Mrs. Horne, Mr. Horne's wife, said, "there was nothing in it but table-linen and sheets." Roe insisted on looking in it; and going to break the lid, Mrs. Horne opened it, and her husband started up in a fright bare-headed, saying, "It is a sad thing to hang me; for my brother Charles is as bad as myself, and he can't hang me without hanging himself."

He was carried before two justices of Nottinghamshire, and after an examination of some hours, having little to offer in his defence, he was committed to Nottingham gaol, there to remain till the summer assize, held on Saturday the 10th of August, 1759, before the Lord Chief Baron Parker, when, after a trial, which lasted near nine hours, the Jury brought him in guilty of the murder. The very persons who found the child appeared, and corroborated the brother's evidence. He immediately received sentence to be hanged the Monday following: but in the evening, at the intercession of some gentlemen, who thought the time too short for such an old sinner to search his heart, the judge was pleased to respite the sentence for a month: at the expiration of which he obtained another respite till further orders. This time he spent in fruitless applications to persons in power for pardon, discovering little sense of the crime of which he had been convicted; and often said, it was doubly hard to suffer on the evidence of a brother, for a crime committed so many years before. He told the clergyman who attended him, "That he forgave all his enemies, even his brother Charles; but that, at the day of judgment, if God Almighty should ask him how his brother Charles behaved, he would not give him a good character." He was executed on his birth-day, and was exactly sevents-four years of age the day he died. This he mentioned several times after the order of his execution was

signed; and said, he always used to have plum-pudding on his birth-day, and would again, could he obtain another respite. He was of so penurious a disposition, that it is said he never did one generous action in the whole course of his life. Notwithstanding his licentious conduct, his father left him all his real estate, having some time before his death given all his personal estate, by a deed of gift, to Charles. The father died on a couch in the kitchen, and happened to have about twelve guineas in his pocket, which certainly belonged to Charles; the other, however, took the cash out of his dead father's pocket, and would not part with it till Charles promised to pay the whole expence of burying the old man; which he did: and insisting afterwards on his right, the elder brother turned him out of doors; and though he knew he was master of such an important secret, would not give the least assistance to him, nor a morsel of bread to his hungry children begging at their uncle's door. Charles kept a little alehouse at a gate leading down to his brother's house; which gate he used frequently to open to him, pulling off his hat at the same time; yet he would never speak to him. Not only his brother, but the whole country round, had reason to complain of his churlishness and rigour. He would scarce suffer a man, not qualified, to keep a dog or a gun; so that he was universally feared and hated. Besides his incest, and the murder of the young woman who was with child by him, he confessed that he broke one Amos Killer's arm, with a violent blow, which occasioned the poor fellow's death.

25. A ship, named the *Earl of Sandwich*, sailed from London, in August, 1765, laden with bale-goods and hardware for Santa Cruz, where discharging their cargo, they sailed to Oratavo, and took in a cargo of wine, silk, cochineal, and, what proved most fatal, a large quantity of Spanish dollars, some ingots of gold, some jewels and gold-dust. With this cargo they sailed for London, and had then on board John Cockeran, master; Charles Pinchent, mate; James Pinchent, mariner; Benjamin Gallispey, cabin-boy;

Captain Glass, his wife and daughter, with a boy belonging to them, passengers; and moreover, Peter M'Kinlie, boatswain; George Gidley, cook; Richard St. Quintin, and Andrew Zekerman, mariners. These four last entered into a diabolical combination to murder the master and every body on board, and possess themselves of the treasure in the ship. Accordingly, on the 30th of November, these four villains being stationed on the night-watch, the master coming on the quarter-deck to see every thing safe, was seized by M'Kinlie, and by Gidley knocked on the head with an iron bar, and thrown overboard. The captain's groans being heard by the two Pinchents and Captain Glass, they came upon deck, and were immediately attacked by the assassins: the Pinchents were knocked down and thrown overboard, and Captain Glass was killed with his own sword; M'Kinlie, in the scuffle, being run through the arm. The noise brought Mrs. Glass and her child upon deck, when, beholding the bloody scene, she implored their mercy; but Zekerman and M'Kinlie came up to them and tossed them both into the sea as they were locked in each other's arms. Having thus dispatched all but the boys, they altered their course, being then in the English channel, and steered for the coast of Ireland; and on the 3d of December were about ten leagues from Waterford: here they determined to hoist out a boat, and, loading her with the treasure, to sink the ship, together with the two boys: this scheme they put into execution; one of the boys swam after the boat, and she being deeply laden with the dollars, he came up with her, and laying his hand on the gun-whale, received a blow on the head from one of the ruffians, which obliged him to quit his hold, and he was drowned. Soon after the vessel, having her ballast-port opened, filled with water and overset, and they saw the other boy washed overboard and drowned.

They now thought themselves secure; the dead could tell no tales, and none could search the bottom of the sea, for evidence of their villany. On their landing, they buried the bulk of their wealth in the sand of the sea-shore, amounting to two hundred and fifty bags of dollars;

the remainder, with the jewels and ingots of gold, they reserved for present use.

The hand of justice now began to pursue them: their prodigality of their ill-gotten wealth made them remarkable wherever they came; and the ship, which they had consigned to the bottom of the sea, floated on shore near Waterford; this occasioned much speculation, and suspicion pointed at the rogues who were living with great jollity and splendor at Dublin. Two gentlemen went from Ross, where the ship floated on shore, to Dublin, told their suspicions to the magistrates; and on the 9th of December Quintin and Zekerman were apprehended; and being examined apart, each of them confessed the murders and other matters as before related; also, that since their arrival in Dublin, Gidley and M'Kinlie had sold dollars to a goldsmith to the amount of three hundred pounds. By means of this goldsmith M'Kinlie was apprehended; and intelligence was got that Gidley had set out in a post-chaise on his way to Cork, in order to take shipping for England. Two persons were dispatched from Dublin to Ross, to direct a search to be made for the buried treasure; and these on their return to Dublin fell in with and apprehended Gidley. Thus were the workers of these atrocious and bloody deeds all brought to justice, although they had taken every precaution to sink and destroy whatever they thought could disclose their guilt.

26. In the year 1689, there lived in Paris a woman of fashion called Lady Mazel; her house was large and four stories high; on the ground-floor was a large servants' hall, in which was a grand stair-case, and a cupboard where the plate was locked up, of which one of the chambermaids kept the key. In a small room partitioned off from the hall, slept the valet de chambre, whose name was Lé Brun; the rest of this floor consisted of apartments in which the lady saw company, which was very frequent and numerous, as she kept public nights for play.

In the floor up one pair of stairs was the lady's own chamber, which was in the front of the house, and was the innermost of three rooms from the ground stair-case: the key of this chamber was usually taken

out

out of the door and laid on a chair by the servant who was last with the lady, and who pulling the door after her, it shut with a spring, so that it could not be opened from without. In this chamber also were two doors, one communicated with a back stair-case, and the other with a wardrobe which opened to the back stairs also.

On the second floor slept the Abbé Poulard, in the only room which was furnished on that floor.

On the third story were two chambers, which contained two chamber-maids and two foot-boys: the fourth story consisted of lofts and granaries, whose doors were always open: the cook slept below in a place where the wood was kept: an old woman in the kitchen; and the coachman in the stable.

On the 27th of November, being Sunday, the two daughters of Le Brun, the valet, who were eminent milliners, waited on the lady, and were kindly received; but as she was going to church to afternoon service, she pressed them to come again, when she could have more of their company.

Le Brun attended his lady to church, and then went to another himself; after which he went to play at bowls, as was customary at that time, and from the bowling-green he went to several places; and after supping with a friend, he went home seemingly cheerful and easy, as he had been all the afternoon.

Lady Mazel supped with the Abbé Poulard as usual; and about eleven o'clock went to her chamber, where she was attended by her maids; and before they left her, Le Brun came to the door to receive his orders for the next day: after which one of the maids laid the key of the chamber-door on the chair next it; they then went out, and Le Brun following them, shut the door after him, and talked with the maids a few minutes about his daughters, and then they parted; he seeming still very cheerful.

In the morning he went to market, and was jocular and pleasant with every body he met, as was his usual manner. He then went home and transacted his customary business. At eight o'clock he ex-

pressed surprise his lady did not get up, as she usually rose at seven: he went to his wife's lodging, which was in the neighbourhood, and told her he was uneasy his lady's bell had not rung, and gave her seven louis d'ors, and some crowns in gold, which he desired her to lock up, and then went home again, and found the servants in great consternation at hearing nothing of their lady; and when one said he feared she had been seized with an apoplexy, or a bleeding at the nose to which she was subject; Le Brun said, "it must be something worse: my mind misgives me, for I found the street-door open last night after all the family was in the bed but myself."

They then sent for the lady's son, M. de Savonierre; who hinting to Le Brun his fear of an apoplexy, he replied, "It is certainly something worse; my mind has been uneasy ever since I found the street-door open last night after the family were in bed."

A Smith being now brought, the door was broke open, and Le Brun entering first, ran to the bed; and after calling several times, he drew back the curtains, and said, "O, my lady is murdered!" he then ran into the wardrobe, and took up the strong box, which being heavy, he said, "she has not been robbed; how is this?"

A surgeon then examined the body, which was covered with no less than fifty wounds: they found in the bed, which was full of blood, a scrap of a cravat of courselace, and a napkin made into a night-cap which was bloody, and had the family-mark on it; and from the wounds in the lady's hands, it appeared she had struggled hard with the murderer, which obliged him to cut the muscles before he could disengage himself: the bell-strings were twisted round the frame of the tester, so that they were out of reach, and could not ring. A clasp-knife was found in the ashes, almost consumed by the fire, which had burned off all the marks of blood: the key of the chamber was gone from the seat by the door; but no marks of violence appeared on any of the doors, nor were there any signs of a robbery, as a large sum of money and all the lady's

lady's jewels, were found in the strong box, and other places.

Le Brun being examined, said, that "after he left the maids on the stairs, he went down in the kitchen: he laid his hat and the key of the street door on the table, and sitting down by the fire to warm himself, he fell asleep; that he slept, as he thought, about an hour, and going to lock the street-door, he found it open; that he locked it, and took the key with him to his chamber." On searching him, they found in his pocket a key, the wards of which were new filed, and made remarkably large; and on trial it was found to open the street-door, the anti-chamber, and both the doors in lady Mazel's chamber. On trying the bloody night-cap on Le Brun's head, it was found to fit him exactly; where upon he was committed to prison.

On his trial it appeared as if the lady was murdered by some person who had fled, and who was let in by Le Brun for that purpose. It could not be done by himself, because no blood was upon his clothes, nor any scratch on his body, which must have been on the murderer from the lady's struggling; but that it was Le Brun who let him in, seemed very clear: none of the locks were forced, and his own story of finding the street-door open, the circumstances of the key, and the night-cap, also a ladder of ropes being found in the house, which might be supposed to be laid there by Le Brun, to take off the attention from himself, were all interpreted as strong proofs of his guilt; and that he had an accomplice was inferred, because part of the cravat found in the bed was discovered not to be like his: but the maids deposed they had washed such a cravat for one Berry, who had been a footman to the lady, and was turned away about four months before for robbing her: there was also found in the loft at the top of the house, under some straw, a shirt very bloody, but which was not like the linen of Le Brun, nor would it fit him.

Le Brun in his behalf had nothing to oppose to these strong circumstances, but a uniform good character which he had maintained during twenty-nine

years he had served his lady; and that he was generally esteemed a good husband, a good father, and a good servant. It was therefore resolved to put him to the torture, in order to discover his accomplices; which was done with such severity on February 23, 1690, that he died the week after of the hurts he received, declaring his innocence with his dying breath.

About a month after, notice was sent from the provost of Sens, that a dealer in horses had lately set up there by the name of John Garlet, but his true name was found to be Berry, and that he had been a footman in Paris. In consequence of this, he was taken up, and the suspicion of his guilt was increased by his attempting to bribe the officers. On searching him, a gold watch was found, which proved to be lady Mazel's: being brought to Paris, a person swore to seeing him go out of lady Mazel's the night she was killed; and a barber swore to shaving him next morning; and on observing his hands very much scratched, Berry said he had been killing a cat.

On these circumstances he was condemned to be put to the torture, and afterwards broke alive on the wheel. On being tortured, he confessed, that by the direction and order of Mad. de Savoniere (lady Mazel's daughter) he and Le Brun had undertaken to rob and murder lady Mazel; and that Le Brun murdered her, whilst he stood at the door to prevent a surprise.

In the truth of this declaration he persisted, till he was brought to the place of execution; when begging to speak with one of the judges, he recanted what he had said against Le Brun and Mad. de Savoniere, and confessed,

"That he came to Paris on Wednesday before the murder was committed; and on the Friday evening he went into the house, and, unperceived, got into one of the lofts, where he lay till Sunday morning, subsisting on apples and bread: he had in his pockets: that about eleven o'clock on Sunday morning, when he knew the lady was gone to mass, he stole down to her chamber, and the door being open, he tried to get under her bed; but it being too low, he returned to the loft, pulled

pulled off his coat and waistcoat, and returned to the chamber a second time in his shirt : he then got under the bed, where he continued till the afternoon, when lady Mazel went to church ; that knowing she would not come back soon, he got from under the bed : and being incommoded with his hat, he threw it under the bed, and made a cap of a napkin which lay in a chair, secured the bell-strings, and then sat down by the fire ; where he continued till he heard her coach drive into the court-yard, when he again got under the bed, and remained there.

“ That lady Mazel having been in bed about an hour, he got from under the bed and demanded her money : she began to cry out, and attempted to ring, upon which he stabbed her ; and she resisting with all her strength, he repeated his stabbs till she was dead.

“ That he then took the key of the wardrobe-cupboard from the bed's-head, opened this cupboard, found the key of the strong box, opened it, and took out all the gold he could find, to the amount of about six hundred livres ; that he then locked the cupboard and replaced the key

at the bed's head ; threw his knife into the fire : took his hat from under the bed, and left the napkin in it ; took the key of the chamber out of the chair, and let himself out ; went to the loft, where he pulled off his shirt and cravat ; and leaving them there, put on his coat and waistcoat, and stole softly down stairs ; and finding the street door only on the single lock, he opened it, went out, and left it open.

“ That he had brought a rope-ladder to let himself down from a window, if he had found the street door double-locked ; but finding it otherwise, he left his rope-ladder at the bottom of the stairs, where it was found.”

Thus was the veil removed from this deed of darkness ; and all the circumstances which condemned Le Brun, were accounted for consistently with his innocence. From the whole story, the reader will perceive how fallible human reason is, when applied to circumstances ; and the humane will agree, that in such cases even improbabilities ought to be admitted, rather than a man should be condemned who may possibly be innocent.—*Vide Gent. Mag. Aug. and Sept. 1763.*

THE
WONDERS OF THE LITTLE WORLD,

OR
A GENERAL HISTORY OF MAN.

BOOK II.

WHICH TREATS OF

THE POWERS AND AFFECTIONS OF THE SENSES OF MAN.

CHAP. I.

*Of the Imagination, and the Force of it
in some Persons.*

A PERSON fell into an imagination that he was perpetually frozen; and therefore in the very dog-days continually sat near the fire, crying out "that he should never be warm, unless his whole body should be set on fire:" and whereas, if not watched, he would cast himself into the fire, he was bound in chains in a seat near the fire, where he sat night and day, not being able to sleep by reason of this foolish fancy. When all the counsels of his friends were in vain, I took this course for his cure. I wrapped him in sheepskins from head to foot: the wool was upon them, which I had well wetted with aquæ vitæ; and thus dressed, I set him at once all on fire: he burnt thus for half an hour, when dancing and leaping, he cried out, "he was now well, and rather too hot." By this means his former fancy vanished, and he in a few days was perfectly well*.

1. A noble person in Portugal fell into a melancholy imagination, that God would never pardon his sins. In this agony he continued pensive, and wasted away: various prescriptions in physic were used to no purpose; as also all kinds of

diversions and other means. At last we made use of this artifice: his chamber-door being locked, about midnight, at the roof of his chamber (we had stripped off the tiling for that purpose), there appeared an artificial angel, having a drawn sword in his right, and a lighted torch in his left hand, who called him by his name: he straight rose from his bed, and adored the angel which he saw clothed in white, and of a beautiful aspect: he listened attentively to the angel, who told him "all his sins were forgiven," and so extinguished his torch, and said no more. The poor man overjoyed, knocks with great violence at the door, raises the house, tells them all that had passed; and as soon as it was day, sends for his physicians, and relates all to them; who congratulated his felicity. He soon after fell to his meat, slept quietly, performed the offices of a sound man, and from thenceforth never felt any thing of his former indisposition.

2. In the city of Prague, a woman was delivered of a son who was born with his foreskin cut and inverted: and this came to pass through the vehement imagination of the mother, who, three weeks before she fell in travail, had listened very attentively to a guest in her house, who discoursed, and exactly described the manner of the Jewish circumcision, at one of

* Zacut. Lusit. Prax. Adm. l. 1. Obs. 44. p. 34.—(1.) Ibid. Obs. 45, p. 35, 36.

of which he had that morning been present. I was an eye-witness of this; for I was brought by Kepler, the great mathematician, to behold that boy, who was then two years of age.

3. Gulielmus Fabricius relates, that anno 1600, an honest matron in Rol, near the Lemane Lake, at the beginning of the second month from her conception, chanced to pass by the image of a crucifix; and looking over-curiously and intently upon the broken and distorted legs of the thief that hung on the left side, she was therewith so moved and affected, that at the end of her time she was delivered of a girl who was deformed in her right leg, after the same manner as she had beheld in the thief.

4. There was an excellent painter who verily believed that all the bones of his body were become so flexible and soft, that they might as easily be crushed together, and folded one within another, as a piece of wax: his mind having received this impression, he kept himself in his bed a whole winter together, fearing, if he should rise, that the misfortune would certainly befall him. He was afterwards cured of his conceit by the artifice of his physician, as is set down at large in the same chapter.

5. Rodericus Fonseca tells of one who being sick of a burning fever, pointing from his bed with his finger to the floor of the chamber; he desired them that stood near him, that they would suffer him to swim a while in that lake: the physician agreed to it, and he walking carefully about, said, "that now the water was as high as his knees, straight it was come to his loins, and soon after it reached as high as his throat:" this done, (behold the force and strength of imagination) he said he was very well: and so indeed it fell out.

6. A certain woman being very big, did reckon with her neighbours that she should come about the Feast of the Epiphany, or of the three Kings. Some therefore told her, by way of allusion, that she should be delivered of three Kings: "Pray God

grant it," said she. At her time therefore she was delivered of three male children, one of which was of the colour of an Æthiopian, as one of those three Kings are commonly painted. "This story," saith Gemma, "I thought meet to set down, because it was seen as Louvain, and is confirmed by sufficient testimony."

7. Another woman was delivered of a child all hairy and rough, having too attentively looked upon the picture of John the Baptist, as he is ordinarily painted in his garments of camel's hair.

8. Anno 1638, at Leyden, a woman of the meaner sort, who lived near the church of St. Peter, was delivered of a child well-shaped in every respect, but had the head of a cat. Imagination was that which had given occasion for this monster: for while she was big, she was frightened exceedingly with a cat which had got into her bed.

9. A very ingenious physician has divers times related to me, that being called to a young Lady, he found that though she much complained of health, yet there appeared so little cause either in her body, or her condition, to guess that she did any more than fancy herself sick, that scrupling to give her physic, he persuaded her friends rather to divert her mind by little journeys of pleasure: in one of which, going to St. Winifred's Well, this lady, who was a catholic, and devout in her religion, remained a pretty while in the water to perform some devotions, and fixed her eyes very attentively upon the red pebble-stones, which, in a scattered order, made up a good part of those that appeared through the water; and a while after growing big, she was delivered of a child, whose white skin was copiously speckled with spots of the colour and bigness of those stones; and though now this child hath lived already several years, yet she still retains them.

10. One was persuaded, that his nose was grown to that prodigious length and greatness, that he thought he carried along with him, as it were, the trunk of an elephant, which was always a great hindrance

(2.) Addit ad Donat. per Host. l. 7. c. 3. p. 667.—(3.) Id. ibid. p. 668.—(4.) Nich. Tulpii Obs. Med. l. 1. c. 18. p. 37.—(5.) Roderic. Fonseca de Sanitat. tuenda, c. 24. p. 95.—(6.) Schenck. Obs. Med. l. 4. Obs. 1. p. 544.—(7.) Schenck. ib. p. 543. Pareus, l. 24. c. 7.—(8.) Barthol. Hist. Anatom. cent. 3. Hist. 44. p. 210.—(9.) Mr. Boyle's Exp. Philos. Exp. 11. p. 151.

to him: so that sometimes he thought it swam in his dish. A physician was sent for, who understanding his disease, dexterously and without discovery, holds a long stuffed thing to his nostrils, and snatching up a razor, and taking up some part of the flesh, he whipt off this counterfeited nose; and then with a soporiferous potion and wholesome diet, he completed his cure.

11. There was one who thought his posteriors were made of glass; so that all he did he performed standing; fearing, that if he should sit down, he should break his bottom.

12. Montanus tells of one who thought all the superficies of the world was made of thin and transparent glass, and that underneath there lay a multitude of serpents: that he lay in his bed as in an island, whence if he should presume to venture, that then he should break the glass, and so falling amongst the serpents, he should speedily be devoured; and therefore, to prevent that misfortune, he was resolved never to stir from his bed.

13. Tharsilaus, the son of Pythodorus, was possessed with that madness, that he verily thought that all the ships which put to shore upon the Pyræum were his own: he would therefore number them, dismiss them; and when they returned, receive them with that joy, as if he was the master of all their cargo. Of such as were wrecked he enquired not at all; but such as came safe he wonderfully rejoiced at, and in this pleasure did he pass his life. But when his brother returned from Sicily, he committed this pleasant person to the care of physicians, by whom he was cured: yet he affirmed that he never lived so happily as whilst he was mad.

14. A young man troubled with melancholy, had a strong imagination that he was dead, and did not only abstain from meat and drink, but importuned his parents that he might be carried unto his grave, and buried before his flesh was quite putrefied. By the counsel of physicians he was wrapped in a winding-sheet, laid upon a bier, and so carried upon men's

shoulders towards the church. But upon the way, two or three pleasant fellows (appointed for that purpose) meeting the hearse, demanded aloud of them that followed it, whose body it was that was there coffined, and carried to burial. They said "it was a young man's, and told them his name." "Surely," replied one of them, "the world is well rid of him; for he was a man of a very bad and vicious life, and his friends have cause to rejoice that he hath rather ended his days thus, than at the gallows." The young man hearing this, and vexed to be thus injured, roused himself upon the bier, and told them that "they were wicked men to do him that wrong which he had never deserved; that if he was alive, he would teach them to speak better of the dead." But they proceeding to depreciate him, and to give him much more disgraceful and reproachful language: he, not able longer to endure it, leaped from the hearse, and fell about their ears with such rage and fury, that ceased not buffetting with them till he was quite wearied: and by this violent agitation the humours of his body altered; he awakened as out of a sleep or trance; and being brought home, and comforted with wholesome diet, he within a few days recovered his former health, strength and understanding.

15. "In our memory," saith Lemnius, "a noble person fell into this fancy, that he verily believed he was dead, and departed out of this life; insomuch, that when his friends besought him to eat, or urged him with threats, he still refused all, saying, "It was in vain to the dead." They fearing that this obstinacy would prove his death, and it being the seventh day from whence he had continued it, they thought of this device: They brought into his room, which on purpose was made dark, some fellows wrapped in their sheets, and such grave clothes as the dead have: these bringing in meat and drink, began liberally to treat themselves. The sick man sees this, asked them, "Who they are, and what about?" They told him they were dead persons. "What then," said

(10) Schenck. Obs. Med. l. 1. Obs. 1. p. 124. Barthol. Hist. Anat. cent. 1. Hist. 79. p. 114. Lemn. de Complex. l. 2. c. 6.—(11.) Schenck. l. 1. Obs. 1. p. 124. Barthol. Hist. Anat. cent. 1. Hist. 79. p. 114. Lemn. de Complex. l. 2. c. 6.—(12.) Montan. Consil. 23. Schenck. Obs. Med. l. 1. p. 124.—(13.) Athenæus Deipnos. l. 12. c. ult. p. 554. Schenck. Obs. l. 1. Obs. 1. p. 123. Zuizing. Theatr. vol. 1. l. 1. p. 18.—(14.) Heywood's Hierarchy, p. 551.

he, "do the dead eat?" "Yes, yes," say they, "and if you will sit down with us you shall find it so." Strait he springs from out his bed, and falls to with the rest. Supper ended, by virtue of a liquor given him for that purpose, he was cured.

16. A noblewoman, although both her husband and herself were white, was yet delivered of a child of the colour of an *Æthiopian*; whom, when she was like to suffer as an adulteress, Hippocrates is said to have delivered, by explaining the causes of such things, and by shewing the picture of an *Æthiop* in the chamber where she and her husband lay, and with which, it seemed, the fancy of the woman had been strongly affected.

17. There was a lady, a kinswoman of mine, who used much to wear black patches upon her face, as was the fashion amongst young women, which I, to put her from, used to tell her in jest, that her next child should come into the world with a black spot in the midst of its forehead; and this apprehension was so lively in her imagination at the time she proved with child, that her daughter was born marked just as the mother had fancied, which there are at hand witnesses enough to confirm, but none more positive than the young lady herself, upon whom the mark is yet remaining.

18. Pisanter, a Rhodian historian, laboured under such a melancholy fancy, that he was in continual fears lest he should meet his own ghost; for he verily believed, even while he was alive, that his soul had deserted his body. "Such another person as this was in Ferrara," saith Giraldus, "who could by no means be persuaded by Nicholas Leonicensus his physician, that it was impossible for bodies to walk up and down without their souls; he approved of such reasons as were propounded, granting all the premises; but whenever they went about to infer the conclusion, he would then cry out, he "denied the whole of it."

19. Menedemus, a Cynic philosopher, fell into that degree of melancholy, that he went up and down in the dress of a

fury, saying, "He was sent as a messenger from hell, to bring the devils an account of the sins of all mortals."

20. The following remarkable account was sent from Dublin, and inserted in the public newspapers, August 16, 1740. On Sunday morning died at his house in Meath-street, of the hyp, vapours, or the strength of imagination, Peter Marsh, esq. who some months ago was riding out, and a horse in the staggers came behind, and took hold of him by the buckle of his breeches, lifted him out of the saddle, gave him a shake, and laid him down upon the ground safe, without any bite, bruise, scratch, or any sort of harm. He continued well for the space of three weeks, and never once talked of the affair after the first or second day. Three weeks after, the gentleman who owned the horse came to see Mr. Marsh, and told him, that the horse which dismounted him was dead of the staggers. He being then at dinner, laid down his knife and fork, and said, "He then died mad, and I shall die mad too." And from that time he fancied himself mad, although he had not any one symptom of it. If he gave a yawn or the like, he would immediately cry out, "that is the way the horse died, and I am mad too, and my friends will not believe it." He would not take any prescriptions that were ordered him; but said they were to no purpose for nothing could do him good. Thus he continued for the space of four months, and then died. He was opened the next day, but had no token or mark inwardly, which all people have who are bitten by any mad animal, and die of the bite. Neither was he, when living, ever troubled with the hydrophobia, or dread of water, or any other liquid, but swallowed and saw them without any concern; so that the judicious are agreed, that it was pure conceit and fancy, and not madness, that killed him.

21. Dr. Boerhaave gives the following instances of the force of imagination in women, in his academical lectures;

"I have seen myself," says he, "an instance of a healthy woman suckling a very healthy child, who was so disturbed

(15.) Lemn. de Complex. l. 2. c. 6. Schenck. l. 1. Obs. 1. p. 124.—(16.) Schenck. Obs. Med. l. 4. Obs. 1. p. 543. Paræus, l. 24. c. 7.—(17.) Sir Kenelm Digby's Treatise of Bodies, c. 38. p. 329.—(18.) Cælius Rhod. Antiq. Lect. l. 17. c. 2. p. 765. Girald. Hist. Poet. Dialog. 3.—(19.) Laert. l. 2. c. 18.

by another woman scolding at her, that she was all in a tremor; and by suckling her child in this condition it was immediately convulsed, and remained epilectic.

"A princess was delivered of a black daughter, by only seeing, for the first time, a blackmoor whilst she was pregnant.

"In Leyden, the mother of several well-formed children, being pregnant, was accosted by a beggar who had two thumbs on one hand; and on her delivery, the child had two thumbs on one hand; which I examined, and found the bones entirely perfect.

"I was acquainted with a lady who had many beautiful children. Being eight months gone with child, she was accosted by a beggar with a red hair-lip; she trembled all over, struck her mouth, and not long after was delivered of a child well formed, except in the lips and the palate, which were perfectly slit within the nostrils as in the beggar.

"A lady in her pregnancy wanted a fine mulberry she saw on a tree. One chanced to fall on the tip of her nose, which she rubbed, and afterwards she was delivered of a handsome girl; but who had on the tip of her nose as fine a mulberry as any painter could draw.

"A woman with child saw, at Mechlin, two soldiers fighting, one of who cut off the other's hand. She, in a fright, drew back her hand, and was delivered of a child which seemed as if one hand had been newly cut off: and the stump bled so much, that the child died: yet the hand was not found in the after-birth.

"When the Dutch defended Ostend against the Spaniards, a Spanish soldier lost his arm, and afterwards went about shewing the stump and begging: the wife of Mark de Vogelaar seeing him, afterwards brought forth a daughter without the right arm; and the shoulder run so with blood, that a surgeon was obliged to stop and consolidate it, and to prevent the child's dying: yet the arm was not found in the after-birth. The infant was healed, and lived to be seventy-six years old.

"The duke of Alva, having ordered three hundred citizens to be put to death together at Antwerp; a lady who saw the sight was presently after delivered of a child without a head.

22. Father Malebranche relates, that there was a young man, an idiot from his birth, in the hospital of incurables at Paris, whose limbs were broke in all places, where it is customary to break those of malefactors who suffer on the wheel: his misfortune was caused by his mother's seeing an execution; every stroke the criminal received, vehemently struck the mother's imagination, and the infant's bones were broken at his birth exactly in the corresponding parts; it lived 20 years, and was continually visited by the curious, and among others by the Queen.

Father Malebranche also tells of a pregnant woman who happened to be at the solemnizing the canonization at St. Pius at Paris; and having attentively considered the image of the Saint, was afterwards delivered of a child perfectly resembling it. It had the face of an old man; its eyes were raised to heaven, and its arms ran across its breast. This author adds, every one could see it at Paris as well as myself, the infant being kept for a considerable time in spirits of wine."

CHAP. II.

Of the Comprehensiveness and Fidelity of the Memories of some Men.

NEXT unto that of reason, man is not endowed with a choicer and more necessary faculty than that of memory. It is the treasury and safe repository of all the arts and sciences, of all the axioms and rules which we have heaped up, and with great study, labour, and long experience laid together, for the better conduct and government of life in this our mortal state. But it must be confessed it is a more delicate and frail part of the soul, and the first of all others that receives the injurious impressions of age; yet how long it hath been retained in some, how heightened and improved in others, see the following instances.

1. Avicenna, an excellent physician and philosopher, read over the books of Aristotle's *Metaphysics* forty times; and thereby so fixed them in his memory, that

that he was able to repeat them without book.

2. Mr. Humphrey Burton, a gentleman of good worth in the city of Coventry, being at the time of my writing this, viz. Sept. 10, 1676, of the age of eighty-three, besides his many and other accomplishments, can, by the strength and firmness of his memory, give the sum of any chapter in the New Testament, and of the chapters in divers books of the old Testament, in a Latin distich, with as much readiness, and as little hesitation, as if he had directly read them out of a book. I myself have frequently put him to the trial; wherein, though I have observed no order, but named here a chapter at the beginning, then one towards the end, then again returned to the middle, and so on purpose prevented any assistance he might have from an orderly succession and dependance; yet could I no sooner name the chapter and book whereof I desired the account, but he was ready with his distich.

3. Cineas the ambassador of king Pyrrhus, the very next day that he came to Rome, both knew, and also saluted by their names all the senate, and the whole order of the gentlemen of Rome.

4. Franciscus Cardulus, a learned man, was able to write two pages entire which any other man should read, in the same order he read them; or if any one of the company choosed, he would repeat them backwards.

5. I have heard it from one who was present at the discourse, that in the presence of a prince of Germany, when mention was made of Tacitus, that Justus Lipsius did then say, that he had the golden volume so firm and entire in his memory, that he challenged any to make a trial of what he said; and if in repeating of Tacitus all over he missed but one word, he should stab him, and he would freely open his breast or throat for him to strike at.

6. The works of Homer are his Iliads and Odysseys, the former consist of twen-

ty-four books, and so also the latter. His Iliads have in it thirty-one thousand six hundred and seventy verses, and I suppose his Odysseys have no less; and yet it is said of Joseph Scaliger, that in one-and-twenty days he committed all Homer to his memory.

7. Hortentius, who for his eloquence was called the king of causes; of him, Cicero writing to Brutus, "There was," saith he, "in that man such a memory, as I have not known a greater in any." It is said of him, that sitting on a time in a place where things were exposed to public sale for a whole day together, he recited in order all the things that were sold there, their price, and the names of the buyers; and by the account taken of them, it appeared that he had not been deceived in any of them. Cicero comparing him with Lucullus, saith Hortensius, his memory was the greater for words, but that of Lucullus for things.

8. Lucius Lucullus, a great captain and philosopher, by an admirable strength of memory was able to give so ready an account of all affairs at home and abroad, as if he had had them all at once presented before his eyes.

9. Pompeius Gariglianus, a canon of the Church of Capua, was of so great a memory, as I remember not to have known his like: he was so well and thoroughly known in all Plato, Aristotle, Hippocrates, Galen, Themistius, Thomas-Aquinas, and others, that as an admirable instance of his memory, he would upon occasion not only repeat their sentences, but the very words themselves.

10. "Age," saith Seneca, "has done me many injuries, and deprived me of many things I once had: it hath dulled the sight of my eyes, blunted the sense of hearing, and slackened my nerves. Amongst the rest I have mentioned before is the memory, a thing that is the most tender and frail of all parts of the soul, and which is first sensible of the assaults of age: that heretofore this did so flourish in me, as not only served me for use, but might even pass for a miracle I cannot

(1.) Zuing. Theat. vol. i. l. 1. p. 34.—(3.) Plin. l. 7. c. 24. p. 168. Solin. c. 7. p. 195.—(4.) Zuing. Theat. vol. i. l. 1. p. 34.—(5.) Jani Nicii Pinacothec. 2. Imag. 1. p. 2.—(6.) Quenstedt Dialog. de Patria Viror. Illust. p. 486.—(7.) Zuing. vol. i. l. 1. p. 34.—(8.) Ibid. p. 24.—(9.) Jani Nicii Pinacoth. Prim. p. 69.

deny; for I could repeat two thousand names in the same order as they were spoken, and when as many as were scholars to my master, brought each of them several verses to him, so that the number of them amounted to more than two hundred, beginning at the last, I could recite them orderly unto the first: nor was my memory only apt to receive such things as I would commit to it, but was also a faithful preserver of all that I had entrusted it with."

11. Lippius Brandolinus, in his book of the condition of human life, reports of Laurentius Bonincontrius, that at eighty years of age he had so perfect and entire a memory, that he could remember all that had happened to him when he was a boy, and all that he had read in his youth, and could recite them in such a manner, that you would think he had seen or read them but that very day.

12. Æneas Sylvius, in his history of the council of Basil (at which himself was present), tells of one Ludovicus Pontanus of Spoleto, a lawyer by profession, who died of the pestilence at that council at thirty years of age: that he could recite not the titles only, but the entire bodies of the laws, being, saith he, for vastness and fastness of memory not inferior to any of the ancients.

13. Farnianus Strada, in his first book of academical prolusions, speaking of Francisus Suarez, "hehath," saith he, "so strong a memory, that he hath St. Augustine (the most copious and various of the fathers) ready by heart; alleging every where, as occasion presents itself, fully and faithfully his sentences, and, which is very strange, his words; nay, if he be demanded any thing touching any passage in any of his volumes (which of themselves are almost enough to fill a library), I myself have seen him instantly shewing and pointing with his finger to the place and page in which he disputed of that matter.

14. Dr. Raynolds excelled this way, to the astonishment of all that were intimately acquainted with him, not only for St.

Augustine's works, but also all classical authors; so that it might be truly said of him, that which had been applied to others, that he was a living library. Upon occasion of some writings which passed between him and Dr. Gentius, then our Professor of the civil laws, he publicly confessed, that he thought Dr. Raynolds had read, and did remember more of those laws than himself, though it were his profession.

15. Carmidas a Grecian, or Carneades, as Cicero and Quintilian call him, was of so singular a memory, that he was able to repeat by heart the contents of most books in a whole library, as if he read the same immediately out of the books themselves.

16. Portius Latro had so firm a memory by nature, and that so fortified by art, that it was at once so capacious and tenacious, that he needed not to read over again what he had written; it sufficed that he had once wrote it, and though he did that with great speed, yet did he in that time get it by heart. Whatsoever he had entrusted with his memory in this kind could never be erased, and whatsoever he had once pronounced without book, he still remembered. Enjoying the happiness of such a memory, he needed not the assistance of books: he gloried that he wrote down all in his mind, and what he had there written, he ever had in such readiness, that he never stumbled at the calling to mind of any one word. He spoke as if he had read out of a book: if any man proposed the name of any great general (such a memory had he as to history) that immediately he could recount all that he had done, and would relate his exploits in such a manner (not as if he repeated what he had before read), but as if he read what he had newly written.

17. The memory of the famous Jewel, Bishop of Salisbury, was raised by art and industry to the highest pitch of human possibility; for he could readily repeat any thing that he had penned after once reading of it. And therefore usually at the ringing of the bell, he began to commit

(10.) Senec. Controv. l. 1. in Proœm. Muret. Variar. lect. l. 3. c. 1. p. 53. Heyl. Cosm. p. 244. Cœl. Antiq. Lect. l. 10. c. 15. p. 456.—(11.) Zuïng. vol. i. l. 1. p. 34.—(12.) Hakew. Apol. l. 3. c. 6. § 1. p. 226.—(13.) Strada Prolus. Acad. l. 1. Prolus. l. 1. p. 7. Hakew. Apol. l. 3. c. 6. § 1. p. 225.—(14.) Ibid.—p. 226. (15.) Plin. l. 7. c. 24. p. 168.—(16.) Zuïng. vol. i. l. 1. p. 33. Seneca, l. 1.

his sermons to heart, and kept what he learned so firmly, that he used to say, that if he were to make a speech premeditated, before a thousand auditors, shouting or fighting all the while, yet he could say whatsoever he had provided to speak. Many barbarous and hard names out of a calender, and forty strange words, Welsh, Irish, &c. after once reading, or twice at the most, and short meditation, he could repeat both forwards and backwards, without any hesitation. Sir Francis Bacon, reading to him only the last clauses of ten lines in Erasmus's Paraphrase in a confused and dismembered manner, he after a small pause rehearsed all those broken parcels of sentences the right way, and on the contrary, without stumbling.

18. Petrarch speaks of a certain soldier, a friend of his, and his companion in many a journey, who had such a memory, that though he was afflicted with public and private calamities (which are wont either to destroy, or at least to disturb and weaken the memory), he could yet faithfully retain all that he had seen or heard, even to the observation also of the time and place wherein the thing was said or done. And those things which he had heard many times before, if they were again spoken of, and that any thing was added or diminished, he was able to correct it. By which means it came to pass, that while he was present, Petrarch was very cautious and circumspect in speaking.

19. Jerome of Prague (the same that was burnt alive in the council of Constance) had, it appears, a most admirable memory; whereof Poggius, in his epistle to Leonardus Aretinus, produces this as an argument; that after he had been three hundred and forty days in the bottom of a stinking and dark tower, in a place where he could neither read nor see; yet did he allege the testimonies of so many of the learned and wisest persons in favour of his tenets, cited so many of the fathers of the church, as might have sufficed, and been more than sufficient, if all that time he had been intent upon his study without the least molestation or disturbance.

20. Neoptianus, cousin to Heliodorus

the Bishop, was of that notable memory, that in disputations and familiar conference; if any man cited a testimony, he could straight know from whence it was; as, suppose this was Tertullian's, this Cyprian's, that from Lactantius, &c. and with continual reading he made his bosom a Christian library.

21. Theodorus Metochites, who in the reign of Andronicus Paleologus, was as eminent person, by the excellency of the memory had attained to the very height of learning. If you asked him of any thing that was new, or of antiquity, he would so recount it, as if he recited it out of some book; so that, in his discourses, there was little need of books, for he was a living library and, as it were, an oracle, where a man might know all that he desired.

22. Christopherus Longolius had such a memory, that scarce any continuance of time was able to remove those things from his mind which he had once fixed there. Being often asked of many different things, concerning which he had read nothing for many years; yet would he answer with as much readiness to each of them, as if he had read them but that very day. If at any time a discourse chanced to be of such things as were treated on by divers and different authors, when the things were the same, yet would he so distinguish of them in his discourse, reciting every author in his own words, that he seemed to speak them not by heart, whereby mistakes may arise, but as if he had read them out of the books themselves: when he did this often, he so raised the admiration of auditors, that they thought he made use of some artifice, and not of his natural memory.

23. In Padua, near unto me, dwelt a young man of Corsica, of good birth, and sent thither to study the civil law; in the study of which he had spent some years with that diligence and attention, that there was now raised amongst us a great opinion of his learning. He came almost every day to my house, and there went a report, that he attained to an art of memory, by assistance of which he was able

(17.) Clarke's Mirror, c. 81. p. 356.—(18.) Zuñg. vol. i. l. 1. p. 33.—(19.) Ibid. p. 35.—(20.) Ibid. p. 34.—(21.) Gregor. l. 7. p. 30. Zuñg. vol. i. l. 1. p. 34.—(22.) Ibid. p. 35.

to perform that which another could not believe unless he beheld it; when I heard this, I had a desire to behold these wonderful things, as one not very credulous of such matters as come by hearsay. I therefore desired him to give me some such kind of instance of his art as he should think fit. He told me he would do it when I pleased. "Immediately, then," said I; and when he refused not, all we who were present went into the next room; there did I dictate Latin, Greek, and barbarous names, some significant, others not; so many, and so different, having not the least dependance one upon the other, that I was weary with dictating, and the boy with writing what I dictated, and all the rest with hearing, and expectation of the issue. When we were thus diversely wearied, he alone called for more. But I myself said it was fit to observe some measure: and that I should be abundantly satisfied if he could but recite me the one half of those I had caused already to be set down. He fixing his eyes upon the ground (with great expectation on our part), after a short pause began to speak. In brief, to our amazement, he repeated all we had wrote in the very same order they were set down, without scarce a stop or any hesitation: and then beginning at the last, recited them all backwards to the first; then so as that he would name only the first, third, fifth, and in that order repeat all; and indeed in what order we pleased, without the least error. Afterwards, when I was more familiar with him (having often tried him, and yet never found him speaking otherwise than the truth), he told me once, and certainly he was no boaster, that he could repeat in that manner thirty-six thousand names, and which was yet the most strange, things stuck in his memory, that he would say, with little trouble, he could repeat any thing he had entrusted within a year after. For my own part, I made trial of him after many days, and found he said true. He taught Franciscus Molinus, a young patrician of Venice, and who had but a weak memory, in the compass of but seven days, wherein he had learned of him to repeat five hundred names with ease, and in what order he pleased.

24. Francis, King of France, excelled well-nigh all those of his time, in the firmness and readiness of his memory; what every particular province ought to contribute; what ways and what rivers were most convenient for their passage; out of what winter quarters a party of horse might be most speedily drawn: all these, and the like matters, even concerning the remotest cities, he comprehended with that singular memory, that the nobles who were improved in those affairs by daily and constant employments, thought he held them in his memory, as if they lay there in an index.

25. Mr. Thomas Fuller, B. D. was said to have a great memory, insomuch that he could name in order all the signs on both sides the way from the beginning of Pater-noster-Row at Ave-Maria Lane, to the bottom of Cheap-side to Stocks-Market. And that he could dictate to five several writers at the same time, on as many different subjects. This Gentleman making a visit to a committee of sequestrators sitting at Waltham in Essex, they soon fell into a discourse and commendation of his great memory; to which Mr. Fuller replied, "'Tis true, gentlemen, that fame has given me the report of a memorist, and if you please I will give you an experiment of it." They all accepted the motion, told him they should look upon it as an obligation, laid aside the business before them, and prayed him to begin. "Gentlemen," says he, I will give you an instance of my good memory in that particular. Your worshipps have thought fit to sequester an honest but poor cavalier parson, my neighbour, from his living and committed him to prison; he has a great charge of children, and his circumstances are but indifferent, if you please to release him out of prison and restore him to his living, I will never forget the kindness while I live." 'Tis said the jest had such an influence upon the committee, that they immediately released and restored the poor clergyman.

26. ♦ M. la Motte, author of many tragedies, comedies, and operas, and a translation of Homer, in French heroic verse, was remarkable for a most retentive

(23.) Muret. Varior. lect. l. 3. c. 1. p. 54, 55. Petr. Serv. de Unguent. Armario, p. 63. Zuñg. Theat. vol. i. l. 1. p. 35.—(24.) Ibid. p. 34.—(25.)

memory, of which the following story is a striking instance : A young author read a new tragedy to him, which he heard all through with seeming great pleasure. He assured the writer that this piece was excellent, and that he would engage for its success. But, says he, you have been guilty of a little plagiarism. To prove this I will repeat to you the second scene of the fourth act of your play. The young poet assured him that he was mistaken, for he had not borrowed a line from any body.

La Motte said, that he asserted nothing which he could not prove, and immediately repeated the whole scene with as much animation as if he himself had been the author of it. Those who were present looked at one another with astonishment, and knew not what to think. The author himself was more especially disconcerted. When La Motte had for some time enjoyed his embarrassment, he said, "Gentlemen, recover yourselves from your surprise."—Then addressing himself to the author, "The scene, sir, is certainly your own, as well as the rest of the play, but it appeared to me so beautiful and so affecting, that I could not help getting it by heart when you read it to me."

27. ♦ Methridates who ruled over twenty-two nations, was acquainted with all their languages, and able to express himself with fluency in each.

Hortensius, one of the most celebrated orators of ancient Rome, had so happy a memory, that after studying a discourse, though he had not written down a single word of it, he could repeat it exactly in the same manner in which he had composed it. His powers of mind in this respect were really astonishing, and we are told, that in consequence of a wager he spent a whole day in an auction, and when it was ended, recapitulated every article that had been sold, together with the prices and the names of the purchasers in their proper order, without erring in one point, as was proved by the clerk who followed him with his book.

Lipsius, so celebrated for his erudition, remembered the whole history of Tacitus, and pledged himself to recite word for word, any passage that might be required, consenting to allow a person to stand by

him with a dagger, and to plunge it into his body, if he did not faithfully repeat the words of the author. Muret relates, that he dictated one day to a young Corsican, an innumerable multitude of Greek, Latin, and barbarous words, all distinct from each other, and that when he was tired of dictating, the Corsican repeated them without hesitation in the same order, and then repeated them in a reversed order, beginning at the last.

Jedediah Buxton, a poor illiterate English peasant, who could neither read nor write, and whodied some years ago, was remarkable for his knowledge of the relative proportions of numbers, their powers, and progressive denominations. To these objects he applied the whole force of his mind, and upon these his attention was so constantly rivetted, that he frequently took no notice of external objects, and when he did it was only with respect to their numbers. If any space of time was mentioned before him, he would soon after say that it contained so many minutes, and if any distance, he would assign the number of hair breadths in it, even when no question was asked him by the company.

Being required to multiply 456 by 378, he gave the product by mental arithmetic, as soon as a person in company had completed it in the common way. Being requested to work it audibly, that his method might be known, he multiplied 456 first by 5, which produced 2280; this he again multiplied by 20, and found the product 45,600, which was the multiplicand multiplied by 100; this product he again multiplied by 3, which produced 136,800, the product of the multiplicand by 300. It remained therefore to multiply this by 78, which he effected by multiplying 2280, or the product of the multiplicand multiplied by 5 by 15, as 5 times 15 is 75. This product being 34,200, he added to 136,800 which was the multiplicand multiplied by 300, and this produced, 71,000, which was 375 times 456. To complete his operation therefore, he multiplied 456 by 3, which produced 1,368, and having added this number to 171,000, he found the product of 456 multiplied by 378 to be 172,368.

By this it appears, that Jedediah's me-

thod of arithmetic was entirely his own, and that he was so little acquainted with the common rules as to multiply 456 first by 5, and the product by 20, to find what sum it would produce, multiplied by 100, whereas had he added two cyphers to the figures, he would have obtained the product all at once.

A person who had heard of his astonishing performances, meeting with him once accidentally in order to try his calculating powers, he proposed to him the following question. Admit a field to be 423 yards long and 383 yards broad, what is the area? After the figures were read to him distinctly, he gave the true product, 162,009, yards in the space of two minutes; for the proposer observed by his watch how long each operation took him. The same person asked him, how many acres the said field measured? and in eleven minutes he replied, 33 acres, 1 rood, 35 perches, 20 yards, and a quarter. He was then asked how many barley corns would reach eight miles? in a minute and a half he answered 1,520,640 barley corns. He was likewise asked, supposing the distance between York and London to be 204 miles, how many times will a coach wheel turn round in that space, allowing the circumference of the wheel to be six yards? in thirteen minutes he answered 59,840 times.

Though these instances, which are well authenticated, are sufficient proofs of Jedediah's astonishing strength of mind, for the farther satisfaction of the curious, we shall subjoin the following:—Being asked how long, after the firing of one of the cannons at Retford, the report might be heard at Haughton Park, the distance being five miles, and supposing the sound to move at the rate of 1142 feet in one second of time? he replied, after about a quarter of an hour, in 23 seconds, 7 thirds, and that 46 remained. He was then asked, admit that 3,584 brocoli plants are set in rows, four feet asunder, and the plants 7 feet apart in a rectangular plot of ground, how much land will these plants occupy? in nearly half an hour he said 2 acres, 1 rood, 8 perches and a half.

This extraordinary man would stride over a piece of land, or a field, and tell the

contents of it with as much exactness as if he had measured it by the chain. In this manner he measured the whole lordship of Elmeton* of some thousands of acres belonging to Sir John Rhodes, and brought him the content not only in acres, roods and perches, but even in square inches: after this he reduced them, for his own amusement, into square hair-breadths computing about 48 to each side of an inch, which produced such an incomprehensible number as appeared altogether astonishing.

The only objects of Jedediah's curiosity, next to figures, was the king and royal family, and his desire to see them was so strong that, in the beginning of the spring 1754, he walked up to London for that purpose, but was obliged to return disappointed, as his majesty had removed to Kensington just as he arrived in town. He was, however, introduced to the Royal Society, whom he called the *Volk of the Siety Court*. The gentlemen who were then present, asked him several questions in arithmetic to prove his abilities, and dismissed him with a handsome gratuity.

During his residence in London, he was carried to see the tragedy of King Richard III. performed at Drury-Lane play-house; and it was expected that the novelty of every thing in this place, together with the splendour of the surrounding objects, would have fixed him with astonishment, or that his passions would, in some degree, have been roused by the action of the performers, even if he did not fully comprehend the dialogue. But his thoughts were otherwise employed; during the dances, his attention was engaged in reckoning the number of steps. After a fine piece of music, he declared that the innumerable sounds produced by the instruments, perplexed him beyond measure; but he counted the words uttered by Mr. Garrick in the whole course of the entertainment, and affirmed, that in this he had perfectly succeeded.

Born to no fortune, and brought up to no particular profession, Jedediah supported himself by the labour of his hands; and though his talents, had they been properly cultivated, might have qualified him

* Elmeton a small village near Chesterfield, was the place of his nativity.

for acting a distinguished part on the theatre of life, he pursued "the noiseless tenor of his way," sufficiently contented if he could gratify the wants of nature, and procure a daily sustenance for himself and family.

If his enjoyments were few, they seem to have been fully equivalent to his wishes. Though favoured by nature in a very singular manner, and though the powers of his mind raised him far above his humble companions, who earned their bread in the like manner, by the sweat of their brow; ambitious thoughts never interrupted his repose, nor did he on his return from London regret the loss of any of those delicacies which he had left behind him. It is to such characters as Buxton that the poet Gray alludes, in his *Elegy in a Country Church-yard*, where he says:—

"Full many a gem of purest ray serene,
The dark unfathom'd caves of ocean bear;
Full many a flower is born to blush unseen,
And waste its sweetness on the desert air."

Jedediah was a married man, and had several children. He died in 1778, being about seventy years of age.

When any person asked him to calculate a question he would sit down, take off his old brown hat, and resting upon his stick, which was generally a very crooked one, he would set to work. He mostly wore on his head either a linen or woollen cap, with a handkerchief thrown carelessly around his neck.

28. ♦ Magliabechi, born at Florence in the year 1633, was distinguished for the extent of his memory. His parents were of so low and mean a rank, that they were well satisfied when they got him into the service of a man who sold herbs and fruit. He had never learned to read, and yet he was perpetually poring over the leaves of old books that were used as waste-paper in his master's shop. A bookseller, who lived in the neighbourhood, and who had often observed this, and knew the boy could not read, asked him one day what he meant by staring so much on printed paper? He replied, that he did not know how it came, but that he loved it of all

things; that he was very uneasy in the business he was in, and should be the happiest person in the world if he could live with him who had so many books about him. The bookseller was astonished, yet pleased with the answer, and at last told him that he should take him into his shop if his master would part with him. Young Magliabechi thanked him with tears of joy in his eyes, and his happiness was highly increased when his master, on a request from the bookseller, gave him leave to go where he pleased. He therefore entered on his new business, and had not been long in it before he could find any book that was asked for as readily as the bookseller himself. Some time after this he learned to read, and when he had done so, he was always reading when he could.

He seems not to have applied to any particular study; a taste for reading was his ruling passion, and a prodigious memory his greatest talent. He read every book almost indifferently that happened to come into his hands. He read them with surprising quickness, and yet retained not only the sense of what he read, but often all the words and the very manner of spelling them, if there was any thing peculiar of that kind in any author.

His extraordinary application and talents soon recommended him to Ermini and Marini, librarians to the Grand Duke of Tuscany. By them he was introduced into the conversations of the learned, and made known at court. He then began to be looked upon every where as a prodigy, and particularly for his vast and unbounded memory.

It is said that a trial was made of the force of his memory, which, if true, is very amazing. A gentleman at Florence, who had written a piece which was to be printed, had lent the manuscript to Magliabechi, and some time after it had been returned with thanks, came to him again with a melancholy face, and told him of some pretended accident, by which he said he had lost his manuscript. The author seemed almost inconsolable for the loss of his work, and intreated Magliabechi, whose character for remembering what he had read was always very great, to try to re-

collect as much of it as he possibly could, and write it down for him against his next visit. Magliabechi assured him he would; and, on setting about it, wrote down the whole manuscript without missing a word, or even varying in the spelling.

By treasuring up every thing he read in so strange a manner, or at least the subject, and all the principal parts of all the books he ran over, his head became at last, as one of his acquaintance expressed it, "An universal index of both titles and matter."

By this time, Magliabechi was become so famous for the vast extent of his reading, and his amazing retention of what he read, that it was common for the learned to consult him when they were writing on any subject. He could tell them not only who had professedly treated on their subject, but such also as had treated on it accidentally in writing on others, both which he did with the greatest exactness; naming the author, the book, the words, and often the very number of the page in which they were inserted. He did this so often, so readily, and so exactly, that he came at last to be looked upon as an oracle for the ready and full answers that he gave to all questions which were proposed to him, in any faculty or science.

His great eminence in this way, and his extensive knowledge of books, induced the Grand Duke, Cosmo III. to do him the honour of making him his librarian. At the same time he had the keeping of the books of Léopoldo and Francesco Maria, the two Cardinals of Tuscany, and yet all this did not satisfy his insatiate appetite. To read such a vast number of books as he did, he made use of a very extraordinary method. When a book first came into his hands, he would look the title page all over, dip here and there in the preface and advertisements, if there were any, and then cast his eyes on each of the divisions, the different sections or chapters, and then he would be able for ever to know what the book contained; for he remembered as steadily as he conceived rapidly.

After he had taken to this way of reading, a priest, who had composed a panegyric upon one of his favourite saints, brought it to Magliabechi as a present.

He read it over in the before-mentioned way, and then thanked him very kindly for his excellent treatise. The author, in some pain, asked him whether that was all he intended to read of his book. Magliabechi coolly answered yes, for I know very well every thing that is in it.

Magliabechi had a local memory too, of the places where every book stood, and seems to have carried this farther than merely in regard to collections of books with which he was personally acquainted. One day the Grand Duke sent for him, after he was his librarian, to ask him whether he could get a book that was particularly scarce. No, sir, answered Magliabechi; it is impossible, for there is but one in the world; that is in the Grand Signior's library at Constantinople, and is the seventh book on the second shelf on the right hand as you go in.

Though Magliabechi lived so sedentary a life, with intense and almost perpetual application to books, he attained to a good old age. He died in his eighty-first year, on the 14th of July 1714. By his will he left a very fine library of his own collection for the use of the public, with a fund to maintain it, and whatever should remain over to the poor.

He never married, and was quite negligent, or rather slovenly, in his dress. His appearance was such as must have been far from engaging the affection of a lady, had he addressed himself to any, and his face in particular, as appears by the several representations of him, whether in busts, medals, pictures, or prints, would rather have prejudiced his suite than advanced it. He received his friends, and those who came to consult him in any points of literature, in a civil and obliging manner; though in general he had almost the air of a savage, and even affected it; together with a cynical or contemptuous smile which scarcely rendered his look the more agreeable.

In his manner of living he affected the character of Diogenes: three hard eggs and a draught or two of water were his usual repast. Those who went to see him usually found him lolling in a sort of fixed wooden cradle, with a multitude of books, some thrown in heaps and others scattered about the floor all round him, and this cradle,

cradle, or bed, was attached to the nearest piles of books by a number of cobwebs. At their entrance, he commonly cried out to them not to hurt his spiders.

29. ♦ The want of sight proves a considerable advantage in regard to memory, and the application of it, for we who have the benefit of our eye-sight, can with more advantage use our memory in matters that require close attention by night in the dark, when every thing is quiet and still, than by day, when sights and noise are apt to divert our thoughts, and even by day we better do it with our eyes shut than open. Dr. Wallis, therefore, had the curiosity to try how far the strength of memory would suffice him to perform some arithmetical operations; as multiplication, division, extraction of the roots, &c. without the help of pen and ink, or any thing equivalent; and he found it to succeed in numbers of 20, 30, or 40 places: in particular, he extracted by night, in the dark, the square root of 3 to 20 decimal places, and, at the request of a foreigner, he proposed to himself a number of 53 places, and found its square root to 27 places, and fixing them in his memory, by repeating the same operation a night or two after at the foreigner's next visit, Dr. Wallis dictated to him the numbers from his memory without previously committing them to writing. By this he was convinced, that a tolerable good memory, fixed with attention, is capable of being charged with more than a man would at first imagine.

CHAP. III.

Of the Sight; the Perfection of that Sense in some, and how depraved in others.

IN Sicily, near unto the town of Cesus, "there is," saith M. Varro, "a fountain that hath the name of Nus; the waters whereof have this admirable quality, that

they render the senses of all such as taste of them more exquisite and subtle. It may be suspected that some of those who are mentioned in the following examples, had cleared their eyes with the waters of this fountain, or some other of the like quality, thereby attaining to a quick-sightedness, not inferior to that of the Lynx itself."

1. There was not many years since a Spaniard called Lopes at Gades, now called Gibraltar, who, from an high mountain called Calpe, would see all over the opposite strait, out of Europe unto the African shore, the passage from whence (as Cleonardus witnesseth) is no less than three or four hours sail in a calm sea: he could, from the top of this mountain, discern all that was doing in that far distant haven, or upon the land near unto it, and did discover it; so that by the industry of this notable spy, they of Gades did oftentimes avoid those designs, which the pirates had upon them: This was told me by a person of great honour and dignity, who there received it from himself, in the presence of others; and amongst other things, he said of him, that his eye-brows had hair upon them of an extraordinary length.

2. We find incredible examples of the quickness of eye-sight in histories. Cicero hath recorded, that the whole poem of Homer, called his Iliads, was written on a piece of parchment in so small a character, that the whole might be inclosed within the compass of a nut-shell.

3. The same writer makes mention of one that could see and discern outright 135 miles; "and," saith he, "Marcus Varro names the man, calling him Strabo;" of whom he further adds, that during the Carthaginian war, he used to stand and watch upon Lilybæum, a promontory in Sicily, to discover the enemy's fleet coming out of the haven of Carthage, and was able at that distance to count and declare the exact number of their ships.

4. Tiberius the Emperor had eyes of an extraordinary bigness; and those such

(28.) Universal Mag. vol. xxiv. p. 75. — (29.) Ibid. vol. 5. p. 248.

(1.) Camer. Hor. Subcis. cent. 3. c. 82. p. 310. Johnst. Nat. Hist. cl. 10. c. 7. p. 346. — (2.) Plin. l. 7. c. 21. p. 167. Solin. c. 6. p. 191. — (3.) Ibid. Val. Max. l. c. 8. p. 32. Solin. c. 6. p. 191. Ælian Var. Hist. l. 11. c. 13. p. 285.

(which

(which is the wonder) that he could see even in the night and darkness; but it was so only for a small time at the first opening of them after sleep; by degrees they afterwards grew dull, and he could see no more than others.

5. Josephus Scaliger (in the life of his father) writes both of him and himself, that both of them having blueish eyes, they could sometimes see in the night, as well as we can in the twilight; and that this continued with him from his childhood to the twenty-third year of his age.

6. "Even in our age," saith Pierius, "I have heard Marcus Antonius Sabellius (while he studied Greek with us) affirm of himself, that as oft as he was waked in the night, he was able, for some time, all very clearly to discern the books, and all other furniture of the chamber where he lay.

7. Hieronymus Cardanus, in the beginning of his youth, had that in common with Tiberius and the rest, that he could see in the dark as soon as he waked, all that was in the room: but soon after all that ability did desert him: he says the cause was the heat of the brain, the subtilty of the spirits, and the force of imagination.

8. Cælius having related (out of Pliny) the history of Tiberius's seeing in the dark; saith moreover, that the same thing had sometimes happened to himself.

9. Gellius writes, that in the remotest parts of the country of Albania, the inhabitants there do grow bald in their childhood; and that they can see much more clearly in the night, than in the day; for the brightness of the day dissipates, or rebates the edge of their sight.

10. Fabricius ad Aquapendente, relates the history of a man of Pisa, who had such a constitution of the eye, that he could see very well in the night; but either not at all, or else very obscurely in the day.

11. Sophronius, in his Book of Spirits, tells of Julianus a Monk, that for the space of seventy years he never lighted nor had a candle; who, nevertheless, was used to read books throughout in the darkness of the night.

12. Asclepiodorus, the philosopher, and scholar of Proclus, was able, in the

thickest of the darkness, to discern and know them that stood by him; and also used then to read books; as Photius in his *Bibliotheca* witnesses of him.

13. The illustrious Count Gaspar Sciopius, the honour of his age, assured me, for a certain truth, that Jo. Mich. Pieruccius, a person of known abilities in Padua, when he was young, used in the night-time to compose very elegant verses, and write them down exactly, by that light which issued out of his own eyes.

14. An excellent and very discreet person was relating to me, that some time since, whilst she was talking with some other ladies, upon a sudden all the objects she looked upon appeared to her dyed with unusual colours, some of one kind and some of another, but all so bright and livid, that she should have been as much delighted as surprised with them; but that finding the apparition to continue, she feared it portended some very great alteration as to her health; as indeed the day after she was assaulted with such violence, by hysterical and hypochondriacal distempers, as both made her rave for some days, and gave her during that time a bastard palsy.

15. Being a while since in a town where the plague had made great havock, and enquiring of an ingenious man (that was so bold as without scruple to visit those that were sick of it) about the odd symptoms of a disease that had swept away so many there; he told me that he was able to tell divers patients to whom he was called, before they took their beds, or had any evident symptoms of the plague, that they were indeed infected, upon peculiar observations: that being asked, they would tell him, that the neighbouring objects, and particularly his clothes, appeared to them beautified with most glorious colours, like those of the rainbow, oftentimes succeeding one another. And this he affirmed to be one of the usual, as well as early symptoms by which this odd pestilence disclosed itself; and when I asked how long the patients were wont to be thus affected? he answered, that it was most commonly for about a day.

16. I know a lady of unquestionable veracity, who having lately, by a desperate

(4.) Sueton. in ejus, vitæ c. 68. p. 160. Zuin. vol. ii. l. 3. p. 230. Plin. l. 11. c. 37.—(5.) Camer. Hor. Subcis. cent. 2. c. 8. p. 31.—(6.) Camer. ib. p. 30.—(7.) Zuin. vol. ii. l. 5. p. 293.—(8.) Cæl. Rhod. Antiq. Lect. l. 15. c. 2. p. 668.—(9.) Camer. Hor. Subcis. cent. 3. c. 81. p. 310. Noct. l. 9. c. 4.—(10.) Barthol. de luce Homin. l. 1. c. 14. p. 107.—(11.) Barthol. ib. p. 107.—(12.) Ibid. p. 106.—(13.) Ibid. p. 107, 108.—(14.) Mr. Boyle's History of Colours, c. 2. § 6. p. 23.—(15.) Ibid. c. 2. § 7. p. 14.

fall, received several hurts, and particularly a considerable one upon a part of her face, near her eye, had her sight so troubled and disordered, that as she hath more than once related to me, not only when the next morning one of her servants came to her bedside to ask how she did, his clothes appeared adorned with such variety of colours, that she was fain presently to command him to withdraw; but the images in her hangings, did for many days after appear to her (if the room were not extraordinarily darkened) embellished with several offensively vivid colours, which nobody else could see in them. And when I enquired whether or no white objects did not appear to her adorned with more luminous colours than others? and whether she saw not some which she could not now describe to any whose eyes had never been distempered? she answered me, "That sometimes she thought she saw colours so new and glorious, that they were of a peculiar kind, and such as she could not describe by their likeness to any she had beheld before or since; and that white did so disorder her sight, that if, several days after her fall, she looked upon the inside of a book, she fancied she there saw colours like those of the rain-bow; and even when she thought herself pretty well recovered, and made bold to leave her chamber, the coming into a place where walls and ceilings were whited over, made those objects appear to her with such glorious and dazzling colours, as much offended her sight, and made her repent her temerity: and she added, that the distemper of her eyes lasted no less than five or six weeks, though since that she hath been able to read and write much, without finding the least inconvenience in so doing."

17. ♦ I was lately in Suffolk, says Dr. Pasham, where I met with a young man about twenty years of age, who all the day hath a good sight, and distinguisheth objects at all distances as well as any body, and with as much vigour and unweariedness; but when twilight once comes, he is quite blind, and sees nothing at all; so that he cannot, without great difficulty, direct himself abroad, or even at home by the lights of a fire or candle.

I viewed this youth both by day and night, but there is no disease in the organ that can be observed: no vertigo or distemper in the head to interrupt or anywise intercept the spirits in their motions; but to all appearance, the fabric of the organ is very true and exactly well, and never disturbed with fluxes any way. I tried him with spectacles for variety of sight, but they did him no service either by the light of fire or candle. He tells me that he was thus from the first time he was able to take notice of things, and it came without distemper; that this cloudiness comes gradually upon him like a mist, as day-light declines; and that he is always alike in all aspects of the moon. He feels no pain by fire or candle-light; finds himself no worse in winter than in summer, and absters no mischief on taking cold. He sweats much at work, but finds no difference as to his sight in those days when he works hard or not.

18. ♦ Dr. Cummins, in a letter to J. G. Elsner, says, It is now about two years since a person of extensive erudition and a great divine, being fatigued with application and labour, set about stringing and tuning a violin, in order to refresh and recreate his spirits by music. In the midst of these preparations he broke a string which hurt his right eye. Remedies were immediately applied, and the pain was allayed by cooling opthalmics, by which it is customary to prevent an inflammation, so that he seemed to have nothing more to fear. But waking in the middle of the night, he saw all objects as clearly as if it had been day. He could distinguish the finest touches of the pictures and pieces of tapestry in his chamber, and could read with all ease imaginable. Greatly astonished at this situation, he shut the hurt eye, but did not see; then shutting the other eye, every thing became luminous. He called his servant and had a light brought, but could not bear it; the brightness of the colours was too brisk and dazzling. In the day-time he found the same symptoms, and was obliged, when the sun shone ever so little, to keep constantly the weak eye covered. This condition lasted several days, but his eye afterwards gathered strength insensibly, and he saw by it as before.

(16.) Mr Boyle, *ibid.* c. 2. § 8. p. 19. — (17.) *Philos. Transactions*, vol. iii. p. 38. — (18.) *Ephemerides of the Academy of the Curious*; and *Universal Magazine*, vol. xxix. p. 300.

CHAP. IV.

Of the Sense of Hearing, and the Quickness or Dullness of it in divers Men.

MR. PEACHAM speaks of a great lady here in England, whose cheek would rise up in a blister at the tenderest touch of a rose. It is no easy matter to assign the true reason of so strange an antipathy; nor can I tell whether it was the exquisiteness of the sense, or some peculiarity in the texture of the ear or otherwise, that occasioned some sort of sounds to be so unpleasant, and even intolerable to some more than others*.

1. Wincleslaus the Third, King of Bohemia, was not able to endure the noise of bells when they were rung; so that at the first sound of them he used to stop both his ears with his hands; by reason of which, when he came to Prague, they were constrained to abstain from ringing, especially the bigger bells.

2. Petrus Carrera, a Spaniard and Governor of Guleta in Africa, could not bear the smell of gunpowder, nor endure the report of great guns: so that as oft as they were to be discharged upon the enemy, he ran into subterranean caverns and vaulted places under the ground, stopping up both his ears with pieces of silk; by which means the taking of the city was made the more easy to Sinan Bassa, which fell out anno 1574.

3. When Sybeni in Italy was destroyed, the noise of that battle was heard by them (upon the same day that it was fought) who then were spectators of the Olympic games in Greece.

4. Those who live near unto the place where Nilus hath its fall (and where that impetuous river rushes headlong from the high and steep rocks) have their ears so beaten upon with continual noise, that they utterly lose their hearing, or rather hereby they are brought to that pass, that without any trouble they are able to bear those sounds which are intolerable to other men; nor can they hear, unless they are called upon with extreme loudness and vehemency. The same thing we may daily observe doth befall millers, and such men as continually live within the noise of a water-mill.

5. Histæus, the Milesian tyrant, with his men, was left by Darius to defend a bridge upon Ister, against the Scythians in his absence, for he was gone upwards into the country; Histæus had cut off some part of it, to secure himself and his party against the darts of the Scythians, and so lay off from it with his ships: when therefore Darius returned, and found neither him nor his ships there, he commanded an Egyptian with a loud voice to call Histæus, who was the first of all others that heard the call, and that at the first sound of his name; whether it was that he was more watchful and attentive than others, or that he was more sharp and acute in his hearing than the rest, but so it was, that he immediately returned at the summons, and joining his ships to the bridge where it was broken, he thereby delivered Darius out of the hands of the Scythians, who were in quest and pursuit of him.

6. ♦ The following extraordinary circumstance which took place at Chartres, in France, was communicated by M. Feli-bien to the Academy of Sciences. A young man, between twenty-three and twenty-four years of age, the son of a tradesman, and born deaf and dumb, began, all of a sudden, to speak, to the great astonishment of the inhabitants of the city of Chartres. They were informed by him, that about three or four months before he had heard the sound of bells, and had been extremely surprised at this new and unknown sensation. Afterwards a sort of water having run from his left ear, he heard perfectly with both. During these three or four months he was a hearer only; yet, without saying any thing, or speaking out a single word, so as to be heard by others; he accustomed himself to repeat, with a low voice, all the words he heard, practising himself in making use of their pronunciation, and the ideas annexed to the words. At last, thinking himself in a condition to break silence, he did so, though he could yet express himself but imperfectly. Soon after he was examined by some able divines, and the principal questions put to him related to God, the soul, and the moral rectitude or depravity of actions. He did not seem to have extended his thoughts so far. Though he was born

* Peach. Compl. Gentlem. c. 11. p. 36.—(1.) Zuin. Theatr. vol. 2. l. 5. p. 421.—(2.) Ibid. p. 424.—(3.) Sabellic. Ex. l. 10. c. 9. p. 484.—(4.) Zuin. Theatr. vol. 2. l. 5. p. 421.—(5.) Ibid. p. 332.

of catholic parents, assisted at mass, was taught to make the sign of the cross, and to kneel, with the recollection and respectful countenance of a man that prays. He never joined to all these particulars the least intention, nor comprehended that which others joined to them. He did not know distinctly what death meant, and he never thought of it. He led a life which may be said to be purely animal, entirely taken up with sensible objects, present occurrences, and the few ideas he received by the eyes. He did not even draw from the combination of those ideas all that it seems he well might. Not that he was deficient in good natural parts, but the genius of a man destitute of the conversation of others, is so little exercised, and at the same time so little cultivated, that he thinks only so far as he is indispensably forced to it by exterior objects. The greatest fund and repository for the ideas of men is in their mutual commerce, and the case of this young man seems to be a sufficient sanction for this assertion, and it quite overturns the system of innate ideas so tenaciously maintained by some philosophers.

CHAP. V.

Of the Sense of Feeling; the Delicacy of it in some, and the Want of it in others; also what Virtue hath been found in the Touch of some Persons.

WHEREAS, in the other senses, men are very much excelled, and discernibly surpassed by the brute beasts; yet the judgment of touch is noted to be more accurate in us than in most other creatures. It is true, that this sense is the most confined of all others, as perceiving nothing but what is conjoined to it; and therefore some will not think it matter of much commendation, that we are so perfect in this, when so comparatively dull in all other senses: howsoever that be, I cannot but admire the histories of those persons wherein this sense hath discovered itself in its utmost excellency.

1. Meeting casually with the deservedly famous Dr. J. Finch, extraordinary anatomist to the Great Duke of Tuscany; and enquiring what might be the chief rarity he had seen in his late return from Italy to England; he told me it was a man of

Maestricht, in the Low Countries, who, at certain times can discern and distinguish colours by the touch with his finger. I proposed divers scruples, particularly, whether the doctor had taken care to bind a napkin or handkerchief over his eyes so carefully, as to be sure he could make no use of his sight, though he had counterfeited the want of it. To which I added divers other questions to satisfy myself, whether there were any likelihood of collusion or other tricks. But I found that the judicious doctor, having gone far out of his way, purposely to satisfy himself and his learned prince about this wonder, had been very watchful and circumspect to keep himself from being imposed upon; and that he might not, through any mistake in point of memory, misinform me; he did me the favour, at my request, to look the notes he had written for his own and the prince's information: the sum of which memorial was this:

‘ That having been informed at Utrecht, ‘ that there lived one some miles distant ‘ from Maestricht, who could distinguish ‘ colours by the touch; when he came to ‘ the last-named town, he sent a messenger ‘ for him, and having examined him, he ‘ was told upon enquiry these particulars: ‘ That the man’s name was John Vermaesen, at that time about thirty-three years ‘ of age; that when he was but two years ‘ old he had the small-pox, which rendered ‘ him absolutely blind; and at this present ‘ he is an organist, and serves that office ‘ in a public choir. That the doctor dis- ‘ coursing with him over-night, he affirmed, ‘ he could distinguish colours by the touch, ‘ but that he could not do it, unless he ‘ were fasting; any quantity of drink ‘ taking from him that exquisiteness of ‘ touch, which is requisite to so nice a sen- ‘ sation: that hereupon the doctor pro- ‘ vided against the next morning seven ‘ pieces of ribbon, of these seven colours; ‘ black, white, red, blue, green, yellow, ‘ and gray: but as for mingled colours this ‘ Vermaesen would not undertake to dis- ‘ cern them, though if offered he would ‘ tell that they were mixed. That to dis- ‘ cern the colour of the ribbon, he places it ‘ betwixt the thumb and fore-finger; but ‘ his most exquisite perception was in his ‘ thumb, and much better in his right ‘ thumb than in the left. That after the

'blind man had four or five times told the doctor the several colours (though blind-ed with a napkin) the doctor found he was twice mistaken, for he called the white black, and the red blue; but still he, before his error, would lay them by in pairs; saying, That though he could easily distinguish them from all others, yet those two pairs were not easily distinguished amongst themselves: whereupon the doctor desired to be told by him what kind of discrimination he had of colours by his touch: To which he gave a reply, That all the difference was, more or less asperity: "For," says he, "black feels as if you were feeling needles points, or some harsh sand; and red feels very smooth:" That the doctor having desired him to tell him in order the difference of colours to his touch, he did, as follows:

'Black and white are most asperous or unequal of all colours, and so like, that 'tis hard to distinguish them; but black is the most rough of the two: green is the next in asperity; grey next to green in asperity; yellow is the fifth in degree of asperity: red and blue are so like, that they are as hard to distinguish as black and white: but red is somewhat more asperous than blue: so that red hath the sixth place, and blue the seventh in asperity.'

2. I know there are many will esteem it a fabulous and feigned thing, and I myself should blush to set down the following history in writing to the world, were it not now well known to all that are in Rome. Johannes Gambassius Volateranus, from his first youth, for twenty years together, worked as a statuary, and made statues with great fame and reputation to himself. Soon after he fell stark blind, and for ten years entirely lay idle, and never worked; yet daily revolving in his mind to find out a way whereby he might recal, and retain, that glory he had gained in the framing of statues. He therefore so supplied the want of his eyes with the vigour of his mind, that he attempted a deed unheard of in the memory of all ages: he undertook to frame, of clay, the effigies of Cosmo, the Great Duke of Hetruria, and Tuscany, taking for his pattern a marble statue of

the same Cosmo, which he diligently felt and handled. He made it so lively and like, that all men were amazed at this new miracle of art. Excited therefore with the excellency of the work, and the acclamations and applause of such as had beheld it, he came to Rome, in that ample theatre to present a specimen of his art. It was anno 1636, where first he framed the statue of Pope Urban VIII. to such an exact resemblance of him as was admired by all men, and presented it to Urban himself. He afterwards made the statues of Duke Braccianus, of Gualdus, and divers others. When he lay sick near St. Onuphrius, and I then his physician, he often promised me his workmanship in my own, which I utterly refused, that my slight service should not be rewarded with so over-great a recompense. When most men were amazed at this miracle, and suspected that he was not blind, he was commanded to work in a dark chamber, wherein he was locked up, where he finished divers pieces unto a perfect likeness, lively and strangely expressing the proper beauty of every face, the particular kind, the grave, affable, cheertul or sad, just as they were: and to speak it in a word, he expressed them almost speaking, and the hidden manners in their lineaments, and thereby convinced all men of the excellency of his art. This was asserted by many noble persons who were eye-witnesses, and that before Philippus Saracenus, the public notary; and so consigned over to public record, that future ages thence might not want occasion to give credit to this miracle.

3. It is credibly reported of Count Mansfield, that although he was blind, yet he could, by his touch alone, discern the difference betwixt the colours of white and black, and say which was the one, and which the other.

4. We read of a preacher in Germany, who was blind from his nativity; yet it seems he carried a pair of eyes in his hands; for he was able to choose the fairest of three sisters by his touch only, having successively taken them by the hand.

5. Dr. Harvey affirms the heart (though the fountain of life) to be without feeling, which he proves by a gentleman he had seen; who by an impostumation had a hole in his side, through which not only the systole and diastole of the heart might

(1.) Boyle's Hist. of Colours, p. 42, 43, &c.—(2.) Pet. Servius de Unguent. Armario, p. 59, 60, &c.—(3.) Barthol. Hist. Anat. cent. 3. Hist. 44. p. 87. Keckerm. in Physic.—(4.) Johnst. Nat. Hist. Clas. 10. c. 5. p. 334.

be discerned, but the heart itself touched with the finger, which yet the gentleman affirmed that he felt not.

6. Dionysius, the son of Clearchus, the tyrant of Heraclea, through idleness and high feeding, had attained to a great degree of fatness and corpulency, by reason of which he also slept so soundly, that it was difficult to wake him. His physicians therefore took this course with him; they had certain sharp needles and bodkins, and these they thrust into divers parts of his body; but, till the point of them had passed the fat, he remained without any feeling at all; but touching the flesh next under the fat, he would thereupon awake.

7. There was a servant in the College of Physicians in London, whom the learned Harvey (one of his masters) had told me was exceedingly strong, and very able to carry any necessary burden, and to remove things dexterously according to the occasion; and yet he was so void of feeling, that he used to grind his hands against the walls, and against coarse lumber, when he was employed to rummage any, insomuch that they would run with blood, through grating of the skin, without his feeling what occasioned it. By which it appears, that some have the motion of the limbs intire, and no ways prejudiced, but have had no feeling at all quite over their whole case of skin and flesh.

8. A young man had utterly lost his senses of taste and touch; nor was he at any time troubled with hunger, yet eat to preserve his life; and walked with crutches, because he could not tell where his feet were.

9. Dr. London, my ancient friend, knew a maid in England, otherwise of good health, that had no sense of burnings in her neck: she would suffer a needle to be run into her forehead, or into the flesh of her finger near the nails, and yet without any kind of sense of pain.

10. An observation was imparted a while since, by that excellent and experienced Lithotomist, Mr. Hollier, who told me that, amongst the many patients sent to be cured in a great hospital (whereof he is one of the surgeons) there was a maid of about eighteen years of age, who without the loss of motion, had so lost

the sense of feeling in the external parts of the body, that when he had, for trial's sake, pinned her handkerchief to her bare neck, she went up and down with it so pinnied, without having sense of what he had done to her. He added, that this maid, having remained a great while in the hospital without being cured, Dr. Harvey, out of curiosity, visited her sometimes, and suspecting her strange distemper to be chiefly uterine, and curable only by hymeneal exercises, he advised her parents (who sent her not thither out of poverty) to take her home, and provide her a husband; by whom, in effect, she was, according to his prognostic, and to many men's wonder, cured of that strange disease.

11. Anno 1563, upon St. Andrew's day, in the presence of Monsieur (brother to King Charles) afterwards Henry the Third, King of France, Monsieur de Humiere made report of the following history; the sum of his relation I have thus contracted. "In Picardy, in the forest of Arden, certain gentlemen undertook a hunting of wolves; amongst others they slew a she-wolf, that was followed by a young infant, aged about seven years, stark naked, of a strange complexion, with fair curled hair, who seeing the wolf dead, ran fiercely at them: he was beset and taken; the nails of his hands and feet bowed inward; he spake nothing, but sent out an inarticulate sound. They brought him thence to a gentleman's house not far off, where they put iron manicles upon his hands and feet; in the end, by being long kept fasting, they had brought him to a tameness, and in seven months had taught him to speak. He was afterwards by circumstance of time, and six fingers he had on one hand, known to be the child of a woman, who, stealing wood, was pursued by the officers; and in her fright left her child, then about nine months old, which, as is supposed, was carried away by the she-wolf aforesaid, and by her nourished to the time of his taking. When his guardians had got much money by shewing him from place to place, he afterwards was a herdsman of sheep and other beasts for seven years; in all which time wolves never made any attempt on the herds and flocks committed to his charge, though he

(5.) Trenchfeld, Hist. Improved, p. 96.—(6.) Zuin. Theat. vol. ii. l. 2. p. 278.—(7.) Sir Kenelm Digby's Treatise of Bodies, c. 32. p. 282.—(8.) Barthol. Hist. Anat. cent. 4. Hist. 82. p. 401.—(9.) Barthol. ibid. p. 401.—(10.) Mr. Boyle's Experiment. Philosoph. part 2. essay 3, p. 72, 73.

kept great store of oxen, kine, calves, horses, mares, sheep and poultry. This was well observed by neighbouring villages: and that they might participate of this benefit, they drove their herds and flocks where he kept his, and desired him but to stroke his hands upon them, which he would do, with some of his phlegm or spittle upon them: after which done (let others conjecture as they please) for the space of fifteen days, dogs of the greatest fierceness, nor wolves, would by any urgency touch them. By this means he got great store of money; for he would have a double turno (the value of two-pence in that country) for every beast he so laid his hands on, or stroked their ears. But as all things have a certain period, so, when he had attained to past fourteen years of age, this virtue which he had, left him; he himself observed that the wolves would not come so near him as before, but keep aloof off, as being fearful of him; it was possibly from the change of his complexion and temperature through so long alteration from his wolfish diet, which was raw flesh, &c. His gain by this means failed, and he went to the wars, where he proved brave, bold, and valiant; at length he fell to be a thief, excelling all others in craft and subtilty. He was slain anno 1572, by the followers to the Duke of Alva, though he sold his life at a dear rate."

CHAP. VI.

Of the Sense of Tasting; how exquisite in some, and utterly lost in others.

THERE have been many epicures and belly gods who have compassed the mountains, beset the rivers, searched the lakes, dived into the very seas themselves; and all to gratify their taste and palate. Lucan could not choose but admire these kind of persons and their luxury, when he saith,

—O prodiga rerum
Luxuries nunquam parvi contenta paratu,
Et quæsiturum terra, pelagoque ciborum
Ambitiosa fames, & laute gloria mensæ!

And yet the most exquisite sense ever dwells with temperance,

1. Father Paul Sarpi was a person of rare and exquisite learning, and upon that

account chosen by the Republic of Venice as a person fit to be consulted with in all the emergencies of state, in which he faithfully served them seventeen years: of this excellent Friar, it is thus set down by the author of his life, viz. "The father had his senses the most subtile, and of the greatest vivacity, that were possible to be found in any, especially his eye, being of a most quick and sharp sight; his taste most perfect, whereby he was able to discern things that were almost insensible. But in compounded meats it was a wonder how quickly he was able to distinguish, either the benefit or the danger, discerning infallibly the one from the other; whereof, when there was occasion, and that he knew by certain evidence and reasons, that it concerned him to have a care to prevent poisoning, he would seem not to have the least dislike, or suspicion of any thing, as one that knew by proof that those are miraculously preserved that are in God's protection: but besides, that in his meat, the exquisiteness of his sense would give him notice; and in his drink, where the greatest danger lay, he held a more watchful care. He died in the seventy-first year of his age, and in the year of our Lord 1622."

2. It is the ordinary practice of some hermits in the deserts, by their taste or smell, presently to inform themselves, whether the herbs and roots, and fruits they meet withal, are good or hurtful for them, though they never before had trial of them.

3. William of Nassau, Prince of Orange, having received a wound in the neck, is said, by persons worthy of credit, to have lost all manner of taste: whereas it is held, by such as are skilled in the secrets of nature, that no man is found to be without that sense; but it seems they may be deceived at last.

4. Cardanus saith, "he knew Augustus Corbetas, a Patrician of their city, who had no taste at all: he was sensible of smells, but not of tastes; he could smell pepper, but could not taste it; and so of divers others things."

5. One that was vulgarly called John Kropffhans was without taste; as also destitute of any articulate sound. At the nuptials of Jodocus Huserus the Consul, "I made," saith Schenkus, "this experiment of him. Of the refuse of the

(1.) The Life of Father Paul, p. 57.—(2.) Sir Kenelm Digby's Treatise of Bodies, chap. 34. p. 259.
(3.) Camer. Hor. Subcis. cent. 3. c. 59. p. 215.—(4.) Schenk. Obs. l. 1. Obs. 2. p. 179.

second course, there was made up for him such a bolus as this : a quantity of salt, walnuts, cheese, the shell and skins of apples, and roasted chesnuts, together with bits of coals fetched from the hearth in his sight. these made up with wine, I saw him put into his mouth : and so far was he from being offended therewith, that he made signs for another of the same; a certain and sure instance that he had no taste.

6. "The sight of Lazarus, who was vulgarly called the glass-eater, did affect me with much wonder," saith Columbus. This man was known to all Venice and Ferrara. He had no taste at all while he lived; he found no pleasure at all in eating, nor was any thing unpleasant to him: he could not distinguish betwixt insipid and bitter, sweet, salt, and sharp things. He eat glass and stones, wood and living creatures: coals; and fishes while they were yet alive: he eat clay, linen, and woollen clothes; hay and stubble, and, in a word, any thing that either man or other creatures feed upon. When dead, he was dissected by Columbus, who found that the fourth conjugation of nerves, which in other men (for their taste's sake) is drawn out long, in this Lazarus did not bend itself towards the palate, or the tongue, but was turned back towards the hinder part of the head.

7. Sennertus tells, that in the end of the year 1632, Johannes Nesterus, an eminent physician, and his great friend, informed him, that there lived at that time in the neighbourhood, and belonging to a Nobleman of those parts, a certain Lorrainer, whom he also called Claudius, somewhat low and slender, and about fifty-eight years of age. "This man," saith he, "loaths nothing that stinks, or that is otherwise unpleasant: he hath been often seen to chew and swallow glass, stones, wood, bones, the feet of hares and other animals; together with hair, linen, and woollen cloth, fishes and other animals; nay, even metals and dishes, and pieces of tin; besides which he devours suet and tallow candles, the shells of cockles, and the dung of animals, especially of oxen, even hot, and as soon as it is voided. He drinks the urine of others mixed with wine or beer, he eats hay, straw, stubble, and lately he swallowed down two living

mice, which for half an hour continued biting at the bottom of his stomach. And, to be short, whatsoever is offered him by any person, it goes down with him without more ado, upon the smallest reward. Insomuch that, within a few days, he hath promised to eat a whole calf raw, together with the skin and hair. Among divers others, I myself am a witness to the truth of these things." To this and the following part of the letter, Sennertus adds, "That not having (during some years) heard any thing concerning this Claudius, he sent about four years after to the same physician Dr. Nesterus, to enquire what was become of him; and that the Doctor sent him back a letter from the minister of the church of that place, by way of confirmation of all the formerly-mentioned particulars, and answered himself, that the Lorrainer, whom he had long hoped to dissect was yet alive, and did yet devour all the things mentioned in his former letter, but not so frequently as before, his teeth being grown somewhat blunter by age, that he was no longer able to break bones and metals."

8. Rodericus Fonseca tells, that in a plague which fell out at Lisbon, there was a certain unlearned person, that went up and down to make trial of such as were in fevers, whether they were seized with the plague or not; and he did it in this manner: in the beginning of the disease, he required to have their urine that he might taste it: where he discerned a kind of sweetness to be left upon his palate, he pronounced of that person that he was visited: if otherwise he would say that the fever was not pestilential, and (as it appears) his taste was very true to him; for it was observed to succeed with the patient according to his prognostic.

9. Not long ago there was in England a private soldier very famous for eating stones; and a very inquisitive man assures me, that he knew him familiarly, and had the curiosity to keep in his company for twenty-four hours together to watch him; and not only observed that he eat nothing but stones in that time, but also that his grosser excrement consisted chiefly of a sandy substance, as if the devoured stones had been in his body dissolved, and crumbled into sand.

Dr. Bulwer says, "he saw this man,

(5.) Schenk. Obs. l. 1. Obs. 2. p. 182.—(6.) Columb. Anatom. l. 15. p. 486. Barthol. Hist. Anat. cent. 5. Hist. 66. p. 136. Schot. Phys. Curios. l. 3. c. 12. p. 460, 461.—(7.) Mr. Boyle's Exp. Philos. part 2. Essay 3. p. 85. Sennert. Prax.—(8.) Roderic. Fonsec. de Hom. Exerem. c. 14. p. 175. and

and that he was an Italian, Francis Battalia by name; at that time about thirty years of age; and that he was born with two stones in one hand, and one in the other, which the child took for its first nourishment upon the physicians advice; and afterwards, nothing else but three or four pebbles in a spoon once in twenty-four hours, and a draught of beer after them; and in the interim, now and then a pipe of tobacco; for he had been a soldier at the siege of Limerick; and upon his return to London, was confined for some time upon suspicion of imposture."

10. "The beginning of May, 1760, was brought to Avignon, a true Lithopagus, or stone-eater. This not only swallowed flints of an inch and a half long, a full inch broad, and half an inch thick; but such stones as he could reduce to powder, such as marbles, pebbles, &c. he made up into paste, which was to him a most agreeable and wholesome food. I examined this man with all the attention I could: I found his gullet very large, his teeth exceeding strong, his saliva very corrosive, and his stomach lower than ordinary, which I imputed to the vast number of flints he had swallowed, being about five and twenty one day with another.

Upon interrogating his keeper, he told me the following particulars:

"This stone-eater," says he, "was found three years ago in a northern uninhabited island, by the crew of a Dutch ship: since I have had him, I make him eat raw flesh with the stones: I could never get him to swallow bread. He will drink water, wine and brandy; which last gives him infinite pleasure. He sleeps at least twelve hours in a day, sitting on the ground with one knee over the other, and his chin resting on his right knee. He smokes almost all the time he is asleep, or is not eating. The flints he has swallowed, he voids somewhat corroded and diminished in weight; the rest of his excrements resemble mortar."

The keeper also tells me, "that some physician at Paris got him blooded; that the blood had little or no serum, and in two hours became as fragile as coral. This stone-eater, hitherto is unable to pronounce more than a very few words. He has

been taught to make the sign of the cross, and was baptized some months ago in the church of St. Come at Paris." Upon the whole, I am fully convinced he is no cheat.

CHAP. VII.

Of the Sense of Smelling, the Acuteness of it in some, and the Want of it in others.

By some one or other of the beasts, man is excelled and surpassed in every of the senses; but in this of smelling by the most of them. It is true, we may better spare this (at least in the perfection of it) than any of the four others; notwithstanding which there are manifold uses of it, both for the recreations of spirits, and the preservation of life.

1. That is wonderful which is reported of the Indians, that at the first coming of the Spaniards thither, the natives could smell gun-powder at a distance, after the manner of our crows, and thereby knew if there were any that carried pistols near them.

2. There was one Hamar, who was a guide to a caravan, (as 'tis vulgarly called) that is, a multitude of men upon their journey, these wandered to and fro in the Lybian sands; and whereas he (through disease or other accident) wanted his sight, there being no other who knew the way in those solitudes, he undertook the conduct of that almost despairing company. He went first upon his camel, and at every mile's end he caused the fresh sand, such as had any footsteps impressed upon it, to be reached up to him, and by the wonderful sagacity of his smell, when they had now wandered yet further in that sandy and barren wilderness, at least forty Italian miles, he then told them that they were not far from an inhabited place. At first no man believed this prediction of his, in regard they knew by astronomical instruments, that they were four hundred and eighty miles distant from Ægypt, and feared they had rather gone backward than forward: but when in this fear they had journeyed more than three days, they beheld three castles inhabited, and before unknown to any man. The inhabitants were

(9.) Bulwer's Artif. Chang. p. 307.—(10.) Vide Father Paulian's Dict. Physique, Article Digestion. also Ann. Reg. 1769.—(11.) Ross. Arcan. Microcosm. p. 103.

almost utterly unarmed, who perceiving the caravan (as an accustomed sight) made haste to shut up their gates, and prepare for defence, denying them water, which was the only thing they sought. After a light conflict the castles were easily taken, where having provided themselves with water they again set forwards. This story is set down by Leo Africanus, from whom I have translated this out of the Italian tongue, saith Camerarius.

3. There was one born in some village of the country of Liege, and therefore amongst strangers he is known by the name of John of Liege (I have been informed of this story by several, whom I dare confidently believe, that have had it from his own mouth, and have questioned him with great curiosity particularly about it). When he was a little boy, there being wars in the country, the village from whence he was, had notice of some unruly scattered troops that were coming to pillage them, which made all the people to fly hastily to hide themselves in the woods that joined upon the forest of Ardenne: there they lay till they understood that the soldiers had fired the town, and quitted it. Then all returned home, excepting this boy, whose fears had made him run further into the wood than any of the rest, and afterwards apprehended that every body he saw through the thickets, and every voice he heard, were the soldiers. Being thus hid from his parents, and sought for some days in vain, they returned without him, and he lived many years in the woods, feeding upon roots and wild fruits. He said, that after he had been for some time in this wild habitation, he could by the smell judge of the taste of any thing that was to be eaten; and that he could at a great distance find by his nose where wholesome fruits and roots did grow. In this state he continued shunning men with as great a fear as when he first ran away, until in a very sharp winter, necessity brought him to that confidence, that leaving the wild places of the forest, he would in the evening steal amongst the cattle that were foddered, especially swine, and thence gleaned wherewithal to sustain his miserable life; he was espied naked, and all overgrown with hair, and being

believed to be a satyr, wait was laid to apprehend him; but he smelt them as far off as any beast could do. At length they took the wind of him so advantageously, that they caught him in a snare. At his first living with other people, a woman took compassion on him (seeing he could call for nothing), and supplied his wants; to her he applied himself on all occasions; and if she were gone abroad in the fields, or to any other village, would hunt her out presently by his scent, in such manner as dogs use to do that are taught to hunt dry foot. This man, within a little while after that he came to good keeping and full feeding, lost that acuteness of smelling which formerly governed him in his tasting. I imagine he is yet alive to tell a better story of himself than I have done; for I heard from them who saw him but a few years since, that he was an able strong man, and likely to live yet a good while longer.

4. Of another man I can speak assuredly myself, who being of a very temperate, or rather spare diet, could likewise perfectly discern, by his smell, the qualities of whatsoever was afterwards to pass the examination of his taste, even to his bread and beer.

5. Cardanus confesses of himself that he had always some smell or other in his nose, as one while of frankincense, strait of brimstone, and of other things: he saith the cause of it was the exquisite subtilty of his sense, the thinness of his skin, and the tenuity of his humours.

6. That did always seem a wonderful thing to me, nor do I know the certain cause of it, why some men can smell things that are pleasant, but stinking things will not touch upon the sense, nor are they able to perceive them. Such a strange property as this, is known to be in my honoured uncle Mr. Jacobus Finchius, the senior Regius Professor of Physic in our university.

7. Christopherus Heerfard an apothecary, an industrious and skilful person in his employment, told me not long since, that by reason of his too frequent use of camphire, preparing and handling it in his shop, he had utterly deprived himself of his smell.

(2.) Camerar. *Hor. Subcis.* cent. 3. c. 80. p. 304. *Johnst. Nat. Hist.* cl. 10. c. 5. p. 334.—(3.) Sir Kenelm Digby's *Treatise of Bodies*, c. 27. p. 247, 248.—(4.) *Ibid.* p. 238.—(5.) *Card. de Varietat. Her.* l. 8. c. 34.—(6.) *Barthol. Hist. Anat.* cent. 4. *Hist.* 91. p. 413, 414.—(7.) *Ibid.* p. 413.

8. At Antwerp, a countryman coming into a perfumer's shop, presently fell into a swoon, but was speedily recovered, and brought to himself, by rubbing his face and nose all over with horse-dung.

9. Strabo reports, that such amongst the Sabines as are stupified by the extraordinary and overcoming sweetness of the spices, gums, and other smells, are refreshed by the fume of bitumen, and by the beard of a goat burnt under their noses,

10. Where melancholy prevails, it frequently corrupts the senses. When Lewis the Eleventh was thus affected, he had a conceit that every thing did stink about him; so that all the odoriferous perfumes they could get would not ease him, but still he smelled a filthy stink.

11. "A melancholy French poet," saith Laurentius, "being sick of a fever, and troubled with extraordinary watching, by his physicians, was appointed to use unguentum populeum to anoint his temples withal; but he so abhorred the smell of it, that for many years after, all that came near him he imagined to scent of it, and would let no man talk with him but at a distance; nor would he wear any new cloaths, because he thought still that they smelled of it: in all other things he was wise and discreet, and would discourse sensibly, but only in this one thing."

12. Nasty savours suddenly strike to the brain, poison the spirits, and oftentimes prove deadly: this was experienced at the solemn assizes at Oxford (so called from that sad event) when Bell and Barham the judges, the high sheriff, and most of the judges of the bench were killed by the stench of the prisoners.

13. Johannes Echitus, a physician and herbalist had an equal temper of body; but upon the least occasion by smelling of any thing that had a hot scent, he found that his brain was thereby grievously affected; and, which is wonderful, the smell of a red-rose would immediately provoke him to sneezing. Cronenburgius did ascribe this accident to the hot temperature of the brain, the rarity of the odour, and certain subtle particles of the rose, proceeding from the heat and bitterness thereof, together with a kind of astringency going along with it.

14. ♦ The following singular instances, of sagacity in smelling are recorded in the Transactions of the Academy of Sciences at Copenhagen. The blind man of Utrecht, mentioned by the then Mr. Boyle and several others, discovered colours by feeling them. It is no less astonishing, that several metals should be distinguished by the sense of smelling alone. However, we read of this in the ancients. Martial mentions a person called Mamurra, who consulted nothing but his nose to know if the brass that had been brought to him was the true Corinthian. Some Indian merchants have a still more exquisite smell; for, according to the relations of those who have made voyages to the Indies, if a piece of money be given to them they only smell to it, and decide exactly its fineness without touchstone, balance, and aquafortis. If it be a piece of copper covered over with a leaf of silver, they discover the cheat in the same manner.

We have had in Europe some persons whose sense of smelling was equally delicate and perfect. Marco-Marci speaks of a monk at Prague, who, when any thing was given him, distinguished by smelling to it, with as much certainty as the best nosed dog, to whom it belonged, or by whom it had been handled. It was also said of him, that he could accurately distinguish in this manner the virtuous from the vicious, and particularly the unchaste. He was much devoted to the study of natural philosophy, and among other things, had undertaken to oblige the world with precepts on the sense of smelling, like those we have on acoustics and optics, by distributing into classes a great number of smells, to all of which he had given names. But an untimely death cut him off in the midst of these curious researches.

The guides who accompany travellers on the route from Smyrna or Aleppo to Babylon, have no signs in the midst of the deserts to know the places they are in, yet they discover with certainty, even at midnight, at what distance they are from Babylon, by only smelling in the sand; and perhaps they judge of the distance from the odour inhaled by the

(8.) Lemn. Occul. l. 2. c. 9. Johnst. Nat. Hist. cl. 10. c. 7. p. 347.—(9.) Ibid.—(10.) Burton's Melanch. part 1. § 2. p. 164.—(11.) Ibid.—(12.) Sandy's Ovid. Met. l. 7. p. 149.—(13.) Melch. Adam. in Vit. Germ. Med. p. 72.

small plants or roots intermixed with the sand.

Physicians, in visiting the sick, and even before they have seen them, form frequently certain prognostics in the event of the sickness from the cadaverous smell that affects them: but, in this respect, dogs are more sagacious than men, being attracted by the smell of death, and often seeming, before the patient has expired, to demand their prey by a continued howling. Whilst I lived at Ripen, which was seven years, says the author, I took notice of a little dog, of a chesnut colour, which very often boded the death of sick persons without being once mistaken, as far as I could learn. Every time he barked in the night under the windows of any one whose sickness did not even appear dangerous, it happened infallibly that the sick person died that week.

A lady of my acquaintance had a favourite monkey, and the monkey, in return to his mistress's kindness, was so fond of her, that he would scarcely ever leave her. But his admirable and nice smell in distinguishing contagious distempers was, no doubt, the cause of his shewing a different inclination. The measles became epidemical in the country; the lady fell sick of them, and some days before, when there was no indications of sickness, the monkey abandoned his mistress and would not appear in her chamber, as if by the acuteness of his smell he had been sensible she would soon sicken. As soon as she was well, he returned to her with the same familiarity. Some time after, the same lady had a slight fever, but without any appearance of malignity. The monkey remained with her as a constant companion, and seemed to have a thorough knowledge of the different distempers. His persevering also in the last conjuncture might have been of advantage to his mistress, if it be true, as is said, that the flesh of the monkey is a good febrifuge to the lion.

The author concludes this relation with another instance of the surprising effect of odours on animals. Being at Rome, says he, and having engaged with other gentlemen to take a journey to Naples, we all set out together, to the number of thirty-two, on horseback; that by being thus united in a body, we might be in a better

state of defence against a number of assassins and banditti who infested the high roads. On the third day of our journey, one of the horses of the troop was so fatigued that he could scarcely keep pace with the rest, and sometimes could not go forward. His rider was at a loss how to behave or remedy himself; when all of a sudden his horse took heart: but some time after falling into his former lassitude, the rider was again brought into the same dilemma. Surprised at this alteration of strength and weakness, and endeavouring to ascertain the cause of it, he observed at last, that his horse went on very well when he was after a mare, on which one of the gentlemen rode; but that at a distance from her he immediately appeared to be spent and tired. After this observation, he begged the gentleman not to leave him; and his horse in this manner, animated by the smell that exhaled from the other, carried him with as much spirit as he could wish to the journey's end with the rest of the company.

CHAP. VIII.

Of the Passion of Love, and the Effects of it in divers Persons.

LOVE arises from a desire of what is beautiful, fair, and lovely, and is defined to be an action of the mind, desiring that which is good. No one loves before he is delighted with the object, let it be what it will, by which means it becomes pleasing in our eyes, and begets a value and esteem in our affections. This amiable passion in many respects, is very wonderful and unaccountable; it is of such power in its operation, that it has often taken the diadem from kings and queens, and made them stoop to those of obscure birth, and mean fortune. It wrests the sword out of the conqueror's hand, and makes him a captive to his slave. It has such a variety of snares to entangle the most wary, that few have at one time or other escaped them.

1. Eurialus the young and beautiful Count of Augusta, attending the Emperor Sigismunda at Sienna, fell passionately in love with a beautiful lady in that city, named Lucretia: the virgin, who, for

her transcendent beauty, was generally called the second Venus, was also no less an admirer and lover of him, and their loves grew every day still more vehement, insomuch, that when the Emperor removed his court to Rome, and Eurialus was obliged to leave his lady behind him, she was so unable to endure his absence, that she died with grief and sorrow. Eurialus having notice of the fatal accident, though, by the advices and consolations of his friends, he was contented to survive her, yet it had such an effect upon him, that from the day he received news of her death to his own, he never was seen to laugh.

2. Leander was a young man of Abydos, and was deeply in love with Hero, a beautiful virgin of Sestos: these two towns were opposite to each other, and the narrow sea of the Hellespont lay betwixt them. Leander used divers nights to swim over the Hellespont to his love, whilst she held up a torch from a tower, to be his direction in the night: but though this practice continued long, yet at length Leander adventuring to perform the same one night when the sea was rough, and the waves high, he was unfortunately drowned. His dead body was cast up at Sestos, where Hero from her tower beheld it; but she, not able to outlive so great a loss, cast herself headlong from the top of it into the sea, and there perished.

3. Pyramus, a young man of Babylon, was exceedingly in love with Thisbe, the daughter of one that lived next to his father's house; nor was he less beloved by her: their parents had discerned it, and for some reasons kept them both up so strictly, that they were not suffered so much as to speak to each other. At last they found opportunity of discourse through the chink of a wall betwixt them, and appointed to meet together in a certain place without the city. Thisbe came first to the place appointed, but being terrified by a lioness that passed by, she fled into a cave thereabouts, and in her flight had lost her veil, which the lioness tumbled to and fro with her bloody mouth, and so left it. Soon after, Pyramus also came to the same place, and there finding the veil, which she used to wear, all bloody, he overhastily concluded that she was torn in pieces by some wild beast, and therefore slew himself with his sword

under a mulberry-tree, which was to be the place of their meeting. Thisbe, when she thought the lioness was gone, left her cave with an earnest desire to meet her lover; but finding him slain, overcome with grief, she fell upon the same sword, and died with him.

4. Eginardus was secretary of state to Charlemain; and having placed his affections much higher than his condition admitted, made love to one of his daughters; who, seeing this man of a brave spirit, and a grace suitable, thought him not too low for her whom merit had so eminently raised above his birth: she loved him, and gave him free access to her, so far as to suffer him to laugh and sport in her chamber on evenings, which ought to have been kept as a sanctuary where reliques are preserved. It happened on a winter's night, Eginardus (ever hasty in his approaches, but negligent about returning) had somewhat too long continued his visit: in the mean time a snow had fallen, which troubled them both; he feared to be betrayed by his feet, and the lady was unwilling that such prints should be found at her door. Being much perplexed, love, which taketh the diadem of majesty from queens, made her do an act for a lover, very unusual for the daughter of one of the greatest men upon earth; she took the gentleman upon her shoulders, and carried him all the length of the court to his chamber, he never setting a foot to the ground, that so the next day no impression might be seen of his footing. It fell out that Charlemain watched at his study this night, and hearing a noise, opened the window, and perceived this pretty prank, at which he could not tell, whether he were best to be angry, or to laugh. The next day, in a great assembly of Lords, and in the presence of his daughter and Eginardus, he asked what punishment that servant was worthy of, who made use of a king's daughter as of a mule, and caused himself to be carried on her shoulders in the midst of winter, through night, snow, and all the sharpness of the season. Every one gave his opinion, and not one but condemned that insolent man to death. The princess and secretary changed colour, thinking nothing remained for them but to be flayed alive. But the emperor looking on his secretary with a smooth brow, said,

(1.) Marcel. Donat. l. 1. c. 13. p. 187.—(3.) Ovid, Metam. l. 4. Zuing. vol. 2. l. 7. p. 461.

“Eginardus,

"Eginardus, hadst thou loved the princess my daughter, thou oughtest to have come to her father, the disposer of her liberty; thou art worthy of death, and I give thee two lives at this present, take thy fair portress in marriage, fear God, and love one another."

5. There was amongst the Grecians a company of soldiers consisting of three hundred, that was called the Holy Band, erected by Gorgidas, and chosen out of such as heartily loved one another, whereby it came to pass that they could never be broken or overcome; for their love and hearty affection would not suffer them to forsake one another, what danger soever came. But at the battle of Cheronæa they were all slain. After the fight king Philip taking a view of the dead bodies, came to the place where all these three hundred men lay slain, thrust through with pikes on their breasts; and being told that it was the Lovers' Band, he could not forbear weeping.

6. Under the seventh persecution, Theodora, a Christian virgin, was condemned to the stews, where her chastity was to be a prey to all comers. Accordingly she was carried thither, and divers wanton young men were ready to press into the house; but one of her lovers, called Didymus, putting on a soldier's habit, said, "He would have the first turn," and obliged the others to give way. When they were alone, he persuaded her to change garments with him, and so she in the soldier's habit escaped. Didymus being found a man, was carried before the president, to whom he confessed the whole matter, and was condemned. Theodora hearing of it, thinking to excuse him, came and presented herself as the guilty party, desiring that she might die, and the other be excused; but the merciless judge caused them both to be put to death.

7. Gobrias, a captain, when he had espied Rodanthe, a fair captive maid, he fell upon his knees before Mystilus the general, with tears, vows, and all the rhetoric he could, by the scars he had formerly received, the good services he had done, or whatsoever else was dear unto him, he besought his general, that he might have the fair prisoner to his wife,

Virtutis suæ spoliū, as a reward of his valour; moreover he would forgive him all his arrears: "I ask," said he, "no part of the booty, no other thing but Rodanthe to be my wife;" and when he could not compass her by fair means, he fell to treachery, force, and villainy; and, at last, set his life at stake to accomplish his desire.

8. In the beginning of the thirteenth century, a count of Gleichen was taken, in a fight against the Turks, and carried into Turkey, where he suffered a hard and long captivity, being put upon ploughing the ground, &c. But thus happened his deliverance: Upon a certain day, the daughter of the king his master came up to him, and asked him several questions. His good mien, and dexterity, so pleased that princess, that she promised to set him free, and to follow him, provided he would marry her. He answered, "I have a wife and children." "That is no argument," replied she, "the custom of the Turks allow one man several wives." The count was not stubborn, but acquiesced to these reasons, and gave his word. The princess employed herself so industriously to get him out of bondage, that they were soon in readiness to go on board a vessel. Thy arrived happily at Venice. The count found there one of his men, who travelled every where to hear of him; he told him, that his wife and children were in good health: whereupon he presently went to Rome, and, after he had ingeniously related what he had done, the Pope granted him a solemn dispensation to keep his two wives. If the court of Rome shewed itself so easy on this occasion, the count's wife was not less so; for she received very kindly the Turkish lady, by whose means she recovered her dear husband, and had for this concubine a particular kindness. The Turkish princess answered very handsomely those civilities; and though she proved barren, yet she loved tenderly the children which the other wife bore in abundance. There is still at Erford, in Thuringia, a monument of this story to be seen, in which the Count is placed between his two wives. The Queen is adorned with a marble crown: the Countess is engraven naked, with children at her feet.

(4.) Caus. Hol. Court, tom. 2. Max. 12. p. 403. Lips. Monit. l. 2. c. 12. p. 303, 304. Zuing. Theat. vol. 3. l. 4. p. 748.—(5.) Plut. in Paral. in Pelopid. Clark's Mirrour, c. 56. p. 232.—(6.) Lonicér. Theatr. p. 420. Clark's Mirrour, c. 56. p. 230.—(7.) Burton's Melanch. part 3. § 3. p. 475 476.—(8.) Bayle's Diet. vol. 3. Article Gleichen.

9. ♦ Sir William Kyte was a baronet of very considerable fortune, and an ancient family, and on his return from his travels, had so amiable a character, that he was reckoned what the world calls so fine a gentleman, that he was thought a very desirable match for a worthy nobleman's daughter in the neighbourhood, of great beauty, merit, and a suitable fortune. Sir William and his lady lived very happily together for some years, and had four or five fine children, when he was unfortunately nominated at a contested election to represent the borough of Warwick, in which county the bulk of his estate lay, and where he, at that time, resided. After the election, as some sort of recompence to a zealous partisan of Sir William, Lady Kyte took an inn-keeper's daughter for her own maid; she was a tall genteel girl, with a fine complexion, and seemingly very modest and innocent. Molly Jones, for that was her name, attracted Sir William's attention; and after some time, the servants began to entertain some suspicions that she was too too highly in her master's favour; the housekeeper in particular soon perceived there was too much foundation for their suspicions, and knowing that the butler had made overtures to Molly, she informed him of the circumstance, and his jealousy having rendered him vigilant, he soon discovered the whole affair, and found that it had proceeded much farther than was at first apprehended. The housekeeper made use of the butler's name, as well as his intelligence to her lady, and this threw every thing into confusion; Lady Kyte's passion soon got the better of her discretion, for, if instead of reproaching Sir William for his infidelity, she had dissembled her resentment till his first fondness for this new object had abated, she might probably have reclaimed her husband; who, notwithstanding this temporary defection, was known to have a sincere regard and esteem for his lady. The affair being now publicly known in the family, and all restraints of shame or fear of discovery being quite removed, things were soon carried to extremity between Sir William and his Lady, and a separation became unavoidable; Sir William left Lady Kyte, with the two younger children, in possession of the Mansion-house in Warwickshire; and retired himself, with his mistress, and his two eldest

sons, to a large farm-house on the side of the Cotswold hills: the situation was fine, plenty of wood and water, and commanded an extensive view of the vale of Evesham: this tempted him to build a handsome box there, with very extensive gardens planted, and laid out in the luxuriant taste of the age; and not content with this, before the body of the house was quite finished, Sir William added two large side fronts, for no better reason than that his mistress happened to say, "what is a Kite without wings!" The expence of finishing this place, which amounted at least to £.10,000. was the first cause of Sir William's encumbering his estate; and the difficulties in which he was involved, making him uneasy; he, as is too often the case, had recourse to his bottle for relief. He kept, what is called, a hospitable table, and being seldom without company, this brought on a constant course of dissipation and want of economy, by which means, his affairs in the course of a few years became almost desperate. There was taken into the family, about this time, a fresh-coloured country-girl, in the capacity of a dairy-maid, with no other beauty than what arises from the bloom of youth; and as people, who once give way to their passions, know no bounds, Sir William, in the decline of life, conceived an amorous regard for this girl, who was scarce twenty; this event produced still further confusion in the family: Mrs. Jones soon observed this growing passion in Sir William, and either from resentment, or from the apprehension, or perhaps the real experience of ill usage, thought proper to retire to Cambden, a neighbouring market-town, where she was reduced to keep a little sewing-school for bread. Young Mr. Kyte, whether shocked at this unparalleled infatuation of his father, or, as was commonly said, finding himself exposed to the continual insults of his female favourite, sought an asylum and spent most of his time with a nobleman, a friend of his in Warwickshire. Sir William, though he had now a prospect of being successful in this humble amour, and of indulging it without molestation yet began at length to see the delusive nature of all vicious pursuits, and though he endeavoured to keep up his spirits, or rather to drown all thought by constant intoxication; in his sober intervals he became a victim to gloomy reflections

tions: he had injured a valuable wife, which he could not now reflect upon without some remorse; he had wronged his innocent children, whom he could not think on without the tenderest sentiments of compassion. His son, who had been a sort of companion to him for several years, had now left him through his ill usage; and as Mrs. Jones had for some time been useful to him, he was shocked at being deserted even by the woman, for whose sake he had brought this distress upon his family, and he found himself almost alone in that magnificent but fatal mansion, the erecting and adorning of which had been the principal cause of ruining his fortune. Tormented by these contending passions, he had for a week raised himself by constant inebriation to a degree of phrensy, and had behaved in so frantic a manner, that even his new favourite could bear it no longer, and had eloped from him. On the day on which he executed his fatal resolution; he sent for his son, and for his new mistress, with what intention can be only conjectured, but luckily neither of them obeyed the summons. Early in the evening, it being in the month of October, the butler had lighted two candles, as usual, and set them upon the marble table in the hall. Sir William came down and took them up himself, as he frequently did; after some time, however, one of the house-maids ran down stairs in a great fright, and said "the lobby was all in a cloud of smoke." The servants, and a tradesman that was in the house, upon business, ran immediately up, and forcing open the door, whence the smoke seemed to proceed, they found that Sir William had set fire to a large heap of fine linen, piled up in the middle of the room, which had been given by some old lady, a relation, as a legacy to to his eldest son. While the attention of the servants was entirely taken up with extinguishing the flames in this room, Sir William had made his escape into an adjoining chamber, where was a cotton bed, and which was wainscotted with deal, as most finished rooms then were; when they had broken open this door, the flames burst out upon them with such fury that they were all glad to make their escape out of the house, the principal part of which sumptuous pile was in a few hours burnt to

the ground, and no other remains of Sir William were found next morning, than the hip bone and the vertebrae, or bones of the back, with two or three keys, and a gold watch, which he had in his pocket. This was the dreadful consequence of a licentious passion not checked in its infancy.

CHAP. IX.

Of the extreme Hatred in some Persons towards others.

As admiration, the first of all the passions, rises in the soul before she hath considered whether the thing represented to her be good, or convenient to her, or not; so, after she has judged it to be good, there is raised in her the most agreeable and complacent of all passions, love; and when she hath conceived the same to be evil, she is as quickly moved to hatred, which is nothing but the soul's aversion to that which threatens pain or grief, and may be defined to be "a commotion produced by the spirits, that inciteth the soul to be willing to be separated from objects that are represented to her as ungrateful and hurtful;" which definition only respects pure nature: but through the corruption of men and manners, it may be said to arise from an imbibed prejudice, or envy aggravated by continuance, and heightened by a malicious intention of maligning and injuring the persons to whom we have a disaffection, and that too without any reason but what proceeds from a self-contracted wickedness. Anger is sometimes allowable, and when excessive, is still called but the vice of men; but hatred is said to be the sin of devils, being not confined at home, but roves abroad seeking whom it may devour.

1. Calvin was so odious to the papists, that they would not name him. Hence in their Spanish expurgatory Index, p. 204, they give this direction, Let the name of Calvin be suppressed, and instead of it put *Studiosus quidam*. And one of their proselytes went from Mentz to Rome, to change his Christian name of Calvinus into the adopted one of Baronius.

(9.) *Gent. Magazine*, vol. xlv. p. 171.

(1.) *Chetwind's Hist. Collect.* cent. 3. p. 90.

2. Hannibal had an invincible hatred to the Romans, which he derived from his father Amilcar, who, at a sacrifice he made a little before his journey into Spain, solemnly bound him by oath to pursue them with an immortal hatred, and as soon as he should be grown up to be a man, to work them all the mischief he was able. Hannibal was then about nine years of age, when his father caused him to lay his hand upon the altar, and to make this oath.

3. Pope Boniface VIII. had an inveterate hatred to the Gibbeline faction. It is the custom, that upon Ash-Wednesday the Pope sprinkles some ashes upon the heads of the chief prelates in the church; and at the doing of it to use this saying, "Remember thou art ashes, and that unto ashes thou shalt return;" when therefore the Pope came to perform this to Porchetus Spinola, archbishop of Genoa, and suspected him to be a favourer of the Gibbelines, he cast the ashes not on his head, but into his eyes, perversely changing the usual form of words into these, "Remember thou art a Gibbeline, and that with the Gibbelines thou shalt return to ashes."

4. When Sigismund, Marquis of Brandenburg, had obtained the kingdom of Hungary in right of his wife, it then appeared there was a mortal hatred betwixt the Hungarians and Bohemians: for when Sigismund commanded Stephanus Konth (and with him twenty more Hungarian knights) to be taken and brought before him in chains, as persons that had declined the obedience they owed him; not one of all these would name or honour him in the least as their king; and before either they, or their servants, would change their minds, they were desirous to lose their heads. Amongst the servants was Chiotza, the page of Stephanus, who sadly bewailed the death of his master; and whereas, by reason of his tender age, the king made him divers promises; and, to comfort him, told him, "That he would make him as a servant about his own person;" Chiotza, with a troubled countenance, and in terms that testified at once both anger and hatred, replied, "That he would never subject himself to the service of a Bohemian swine;" and in this obstinacy of mind he died.

5. Cato the censor, bore such a hatred to the female sex, that it was his common saying, "That if the world was without women, the conversation of men would not be exempt from the company of the gods."

6. Melanion was a person of the same mind, who in a perfect hatred to them, all at once betook himself to solitude, attended with his dog only: he followed the chase of wild beasts over mountains, and through woods; nor could ever be persuaded to return home so long as he lived; so that he gave occasion to the proverb, "Chaster than Melanion."

7. Hyppolitus was also of the same complexion, as he expresses himself in Euripides and Seneca. If you will have a taste of his language, that in Seneca sounds to this purpose:

—I hate, fly, curse, detest them all:
Call't reason, nature, madness, as you please;
In a true hatred of them there's some ease.
First shall the water kindly dwell with fire,
Dread Syrtis be the mariner's desire;
Out of the west shall be the break of day,
And rabid wolves with tender lambskins play,
Before a woman gain my conquer'd mind,
To quit this hatred, and to grow more kind.

8. Timon the Athenian had the surname of man-hater: he was once very rich, but through his liberality and over-great bounty, was reduced to extreme poverty; in which condition he had large experience of the malice and ingratitude of such as he had formerly served; he therefore fell into a vehement hatred of all mankind; was glad of their misfortunes, and promoted the ruin of all men as far as he might with his own safety. When the people, in honour of Alcibiades, attended on him home, as they used when he had obtained a cause, Timon would not, as he used to others, turn aside out of the way, but met him on purpose, and said, "Go on, my son, and prosper, for thou shalt one day plague all these with some signal calamity." He built him a house in the fields, that he might shun the converse of men. He admitted to him only one Apemantus (a person much of his own humour), and he saying to him, "Is not this a fine supper?" "It would," said he, "be much better if thou wert absent." Timon gave orders that his se-

(2.) Raleigh Hist. part 1. l. 5. c. 3. § 2. p. 362, 363. Jonicer. Theatr. p. 370. Val. Max. l. 9. c. 3. p. 255.—(3.) Fulgos. l. 9. c. 3. p. 1186. Jonicer. Theatr. p. 369. Wieri Opera. p. 629, 630. L. de Crâ. Bishop Reynold's Treatise of the Passions, c. 15. p. 152.—(4.) Fulgos. l. 9. c. 3. p. 1189.—(5.) Caus. Holy Court, part 3. p. 29.—(6.) Erasm. Adag. p. 613.

pulchre should be set behind a dunghill, and this to be his epitaph :

*Hic sum post vitam miseramque inopemque sepultus
Nomen non queras, Dii te lector male perdunt.*

Here now I lie, after my wretched fall ;
Ask not my name, the gods destroy you all.

Mison was of like manners with Timon, and had his name from the hatred he had to all men : whenever he was conversant amongst men, he was always sad : but when he was in any solitude, or place by himself, he was used to laugh and rejoice. Being once asked, why he laughed when nobody was present ? " For that very reason," said he.

9. The Emperor Nerva did so abominate the shedding of blood, that, when the people desired him to yield up the murderers of Domitian to a just execution, he was so far affected with it, that he was immediately taken with a vomiting.

10. Uladislaus Locticus, king of Poland, after a battle wherein his army had made a great slaughter of the adverse party, went to view the dead as they lay in the field. He there saw Florianus Sharus, a knight, lie weakened with many wounds, with his face upward, and with his hands keeping in his bowels, lest they should issue out from his belly at his wound. " How great is the torment of this man," said the king : Sharus replied, " The torment of that man is greater, who hath an ill neighbour that dwells in the same village with him, as I," saith he, " can witness upon my own experience." " Well," saith the king, " if thou recoverest of thy wound, I will ease thee of thy ill neighbour ;" as indeed he afterwards did ; for he turned out the person complained of, and gave the whole village to Sharus.

11. Gualterus, Earl of Brenne, had married the eldest daughter of Tancred, king of Sicily ; and as heir of the kingdom went with four hundred horse : by help of these, and a marvellous felicity, he had recovered a great part of it, when at last he was overcome and taken by Thebaldus Germanus, at the city Sarna ; upon the third day after he was offered by the victor his liberty and restoration to the kingdom, in case he would confirm to Thebaldus what he was possessed of therein : but, in an inconceivable hatred to him that had made

him his prisoner, he replied ; " That he should ever scorn to receive those, and greater proffers, from so base a hand as his." Thebaldus had reason to resent this affront, and therefore told him. " He would make him repent his insolence." At which Gualterus, inflamed with a greater fury, tore off his clothes, and brake the ligatures of his wounds ; crying out, " That he would live no longer, since he was fallen into the hands of such a man that treated him with threats." Upon which he tore open his wounds, and thrust his hands into his intestines, so that he died. He left only one daughter behind him, who might have been happier, had she not had a beast to her father.

12. ♦ Gautier, Lord of Yvetot, a small district in Normandy, having had the misfortune to displease Clothaire I., absented himself from court for ten years, and hoping that in the course of this time his fault would be forgotten, he made choice of Good Friday for presenting himself before Clothaire, who still retaining the hatred which he bore towards him, put him to death in the church of Soissons. As an atonement, however, for this murder, which he himself condemned, he erected the Lordship of Yvetot into a kingdom, observing in this respect the law of fiefs, which emancipates the vassal from all homage and all duty when his lord lays violent hands on him.

CHAP. X.

Of Fear, and its strange Effects.

FEAR is a surprisal of the heart upon the apprehension of approaching evil : and if it be raised to the degree of terror, and the evil seems impendent, the hairs are raised on end, and the whole body put into horror and trembling. After this, if the passion continues, the spirits are put into confusion, so that they cannot execute their offices ; the usual succours of reason fail, judgment is blinded, the powers of voluntary motion become weak, and the heart is insufficient to maintain the circulation of the blood, which stopping and stagnating in the ventricles of the heart, causes faint-

(6.) Erasm. Adag. p. 70. Sabellic. Exempl. l. 2. c. 2. p. 64. Bishop Reynold's Treatise of Passions, c. 19. p. 130. Parit. de Regno, l. 8. tit. 17. p. 530. Laert. l. 1. p. 28.—(9.) Zuñg. vol. 1. l. 3. p. 241.—(10.) Ibid. l. 1. p. 63.—(11.) Fulgos. l. 9. c. 3. p. 1182.—(12.) Gilles Corrozet, Th. des Hist. de France, De Lavau Recueil de diverses Histories, vol. i. part. l. p. 52.

ng and swooning, and sometimes sudden death.

But fear does then manifest its utmost power and effect, when it throws men upon a valiant despair, having before deprived them of all sense both of duty and honour. In the first pitched battle the Romans fought against Hannibal, under the consul Sempronius, a body of twenty thousand foot that had taken flight, seeing no other escape for their cowardice, threw themselves headlong upon the great battalion of their enemies, which, with wonderful force and fury, they charged through and through, and routed, with a very great slaughter of the Carthaginians; by that means purchasing an ignominious flight, at the same price they might have gained a glorious victory*.

1. Augustus Cæsar was fearful of thunder and lightning, so that he always carried with him the skin of a sea-calf as a remedy: and upon suspicion of an approaching tempest, would retreat into some ground or vaulted place, having been formerly frightened by extraordinary flashes of lightning.

2. Caius Caligula, who otherwise was a great contemner of the gods, yet would shrink at the least thunder and lightning, and cover his head; if it chanced to be great and loud, he would leap out of his bed, and run to hide himself under it.

3. Philippus Vicescomes, was so very timorous and fearful in his nature, that upon hearing of any thunder, he would tremble and shake with fear, and as a person in distraction run up and down to seek out some subterranean hiding-place.

4. Pope Alexander the Third being in France, and performing divine offices upon Good-Friday, upon the sudden there was a horrible darkness: and while the reader, who was upon the passion of Christ, and was speaking these words: "It is finished," there fell such a stupendous lightning, and such a terrible crack of thunder followed, that the Pope leaving the altar, and the reader deserting the passion, all that were present, both priests and people, ran out of the place.

5. Archelaus king of Macedon, being ignorant of the effects of nature, when once there happened an eclipse of the sun, overcome and astonished with fear, he

caused his palace to be hastily shut up: and (as it was the usual custom in cases of extreme mourning and sadness) he caused the hair of his son's head to be cut off.

6. Diomedes was the steward of Augustus the emperor. As they two were on a time walking out together, there broke loose a wild boar, who took his way directly towards them. The steward, in the fear he was in, got behind the emperor, and interposed him betwixt the danger and himself. Augustus, though in great hazard, yet knowing it was more his fear than his malice, resented it no farther than to jest with him upon it.

7. At the time when Caius Caligula was slain, Claudius Cæsar, seeing all was full of sedition and slaughter, thrust himself into a hole to hide himself, though he had no cause to be apprehensive of danger, but the greatness of his birth. Being thus found, he was drawn out by the soldiers, for no other purpose than to make him emperor: he besought their mercy, as supposing all they said to be nothing else but a cruel mockery; but they (when through fear and dread of death, he was not able to go) took him up upon their shoulders, carried him to the camp, and proclaimed him emperor.

8. Fulgos Argelatus, by the terrible noise that was made by an earthquake, was so affrighted, that his fear drove him into madness, and his madness unto death; for he cast himself headlong from the upper part of his house, and so died.

9. Cassander, the son of Antipater came to Alexander the Great at Babylon, where finding himself not so welcome, by reason of some suspicions the king had conceived of his treachery; he was seized with such a terror at this suspicion, that in the following times, having obtained the kingdom of Macedon, and made himself lord of Greece, walking at Delphos, and there viewing the statues, he cast his eye upon that of Alexander the Great; at which sight he conceived such horror, that he trembled all over, and had much ado to recover himself from under the power of that agony.

10. The emperor Maximilian the First, being taken by the people of Bruges, and divers of the citizens who took his part slain; Nicholas de Heist, formerly

(*) Montaign's Essays — (1.) Sueton. p. 111. in Augusto. — (2.) Sueton. p. 196. in Caligula. — (3.) Zuñg. Theat. vol. 1. l. 1. p. 94. — (4.) Ibid. p. 94. — (5.) Cæli Rhod. Lect. Antiq. l. 7. c. 28. p. 326. — (6.) Suet. p. 95. in Augusto. — (7.) Joseph. Antiq. Jud. l. 19. c. 2. — (8.) Schenck. Obs. 4. l. 1. Obs. 3. p. 78. — (9.) Plut. Paral. p. 206. in Alexandro.

a prisoner, together with divers others, had the sentence of death passed upon him; and being now laid down to receive the stroke of the sword, the people suddenly cried out "Mercy." He was pardoned as to his life; but the paleness his face had contracted, by reason of his fear of his approaching death, continued with him, from that time forth, to the last day of his life.

11. We are told by Zacchias, of a young man of Belgia; "who," saith he, "not many years since was condemned to be burnt: it was observed of him, that through the extremity of fear, he sweat blood;" and Maldonate tells the like of one at Paris, who having received the sentence of death (for a crime by him committed), sweat blood out of several parts of the body.

12. Being about four or six years since in the county of Cork, there was an Irish captain, a man of middle age and stature, who coming with some of his followers to surrender himself to Lord Broghil (who then commanded the English forces in those parts), upon a public offer of pardon to the Irish that would lay down their arms; he was casually, in a suspicious place, met with by a party of the English and intercepted (the Lord Broghil being then absent). He was so apprehensive of being put to death before his return, that his anxiety of mind quickly changed the colour of his hair in a peculiar manner; not uniformly changed, but here and there certain peculiar tufts and locks of it, whose bases might be about an inch in diameter, were suddenly turned white all over; the rest of his hair (whereof the Irish used to wear good store) retained its former reddish colour.

13. Don Diego Osorius, a Spaniard of a noble family, being in love with a young lady of the court, had prevailed with her for a private conference, under the shady boughs of a tree, that grew within the gardens of the king of Spain: but by the unfortunate barking of a little dog, their privacy was betrayed, the young gentleman seized by some of the king's guard, and imprisoned. It was a capital crime to be found in that place, and therefore he was condemned to die. He was so terrified at the hearing of his sentence, that one and

the same night saw the same person young and all turned grey, as in age. The jailor moved at the sight related the accident to king Ferdinand, as a prodigy; who, thereupon, pardoned him, saying, "he had been sufficiently punished for his fault, seeing he had exchanged the flower of his youth into the hoary hairs of age."

14. There was a young nobleman in the emperor's court, that had violated the chastity of a young lady there. Though, by the small resistance she made, she seemed to give a tacit consent; yet he was cast into prison, and on the morrow after he was to lose his head. He passed that night in such fearful apprehensions of death, that on the morrow Caesar sitting on the tribunal, he appeared so unlike himself, that was known to none that were present, no not the emperor himself. All the comeliness and beauty of his face was vanished; his countenance was grown like to that of an old man; his hair and beard turned grey; and in all respects so changed, that the emperor suspected some counterfeit was substituted in his room. He caused him therefore to be examined, if he were the same; and trial to be made, if his hair and beard were not thus changed by application of some medicine to them; but finding nothing so, astonished with the countenance and visage of the man, and thereby moved to pity and mercy, he gave him his pardon for the fault he had committed.

15. The like happened to the father of Martinus Delrio (being then a boy scarce fifteen years of age); while he lay sick on his bed, and heard all the physicians despairing of his life, what with watching, and the fear of death, all the hair of his head turned grey in the compass of one night.

16. Apollonia, the wife of Schenckius, being about forty years of age, and near the time of her delivery, was exceedingly frightened with the cry of fire at midnight; and beholding the flames not far off, she presently complained of an extraordinary commotion of the infant in her womb. She went to bed and slept; but ere long, was taken with a strange and horrible kind of convulsion, of which she died within twelve hours after her fright.

(10.) Zuin. Theat. vol. 1. l. 1. p. 94.—(11.) Zacch. Qu. Med. l. 3. tit. 2. p. 154. Maldonat. Ia Luc. 22. v. 44.—(12.) Mr. Boyle's Ex. Philos. c. 14. p. 246, 247.—(13.) Shor. Phys. Curies. l. 3. c. 16. p. 478. Donat. Hist. Med. Mir. l. 1. c. 1. p. 1. Schenck. Obs. l. 1. Obs. 1. p. 2.—(14.) Ibid. Lemn. de Complex. l. 2. c. 2.—(15.) Schenck. Obs. l. 1. Obs. 1. p. 3.—(16.) Ibid. Obs. 4. p. 121.

17. A religious woman falling into the hands of rude soldiers, and they with drawn swords threatening to kill her; was seized with such an extreme fear, that the blood broke out from all the open passages of her body: and she speedily died,

18. The Persian navy being in the heat of fight, near to the city of Michael, there went a rumour amongst them, without any certain author, that the land army under Mardonius was overthrown in *Bæotia*; whereupon such a sudden fear and consternation of mind seized them, that they were neither able to fight, nor to fly; so that being prepared for neither, they were every man taken or slain.

19. As Perseus, king of Macedon, was washing before supper, word was brought him, that the enemy was near at hand; upon which he was so possessed, and astonished with fear, that suddenly leaping from his throne, without expecting the sight of the enemy: he cried he was overcome, and betook himself to flight: whereas, unless he had been infatuated, he might have shut up the Romans, and compelled them to fight at a very great disadvantage.

20. Rhadagisus with two hundred thousand Goths descended into Italy, devoting the blood of all the Roman stock to his Gods; they wanting sufficient strength to encounter him, in great fear kept themselves close within the walls of the city; when a panic fear from heaven fell upon the army of Rhadagisus; so that he leading them into the mountains of *Fesulæ*, they were consumed with famine and thirst, and overcome without battle; the greatest part of them were taken, bound, and sold for a crown a man, and soon after died in the hands of them that bought them.

21. Heraclianus had a design to seize upon the Roman empire; to which purpose, with a navy of four thousand and seventy ships, which he had prepared in Africa, he set sail for Rome, landed and marched on with his army; but supposing that by his celerity he had prevented the news of his coming, and contrary to his expectation, finding the Romans prepared to receive him; he took thereupon such a fear, that turning his back, and getting into the first ship that chance offered, with

that alone he sailed to Carthage, where he was slain by the soldiery.

22. Jerusalem being taken by the Christians, and Godfrey of Bullen, made king of it, the sultan of Egypt had prepared a great army, either to besiege it, or fight the Christians; who perceiving them unable to cope with so great a power, with great earnestness besought the assistance of Almighty God: and then full of courage went to meet the enemy. The Barbarians seeming them approach and come on so courageously, who they thought would not have the confidence so much as to look them in the face, were struck with a sudden fear, so that they never so much as thought of fighting, but running headlong in a disordered flight, they were slain by the Christians, as so many beasts, to the number of an hundred thousand.

23. At Granson, the Burgundian army, consisting of forty thousand men, was to fight the Switzers consisting of scarce 20,000 men; and finding the Switzers to begin the battle with great courage and alacrity, they in the front began leisurely to retire towards the camp. Those in the rear seeing them in the retreat, and suspecting they were beaten, straight fled out of the field; and so great and sudden a consternation and fear fell upon them, that notwithstanding all the commanders could say, they strove who should be the foremost, leaving the rich and wealthy spoil of the camp to the enemy.

24. Johannes Capistranus was appointed judge by King Ladislaus, and by his command to examine a certain earl, accused of treason, by tortures: having convicted him, he condemned him to lose his head; as also the son of the earl, by the king's order, had the same sentence, but yet with this purpose only; that stricken with fear, he should betray some of his father's counsels, if possibly he had been partaker of them: but if he was found innocent, that then he should be spared. They were therefore both led to the place of execution, where, when the son had seen his father beheaded, and verily believed he was destined to the same punishment, seized with an extraordinary fear, he fell down dead; with whose unexpected fate, the judge was so vehemently affected, that, according to

(17.) Schenck. Obs. l. 1. Obs. l. 3. p. 399.—(18.) Dinot. Memorab. l. 6. p. 415.—(19.) Liv. Hist. l. 41. p. 539.—(20.) Dinot. Memorab. l. 6. p. 416.—(21.) Ibid.—(22.) Ibid. p. 417.—(23.) Comines, Dinot. l. 6. p. 417.

the superstition of that age, leaving a secular life, he betook himself to a monastery.

25. I will close up this chapter with a pleasant history, yet such as will serve well to inform us how dreadful the lords of the inquisition are to the poor Spaniards. One of these inquisitors, desiring to eat some pears that grew in a poor man's orchard not far from him, sent for the man to come and speak with him. This message put the poor man in such a fright, that he fell sick immediately upon it, and kept his bed. But being informed, that his pears were the only cause of his sending for; he caused his tree to be presently cut down, and carried with all the pears on it to the inquisitor's house: and being afterwards asked the reason of that unthrifty action; protested that he would not keep that thing about him, which should give an occasion for any of their lordships to send for him any more.

26. ♦ Francis de Beaumont, Baron of Adrets, a gentleman of Dauphigny, was possessed of great courage, but had a cruel and ferocious disposition. Being offended at the Duke of Guise, who had protested, in opposition to him in the council, the lord of Pequigny, he joined, in order to be revenged, the party of the Hugonots, in 1562. Queen Catherine de Medicis, the mother of Charles IX., and regent of the kingdom, wrote, it is said, a letter to the Baron, exhorting to destroy, in Dauphigny, by every means in his power, the authority of the Duke of Guise, who was governor of it, and to employ, for that purpose, even the Hugonots. The Baron, who was exceedingly vindictive, received the orders of the Queen with joy; and placing himself at the head of about eight thousand protestants, whom he had collected, first surprised Valence, then Vienne, with several places in the neighbourhood, and even Grenoble itself. He then easily made himself master of Lyons, by the correspondence he maintained with the Hugonots, who had become there the stronger party. He thence proceeded into the Lyonnais, Fertz, Vevrais, Auvergne,

Provence, and Languedoc, ravaging the whole country, destroying the churches, plundering the sacred vessels, abolishing mass, and even the parliament of Grenoble, the members of which he carried away by force, and as it were in triumph. So violent was the transport of his fury, that after great carnage, he obliged, it is said, his two sons, to bathe themselves in blood, that they might be familiarized with cruelty. He even amused himself with inventing new punishments; to make his prisoners of war perish in the most miserable manner, as appeared by his causing twenty-six soldiers and gentlemen, with two hundred others, to jump from the top of a tower, while his people, who stood at the bottom of it, received them on the points of their lances, halberds, and pikes. These cruelties excited so great horror even in Admiral Coligny, and the Prince of Conde, who had appointed him his lieutenant in the provinces, that he sent the *Sieur de Soubise*, to assume the government of Lyons in his stead. On this account the Baron des Adrets quitted the Hugonots, and returned to the bosom of the Catholic church; but as he did not serve this party with so much success as the other, he lost his reputation and died in disgrace.

27. ♦ Thomas Bartholine, in his *History of Anatomy*, Cent. III. has observed; says Dr. Greselius, that fear had sometimes cured epileptics. There are proofs that it has likewise helped the gouty, and the examples I am going to relate are a demonstration that it has often banished the ague.

A woman of condition who was affected with the tertian ague, was so terrified by the explosion of a bomb, which was fired off during her fit; that she fainted away and was thought to be dead. Having been sent for to see her, and finding her pulse still pretty strong, I prescribed for her some slight cordials, and she soon recovered from her state of weakness without any appearance of fever, which had afterwards no return.

A young lady who had a quartan ague for several months successively, was invited by some of her acquaintance to

(24.) *Lonicer. Theat.* p. 585.—(25.) *Heyl. Cosmog.* p. 245.—(26.) *M. Allard Vie du Baron des Adrets; Brantome Eloge de M. de Monlue; De Larau Recueil de diverses Histoires*, vol. i. part. ii. p. 116

take an excursion on the water, with a view to dissipate the melancholy ideas occasioned by her illness; but they had scarcely got into the boat when it began to sink, and all were terribly shocked with the dread of perishing. After escaping this danger, the patient found herself cured, and she had no return of the ague.

A man forty-two years of age, of a hot and moist constitution, subject to a cholick, but the fits not violent, was seized about sun-set with an internal cold, though it was very warm that day. Different remedies were administered to him, but without success. He died within eighteen or nineteen hours without the least agitation or any of the convulsions that accompany the agony of death; so that it seemed to be a placid sleep. His friends, surprised at so sudden and fatal an accident, engaged me to open his body, and I found that he died of a mortification of the puerens. He was an extraordinary fat subject, and what was more surprising in so corpulent and large a body, his bones were as small as those of a young girl, and his muscles extremely weak, thin, and rather membranous than fleshy. As I made these observations on the dissected body, a brother of the deceased, who had been absent for sixteen years, was of the same size, the same constitution, and a like habit of body, entered of a sudden. Having seen the body of his brother in that condition, and heard the detail of the circumstances of his death, of which he saw with his eyes the cause in so extraordinary a confirmation, after having reasoned for some time in a sensible manner on the mournful event, he appeared all of a sudden as quite astonished, became speechless and fell into a fainting fit, from which neither balsams, nor spirituous liquors, nor any other means employed in such cases, could recover him. I counselled the opening of a vein, but this advice was not followed, and consternation had occasioned the greatest confusion among the assistants. The patient seemed to have neither pulse nor respiration; his body was all over in a cold sweat; his limbs began to grow stiff; and in short, we judged he was going to expire. But what is not an imagination forcibly struck capable of? I do not know why I took it into my

head to say aloud, "Let us replace the parts of the dead body and sew it up; in the mean time the other will be quite dead, and I will dissect him also." I had scarcely said these words, when the gentleman in the fainting fit started up from the bed, roaring out prodigiously loud, snatched up his cloke, took to his heels, as if nothing had happened to him; and since that time he has enjoyed a good state of health.

CHAP. XI.

Of the Passion of Anger, and the strange Effects of it in some Men.

THIS headstrong and impetuous affection of the mind is well described by some of the ancients to be a short madness. It is a disease, that wheresoever it prevails, is no less dangerous than deforming to us; it swells the face, inflames the blood; and like the mischievous evil spirit in the Gospel, that threw the possessed now into the fire and then into the water, it casts us into all kind of dangers, and frequently hurries us into the chambers of death itself; as appears by some of the following examples.

1. Charles the Sixth, king of France, being highly displeased with the duke of Britain, upon some sinister suspicions, was so bent upon revenge, that, unmindful of all other things, his passion suffered him not to eat or sleep: he would not hear the duke's ambassadors that came to declare his innocency; but upon the fifth of the Kalends of June, anno 1392, he set forth with his forces out of a city of the Cænomans, contrary to the advice of his commanders and physicians; about high noon, in a hot sultry day, with a light hat upon his head. He leaped upon his horse, and bade them follow him that loved him. He had scarce gone a mile from the city, when his mind was unseated, and he in a fury drew his sword, slew some, and wounded others that attended him: at length, wearied and spent with laying about him, he fell from his horse, and was taken up and carried back in the arms of men into the city for dead; where, after many days, he began by degrees to recover: but his mind was not so well restored, but that he had some-

times symptoms of a relapse, and at several intervals betrayed his distemper, so that the government of the kingdom was committed to his uncles.

2. Malachus, a poet in Syracuse, had such fits of immoderate choler and anger, as took away the use of his reason: yet was he then most able in the composure of verses, when he was thus made frantic by his passion.

3. Into what extremes some men have been transported by passion, the example of Pope Julius the third, is too illustrious. He at dinner-time had commanded a roasted peacock to be set by for him, till supper, as being much delighted with that sort of meat. At supper, he called for it once and again; but it being before eaten up by the cooks, could not be set on the table: whereupon he fell into so violent a passion for this delay, that at length he brake out into this blasphemous speech, that he would have that peacock, *Al despeto d' Iddio*; that is, *In despite of God*: and when those of his attendants that stood about him, entreated he would not be so far moved for so slight a thing as a peacock; he, to defend his former blasphemy by a greater, in a mighty passion, demanded, why he, who was so great a lord upon earth, might not be angry for a peacock, when God himself was in such a fury for the only inconsiderable apple eaten in Paradise, that he condemned the whole posterity of the first man to suffer so deeply for it?

4. Theodosius the Elder, though otherwise a most pious prince, was yet very subject to the transports of anger; nor was he able to bridle his passion: so that at Thessalonica, upon a seditious tumult in the theatre, he gave orders to his soldiers, and they killed no less than seven thousand of the citizens: upon which St. Ambrose, the bishop of Milan, would not suffer him to enter the church till he had showed the manifest signs of an unfeigned repentance.

5. The Emperor Nerva, who was otherwise of a weak stomach, and often cast up his meat which he had newly eaten, fell into a huge passion with one whose name was Regulus, and while he was in

a high tone thundering against him, was taken with sweats, fell into a fever, and so died in the sixty-eighth year of his age.

6. The Samaritan Ambassadors cast themselves at the feet of the Emperor Valentinian I. imploring peace. He observing the meanness of their apparel, demanded if all their nation were such as they; who replied, "It was their custom to send to him such as were the most noble and best accounted amongst them;" when he in a rage cried out, "It was his misfortune, that while he reigned, such a sordid nation as theirs could not be content with their own limits;" and then, as one struck with a dart, he lost both his voice and strength; and in a deadly sweat fell down to the earth. He was taken up and carried to his chamber; where, being seized with a violent hiccough, and gnashing of teeth, he died in December, anno 375, in the fifty-fifth year of his age, and the twelfth of his empire.

7. Victor Pisanus, the Venetian Admiral, famous for his exploits, understanding that his Vice-admiral, through cowardice, had suffered ten ships of the Genoese to escape out of the Sipontine haven; fell into such a passion as put him immediately into a fever whereof he died.

8. Clitus was a person whom Alexander held very dear, as being the son of his nurse, and one who had been educated together with himself: He had saved the life of Alexander at the battle near the river Granicus, and was by him made the Prefect of a province; but he could not flatter, and detesting the effeminacy of the Persians, at a feast with the king, he spake with the liberty of a Macedonian, Alexander, transported with anger, slew him with his own hands; though, when his heat was over, he was with difficulty restrained from killing himself, for that fault which his sudden fury had excited him to commit.

9. Cælius the orator was certainly the most passionate person of all other mortals: for having asked his client divers questions, and he agreeing with him in all things he questioned him about; in a great heat he cried out in open court, "Say something contrary to me, that so

(1.) Zuïng, vol. i. l. 1. p. 16.—(2.) Ibid. p. 90.—(3.) Wieri Opera, p. 801. ib. Beard's Theat. l. 1. c. 23 p. 144.—(4.) Theodoret. l. 6 c. 81. p. 310. Zonar. Annal. tom. 3. p. 121.—(5.) Donat, Hist. Med. l. 3. c. 13. p. 188.—(6.) Zuïng, vol. ii. l. 7. p. 495. Pezel. Mellific. Hist. tom. 2. p. 277.—(7.) Zuïng, vol. ii. l. 7. p. 495.—(8.) Wieri Opera, p. 823. Justin, Hist. l. 12. p. 139.

we may quarrel." How could he possibly endure an injury, who was not able to bear obsequiousness itself?

10. The Emperor Commodus, in a heat of passion, caused the keeper of his bath to be thrown into a burning furnace; for no other reason, but that entering into the bath he found it somewhat too warm for him.

11. Matthias Corvinus, King of Hungary, being spent with the pains of the gout, and taken with a palsy in both his legs, lay at Vienna: and one Palm Sunday enquiring for some fresh figs of Italy for the second course, finding that they were already eaten up by the courtiers, he fell into such a rage as brought him into an apoplexy, whereof he died the day following, in the forty-seventh year of his age, and the year of our Lord one thousand four hundred and ninety.

12. Anno one thousand four hundred and eighteen, Wenceslaus, King of Bohemia, being highly incensed against his cup-bearer, for that, knowing of a tumult raised by the Hussites in Prague, under Zisca their leader, he had concealed it, drew his dagger with intention to stab him. Thenobles attending laid hold on the King, and took away the dagger; that he might not pollute his royal hands with the blood of his servant. While he was thus in their hands, the King through extreme anger fell into an apoplexy, whereof he died in a few days.

13. Mucius Fortia had from his birth an impediment in his speech, so that he could not deliver his mind without great difficulty, till one time, being in an extreme passion, he was so moved, and laboured with that earnestness to speak, that from thenceforth he spoke with far greater freedom.

14. In a war which the Goths waged with Belisarius, there was one of the soldiers in the regiment of Constantine, a military Tribune, who had forgibly taken a sword of great value from a Roman youth: Belisarius sharply reprov'd Constantine that he suffered things to be done with that insolence by the soldiers under his command, threatening him withal, in case the sword was not speedily found out and restored. Constantine resented this

in so heinous a manner, that in the greatness of his rage (not considering either the dignity of his General, or the hazard of his own life) he drew out his dagger, intending to sheath it in the breast of Belisarius; but he was immediately laid hold of, and presently hanged.

15. Valerius Publicola, upon the expulsion of the Tarquins from Rome, expected that he should have been elected colleague with Brutus in the Consulship; but when he found that Lucretius Collatinus was preferred before him, he conceived such an indignation thereat, that he made resignation of all the honours which he had before that time received; he quitted the dignity of a senator, gave over patronizing any causes, and renounced all sorts of clients; nor thenceforth would he exercise any public office in the commonwealth.

16. This one strange thing is reported of Scanderbeg, the King of Epirus, that whensoever he was upon the point ready to charge the enemy, and likewise in the heat and fury of the fight, besides other unusual appearances of change and alteration in his countenance, his nether lip would commonly cleave asunder, and yield forth great abundance of blood. A thing oftentimes remarked and observed of him, not only in his martial actions and exploits, but even in his civil affairs, whenever his choler was raised, and his anger exceeding its ordinary bounds.

17. Carolus de Gontault, Duke of Byron, a Peer and Marshal of France, and Governor of Burgundy, was found the chief of those that had conspired the death of King Henry the Fourth; and thereupon, anno 1602, had sentence of death passed upon him, to have his head struck off at the Bastile in Paris. This man, as he was a person of a most invincible spirit, would not suffer his hands to be bound; he bade the executioner not to come near him till he called, otherwise he would strangle him with his hands. While he was upon his knees praying, the headsmen severed his head from his shoulders; and it was observed that the face looked fiercely, the tongue moved, and a thick and blueish vapour, like a smoke, went out together with his blood; all tokens of

(9.) Wieri Opera, p. 828. Bruson. Facetiar. l. 3. c. 19. p. 228.—(10.) Wieri Opera, p. 838.—(11.) Zuing. vol. ii. l. 7. p. 495.—(12.) Donat. Hist. Med. Mir. l. 3. c. 13. p. 188.—(13.) Donat. l. 3. c. 13. p. 187.—(14.) Fulgos. Ex. l. 9. c. 23. p. 1179, 1180.—(15.) Fulgos. Ex. l. 9. c. 3. p. 1173.—(16.) Bartlet, Hist. of Scanderbeg, l. 8. p. 295, 297.

a vehement anger and passion which he at that time was in.

18. Pyrrho was so exceedingly prone to anger and passion, that one time when the cook had provoked him, he followed him with the spit and meat upon it as far as the market-place to beat him therewith. Another time being at Elias, and his scholars having incensed him by asking him repeatedly many questions, he threw off his gown, and swam over the river Alepus; that being on the other side, he might be free from that disturbance which their importunity had given him.

19. Philagrus, a Silician, the scholar of Lollianus, and a sophist, was of that angry and passionate temper, that he gave one of his scholars a blow upon the face when he was asleep. So untractable was the disposition of this man, when one asked him Why he would not marry, that he might have children? "Because," said he, "I am never pleased, no, not with myself."

20. Marcius Sabinus came to live at Rome at such time as Numa Pompilius was elected King thereof; when Numa was dead, he hoped to be chosen by the people to succeed him; but finding that Hostilius was preferred before him, he resented the matter with that passion and indignation, that his life growing irksome unto him, he laid violent hands upon himself, and so went discontented out of the world.

21. Montagne, in his essays, gives us a story, which he remembered to be current when he was a boy, of a neighbouring King, who having received a blow from the hand of God, swore he would be revenged; and in order to it made proclamation, that for ten years to come, no one should pray to him, or so much as mention him throughout his dominions. "By which," says he, "we are not so much to take measure of the folly, as the vain-glory of the nation (Spain), of which this tale was told.

22. Herod the Tetrarch of Judea, had so little command over his passion, that upon every slight occasion his anger would transport him into absolute madness. In such a desperate fit he killed Josippus. Sometimes he would be sorry and repent of the folly and injuries he had done when anger clouded his understanding, and

soon after commit the same outrages, that none about him were sure of their lives a moment: and no wonder, for unrestrained anger quickly breaks out into madness. There is no difference between a madman and an angry man while the fit continues, because both are void of reason, inexorable and blind for that season. It too offends ruins and subverts whole families, towns, cities and kingdoms. It is a vice that few men are able to conceal; for if it do not betray itself by external signs, such as a sudden paleness of the countenance, and trembling of the joints, it is more impetuous within; secretly gnaws the very heart, and produces dangerous effects in those that nourish it.

CHAP. XII.

Of extraordinary Joy, and the Effects it has produced.

THE Ægyptian Temples, they say, were wonderfully beautiful and fair in the frontispiece, but foul and filthy in the more inward apartments of them. So this affection of joy, which seems outwardly so pleasant upon us in the marks of it, and which furnishes our hearts with so much pleasure and delight, proves fatal to us in the excessness of it, and serves us much after the manner of ivy, which seemeth to adorn the tree whereunto it cleaveth, but indeed sucketh out, and stealeth away the sap thereof.

1. About the three and thirtieth year of king Henry the eighth, Arthur Plantagenet viscount Lisle, natural son to king Edward the Fourth, having been imprisoned upon suspicion of a practice for betraying of Calais to the French, whilst he was the king's lieutenant there, was now found innocent of the fact; and thereupon the king, to make him some reparation for his disgrace, sent him a ring, and a very gracious message by Sir Thomas Wrothesly, his secretary; whereat the said viscount took so great joy, that the night following of that very joy he died. So deadly a thing is any passion, even joy itself, if it be extreme.

2. Pope Julius the second, receiving a message of auxiliary forces that were

(17.) Kornman. de Mirac. Mort. l. 3. c. 59. p. 26.—(18.) Bruson. Facetiar. l. 3. c. 10. p. 218.—(19.) Ibid.—(20.) Fulkos. Ex. l. 2. c. 3. p. 1173.—Spain.—(22.) Egisip. de Excid. Urb. Hieros.

(1.) Baker's Chron. p. 515. Godw. Hen. VIII. p. 104. Stowe's Annals, p. 583.

coming to him from the King of Spain, to make an end of the Ferrarian war, was so exceedingly rejoiced at it, that he was presently relieved of a fever with which he was afflicted for some time.

3. Some years since (I speak it to my grief) I knew Franciscus Casalinius, who was my dear and learned scholar in logic, who through an immoderate laughter, fell into a spitting of blood (the veins of his breast being opened), and from thence into a consumption, whereof he died.

4. In our time, anno 1544, Sinan Cefutius Judæus, a notable pirate, being at Arsinoe, a port upon the Red-sea, preparing to wage war upon the Portuguese by order of Soliman Emperor of the Turks, he there had a message to inform him, that his son Seleachus at the taking of Tunis was made a slave, redeemed by Haradienus Barbarossa, made the Admiral of seven vessels, and with them was put into Alexandria, purposing ere long to be with him. The old man was seized with so sudden and great joy at the news of the unexpected liberty and preferment of his son at once, that he immediately fainted, and at the arrival of his son, died in his embraces.

5. Philemon a comic poet, being grown old, and beholding an ass eating up some figs that a boy had laid down; when the boy returned, "go now," said he, "and fetch the ass some drink." the old man was so tickled with the fancy of his own jest, that he died laughing. In the same manner, and much upon the same occasion, died Chrysippus.

6. A certain musician, together with his daughter Stratonica, sung at a feast before Mithridates King of Asia and Põntus. The king, inflamed with the love of Stratonica, led her out immediately to his bed. The old man took it heavily that the king had not so much as taken notice of him. But when he awaked in the morning, and saw the tables in his house covered with vessels of silver and gold, a number of servants, boys and eunuchs attending upon him, that offered him rich garments, and a horse gallantly trapped standing at the door, as it was usual for the king's friends, he would fain have fled out of his house, supposing that all this was but in

mockery of him. The servants detained him; told him that the large inheritance of a rich man lately dead was conferred upon him by the king, and that these were but as the first-fruits of his arising fortune. Being at last won to give, credit to them, he put on the purple robe mounted the horse, and as he was carried through the city, cried out, "all these are mine!" and to as many as derided him, he said, "It would be no wonder (not able to digest so great a joy) if he threw stones at all he met."

7. Marcus Crassus, the grandfather of him that was slain in Parthia, when he once saw an ass eating of thistles, was so delighted with that sight, that he is reported that once only to have laughed; whereas they write of him, that he was never seen to have laughed in his whole life before; and thereupon had the surname of Agelastus.

8. Zeuxis Heracleotes, the most excellent painter of his age, had drawn out in colours upon a tablet an old woman, which he had expressed to the life. When he had finished the piece, he set himself to consider of his work, as it is usual for artists to do; and was so delighted with the ridiculous aspect which he had framed, that while he intently viewed that short, dry, toothless, bloodless thing, with hollow eyes, hanging cheeks, her chin bearing out, and her mouth bending inwards, her nose fallen, and flowing at the end of it; he fell into a sudden laughter, so violent, that his breath failing, he died upon the place.

9. Diagoras the Rhodian had three young men to his sons, all which he saw victorious in several masteries at the Olympic games in one and the same day, and publicly crowned. His sons came and embraced their aged father, and each of them placed his wreath upon his head: at all which the old man was so overjoyed, that, overcome with an excess of delight, he sunk down in their arms and died.

10. Ptolomæus Philometor had overcome Alexander King of Syria in battle, but withal himself was so grievously wounded in that fight, that for four days together he lay without any manner of sense. When he was come to himself he

(2.) Zuñg. vol. i. l. 1. p. 84.—(3.) Epiphan. Ferdinand. Casus Med. Hist. 49. p. 148.—(4.) Paulus Jovius in Elog. l. 6. p. 344. Knowle's Turk. Hist. l. 550.—(5.) Val Max. l. 9. c. 12 p. 269. Laert. l. 7. p. 309.—(6.) Plut. p. 638. in Pompeio. Zuñg. Theatr. vol. i. l. 1. p. 83.—(8.) Strada Prolus. Acad. l. 3. Præl. 4. p. 315. Cael. Rhod. Antiq. Lect. l. 4. c. 18. p. 174.—(9.) Gell. Noct. Attic. l. 3. c. 15. p. 108. Lonicer. Theatr. p. 289.

was presented with the head of Alexander, sent him by Zabdiel the Arabian, which, when he had looked upon with a great deal of joy, he himself immediately expired.

11. Sophocles the son of Theophilus a tragic poet, died at ninety years of age, after he had obtained nineteen victories. When he acted his last tragedy, and had gained the palm, he was seized with so extraordinary a joy, that he died in the midst of the congratulations of his friends.

12. Pope Leo the tenth, being certainly informed that Milan was recovered, and the French ejected, through over-much joy at the news, he fell into a fever and died of it.

13. Anno 825, upon the death of the duke of Spoleto, Lotharius the emperor put Adelardus, count of the palace, in his stead: and whereas he died of a fever within five months after his arrival, it pleased the emperor to confer that dignity upon Mauringus earl of Brixia, who was then famous for his justice. The earl was no sooner certified of his new dignity, but that he took his bed, and by his over-much joy prevented the honour that was intended him, for he died within a few days.

14. Chilon the Lacedemonian, and the same who was reputed one of the seven wise men of Greece, died at Pisa, saith Hermippus, embracing a son of his that was newly returned victorious from the Olympic games.

15. Philippides, a comic poet in Athens, being arrived to a great age, when in the contest and trial of poets, he (beyond all his hope) had the victory adjudged to him, not able to bear the great joy it excited in him, he suddenly fell down and died.

16. M. Juventius Thalna, colleague of Tiberius Gracchus the consul, as he was sacrificing in Corsica, which he had newly subdued, he there received letters from Rome, that the senate had decreed him supplications. He read these letters with great intenseness: and a mist coming before his eyes, he fell down to the ground dead before the fire as he sat.

17. When the Romans were overcome by Hannibal at the battle of Thrasymene, and the news of that calamity was brought

to Rome, the anxious and solicitous multitude flocked to the gates, as well men as women, to hear what became of their friends: various were the affections of enquirers according as they were certified of the life or death of their relations; but both sorrow and joy of the women exceeded that of the men. Here it was that one woman meeting at the gate with her son in safety, whom she had given up for dead, died in his arms as she embraced him. Another hearing (though falsely) that her son was slain, kept herself within doors in great sorrow and perplexity: when unexpectedly she saw him come in, this first sight of him made her joys swell up to that height as to over-top life itself, for she fell down and died.

18. Polycrite was an honourable lady of the island of Maxos. When her city was besieged by the Ethreans, and menaced with all the calamities might be expected from a siege, she was intreated by the prime men thereof to undertake an embassy for the pacifying of troubles, which she willingly did; and being one of the most beautiful women of her time, and a very good speaker, she had so much power upon the prince Diognetes, the General in this siege, that she disposed his heart to whatsoever she pleased, in such sort that going forth in the fear and confusion of all the people she returned with peace and assurance of quiet. This made them all to come out, to receive her at the city gates with loud acclamations: some throwing flowers, others garlands, and all rendering thanks to her as their sovereign preserveress. She, over-joyed at the success of her negotiation, and the gratitude of her people, expired in her honours at the city gate; and instead of being carried to the throne, was brought to her tomb, to the infinite sorrow of all her country.

19. Cardanus, in his fifth Book of Wisdom, gives an instance of the danger of this passion when it exceeds its due bounds, in a smith of Milan, a fellow citizen of his, one Galeus de Rubeis, who, being highly commended for refining of an instrument called the colea, heretofore made use of by Archimedes, out of extreme joy ran mad.

(10.) Zuing, vol. ii. l. 7. p. 492. Joseph. l. 13. c. 8.—(11.) Val. Max. l. 9. c. 12. p. 269. L. nic. Theat. p. 289.—(12.) Zuing, vol. ii. l. 7. p. 492.—(13.) Ibid. c. 32. p. 492.—(14.) Plin. l. 7. c. 32. L. cert. l. 1. p. 18.—(15.) Fulgos. Ex. l. 9. c. 12. p. 1324. Gell. Noct. Att. l. 3. c. 15. p. 108.—(16.) Val. Max. l. 9. c. 12. p. 268.—(17.) Ibid. p. 267, 268.—(18.) Caus. Holy Court, tom. 3. Max. l. 9. c. 439. Gell. Noct. Attic. l. 3. c. 15. p. 108. Plut. de Virtutib. Mulier. p. 253. Fulgos. Ex. l. 9. c. 12. p. 1324.—(19.) Burton's Melanch. part 1. § 2. 182.

20. Wolfius relates of a country fellow called Brunsellius, who being by chance at a sermon, saw a woman fall off from a form half asleep, at which object most of the company laughed; but he, for his part was so much moved, that for three whole days after he did nothing but laugh, by which means he was much weakened, and continued in an infirm state of body for a long time after.

21. Archidamus, the Spartan King, being victorious, as soon as he had erected a trophy, he immediately sent home Demoteles to certify the greatness of the victory; in which, though there was a very considerable number of the enemy slain, there fell not so much as one man of the Spartans. When they of Sparta heard this, it is said of them, the first Agesilaus and the ancient Ephori, and then all the body of the people, wept for joy.

22. Ptolomeus Philadelphus had received the sacred volumes of the law of God, newly brought out of Judea: and while he held them with great reverence in his hands, praising God upon that account, all that were present made a joyful acclamation; and the King himself was so overjoyed, that he broke out into tears. Nature (as it seems) having so ordered it, that the expressions of sorrow should also be the followers of extraordinary joys.

23. When Philip King of Macedon was overcome, and all Greece was assembled to behold the Isthmian games, T. Q. Flaminius having caused silence to be made by the sound of the trumpet, he commanded these words to be proclaimed by the mouth of the Crier: "The senate and people of Rome, and Titus Quinctius Flaminius their General, do give liberty and immunity to all the cities of Greece that were under the jurisdiction of King Philip." At the hearing of this, there was first deep silence amongst the people, as if they had heard nothing. The Crier having repeated the same words, they set up such a strong and universal shout of joy, that the birds which flew over their heads fell down amazed amongst them. Livy saith, that "the joy was greater than the minds of men were able to comprehend, so that they scarce believed what they heard; they gazed upon one another

as if they thought themselves deluded by a dream." And the games afterwards were so neglected, that no man's mind or eye was intent upon them. So far had this one joy excluded the sense of all other pleasures.

24. Being lately in France, and returning in a coach from Paris to Rouen, I lighted upon the society of a knowing gentleman, who gave me a relation of the following story: About an hundred years since, there was in France one Captain Coucy, a gallant gentleman of ancient extraction, and Governor of Coucy castle, which is yet standing, and in good repair. He fell in love with a young gentlewoman, and courted her for his wife. There was reciprocal love between them; but her parents understanding it, by way of prevention, shuffled up a forced match between her and one Mr. Fayel, who was heir to a great estate. Hereupon Captain Coucy quitted France in discontent, and went to the wars in Hungary against the Turks, where he received a mortal wound near Buda. Being carried to his lodgings, he languished four days: but a little before his death, he spoke to an ancient servant, of whose fidelity and truth he had had ample experience, and told him he had a great business to trust him with, which he conjured him to perform; which was, that after his death he should cause his body to be opened, take out his heart, put it into an earthen pot, and bake it to powder; then put the powder into a handsome box, with the bracelet of hair he had long worn about his left wrist, which was a lock of Mademoiselle Fayel's hair and put it amongst the powder, together with a little note he had written to her with his own blood: and after he had given him the rites of burial, to make all the speed he could to France, and deliver the box to Mademoiselle Fayel. The old servant did as his master commanded him, and so went to France; and coming one day to Monsieur Fayel's house, he suddenly met him with one of his servants, who knowing him to be Captain Coucy's servant, examined him; and finding him timorous and to falter in his speech, he searched him, and found the said box in his pocket, with the note which expressed what was in it; then he dismissed the

(20.) Burton's Melanch. part. 1. § 2. p. 181.—(21.) Xenophon. Hist. Græc. 1. 7. p. 620. Magiri Polymnen p. 1075.—(22.) Joseph Antiq. Jud. 1. 12. c. 2. p. 493.—(23.) Val. Max. 1. 4. c. 8. p. 123. Liv. 1. 33. p. 400.

bearer, with menaces that he should come no more thither. Monsieur Fayel going in, sent for his cook, and delivered him the powder, charging him to make a well-relished dish of it, without losing a jot, for it was a very costly thing, and commanded him to bring it in himself, after the last course at supper. The cook bringing in his dish accordingly, Monsieur Fayel commanded all to avoid the room, and began a serious discourse with his wife, "That ever since he had married her, he observed she was always melancholy, and he feared she was inclining to a consumption, therefore he had provided a very precious cordial which he was well assured would cure her; and for that reason obliged her to eat up the whole dish; she afterwards much importuning him to know what it was, he told her at last, "She had eaten Coucy's heart;" and so drew the box out of his pocket, and shewed her the note, and the bracelet. In a sudden exultation of joy, she with a deep-fetched sigh, said, "This is a precious cordial indeed;" and so licked the dish, saying, "It so precious that it is a pity ever to eat any thing after it." Whereupon she went to bed, and in the morning was found dead. This sad story is painted in Coucy castle, and remains fresh to this day.

CHAP. XIII.

Of the Passion of Grief, and how it has acted upon some men.

WHILST the great genius of physic, Hippocrates, drove away maladies by his precepts, and almost snatched bodies out of the hands of Death, one Antiphon arose in Greece, who envious of his glory, promised to do upon souls, what the other did on bodies; and proposed the sublime invention, which Plutarch calls the Art of curing Grief, where we may truly say, he used more vanity, promises, and show of words, than he wrought effects. Certainly it were to be wished that all ages, which are abundant in misery, should likewise produce great comforts to sweeten the acerbities of human life. Another Helena were needful to mingle the divine

drug of Nepenthe in the meat of so many afflicted persons as the world affords; but as the expectation is vain, so there are some sorrows that fall with that impetuous force upon the soul, and withal with that sudden surprisal, that they let in death to anticipate all the hopes of recovery.*

1. When the Turks came to raise the siege of Buda, there was amongst the German Captains a Nobleman called Eckius Rayschachius, whose son, a valiant young gentleman, having got out of the army without his father's knowledge, behaved so gallantly in fight against the enemy in the sight of his father, and of the army, that he was highly commended of all men, and especially of his father, who knew him not at all; yet before he could clear himself he was compassed in by the enemy, and, valiantly fighting, slain. Rayschachius, exceedingly moved with the death of so brave a man, ignorant how near it touched himself, turning about to the other Captains, said, "This worthy gentleman, whosoever he be, deserves eternal commendation, and to be most honourably buried by the whole army." As the rest of the Captains were with like compassion approving his speech, the dead body of the unfortunate son was presented to the most miserable father, which caused all them that were present to shed tears; but such a sudden and inward grief surprized the aged father, and struck so to his heart, that after he had stood a while speechless, with his eyes set in his head, he fell down dead.

2. Homer had sailed out of Chios to Iö, with a purpose to visit Athens: here it was, that being old, he fell sick, and so remained upon the shore, where there landed certain fishermen, whom he asked "if they had taken any thing?" They replied "what we caught we left behind us; and what we could not catch we have brought with us;" meaning, that when they could not catch any fish, they had loused themselves upon the shore, killing what they took, and carrying with them such as they could not find. When Homer was not able to solve this riddle, it is reported that he died with grief of mind. Yet Herodotus denies it, saying, "that the fishermen themselves explained their enigma; and that Homer died of sickness and disease."

3. Excessive was the sorrow of King

(24.) Howell's Letters.

* Caus. Treat. of Passions, p. 55.—(1.) Knowl's Turk. Hist. p. 706. Donat. Hist. Med. Mirab. l. 3. c. 13. p. 187.—(2.) Val. Max. l. 9. c. p. 269. Herodot. Tit. Homer. p. 572.

Richard II. beseeeming neither a king nor a man, or Christian, who so fervently loved Anna of Bohemia, his Queen, that when she died at Sheen, in Surry, he both cursed the place, and out of madness overthrew the whole house.

4. Uvipertus, elected Bishop of Raceburg, went to Rome, to receive the confirmation thereof from the Pope; where finding himself neglected and rejected by him, upon the account of his youth, the next night for grief all the hair of his head was turned grey, whereupon he was received.

5. Hostratus, the friar, resented that book so ill, which Reucelinus had writ against him, under the name of *Epistolæ Obscurorum Virorum*, and took it so very much to heart, that for grief he destroyed himself.

6. Alexander the Great, after the death of his dear Ephestion, lay three days together upon the ground, with an obstinate resolution to die with him; and thereupon would neither eat, drink, nor sleep. Such was the excess of his grief, that he commanded battlements of houses to be pulled down, mules and horses to have their manes shorn off, some thousands of common soldiers to be slain, to attend him in the other world, and the whole nation of Cusæans to be rooted out.

7. At Nancy in Lorrain, when Claudia Valesia (the Duke's wife, and sister to Henry II. King of France) deceased, the temples for forty days were all shut up, no prayers nor masses said, but only in the room where she was. The Senators were all covered with mourning, and for a twelvemonth's space throughout the city they were forbid to sing or dance.

8. Roger, that rich Bishop of Salisbury (the same that built the Devizes, and divers others strong castles in this kingdom) being spoiled of his goods, and thrown out of all his castles, was so emerged in grief that he ran mad, and knew not what he said.

9. Upon Thursday the twenty-fourth of March, 1602, about two of the clock in the morning, deceased Queen Elizabeth, at her manor of Richmond in Surry, she then being aged seventy years, of which she had reigned forty-four, five months and odd days. Her corpse was privately conveyed to White-hall, and there remain-

ed till the twenty-eighth of April following; and was then buried at Westminster; at which time the city of Westminster was surcharged with multitudes of all sorts of people in the streets, houses, windows, leads, and gutters, that came to see the obsequies: and when they beheld her statue lying in royal robes, with a crown upon the head, there was such a general sighing, groaning and weeping, as the like hath not been known in the memory of man; neither doth any history mention any people, time or state, to make the like lamentation for the death of their Sovereign.

10. Secundus the philosopher had been many years absent from home, so that he was unknown to the family; and upon his return, being very desirous to make some experiment of the chastity of his mother, he courted her as a stranger; and so far prevailed, that he was admitted to her bed, where he revealed to her who he was; at the hearing of which the mother was over-borne with shame and grief, that she gave up the ghost.

11. Peter Alvarado, the Governor of Guatimaia, married the Lady Beatrice Della Culya; and he dying by a mischance, his wife abandoned herself to all the excesses of grief; and not only dressed her house in black, and abstained from meat and sleep, but in a mad impiety, said, "God could now do her no greater evil." Soon after, anno 1582, happened an extraordinary inundation of waters, which on the sudden first assailed the Governor's house, and caused this impotent Lady now to bethink herself of her devotion, and betake her to her chapel, with eleven of her maids; where leaping on the altar, and clasping about an image, the force of the water carried away the chapel, and she with her maids were drowned.

12. Gormo, father of one Canute slain before Dublin, so exceedingly loved this son of his, that he swore to kill him that brought him the news of his death; which, when Thira his mother heard, she used this way to make it known to him: she prepared mourning apparel, and laid aside all princely state; which the old man perceiving, he concluded his son dead, and, with excessive grief, he speedily ended his days.

(3.) Fuller's Holy State, l. 1. c. 10. p. 22.—(4.) Kornman. de Mirac. Vivor p. 61. Donat. Hist. Med. Mirab. l. 1. c. 1. p. 1.—(5.) Burton's Melanch. part 1. § 2. p. 92.—(6.) Plot. in Alex. p. 704. Justin. l. 12. p. 147.—(7.) Burton's Melanch. part 1. § 2. p. 156.—(8.) Ibid.—(9.) Stow's Annals, p. 815.—(10.) Kornman. de Mirac. Mortuor. l. 4. c. 113. p. 47.—(11.) Purch. Pilg. tom 1. l. 1. s. 2. 14. § 4. p. 1005.—(12.) Speed's Hist. p. 403. Chaewind, Hist. Collect. cent. 7. p. 205.

13. Cardanus relates of a man in Milan, who in sixty years had never been without the walls of the city; yet when the Duke, hearing thereof, sent him a peremptory command never to go out of the gates during his life, he, that before had no inclination to do so, died of very grief to be denied the liberty of doing it.

14. King Ethelstan being jealous of Edwin his brother, caused him to be put into a little pinnace, without tackling or oars, with only one page to accompany him, that his death might be imputed to the waves; the young prince, overcome with grief of this his brother's unkindness, cast himself overboard headlong into the sea.

15. Charles Duke of Burgundy being discomfited at the battle of Nancy, passing over a river, was overthrown by his horse, and in that estate was assaulted by a gentleman, of whom he craved quarter; but the gentleman, being deaf, slew him immediately: yet afterwards, when he knew whom he had slain, he died within a few days of grief and melancholy.

16. Amurath, the sixth Emperor of the Turks, at his first ascent to the throne, to free himself of competitors, caused his five brethen, Mustapha, Solyman, Abdulla, Osman, and Tzihanger to be all strangled in his presence. The mother of Solyman, pierced through with the cruel death of her young son, as a woman overcome with grief and sorrow, struck herself to the heart with a dagger, and died.

17. Amurath the Second having long lain before the walls of Croja, and assaulted it but in vain, and being no way able, either by force or flattery, to bring Scanderbeg to terms of submission or agreement, angry that his presents and propositions were refused, he resolved to make a terrible assault upon Croja from all quarters, but this by the Christian valour proved a greater loss to him than before: not able to behold the endless slaughter of his men, he gave over the assault, and returned into his camp as if he had been a man half frantic, or distracted; and there sat down in his tent all that day full of melancholy passions, sometimes violently pulling his hoary beard and white locks, complaining of his hard and disastrous fortune, that he had lived so long to see those days of disgrace, wherein all his former glory and triumphant victories

were obscured by one base town of Epirus. His Bassas and grave Counsellors by long discourses sought to comfort him; but dark and heavy conceits had so overwhelmed the melancholy old tyrant, that nothing could content his wayward mind, or revive his dying spirits. Feeling his sickness daily to increase, so that he could not longer live, lying upon a pallet in his pavillion, he sadly complained to his Bassas, that the destinies had blemished all the former course of his life with such an obscure death; that he who had so often repressed the fury of the Hungarians, and almost brought to nought the pride of the Grecians, together with their name should now be enforced to give up the ghost, under the walls of an obscure castle (as he termed it), and that in the sight of his contemptible enemy. Shortly after he became speechless, and striving with the pangs of death half a day, he then expired. This was anno 1450, when he had lived eighty-five years, and reigned thirty.

18. Franciscus Foscarius, according to the manner of Venice, was elected duke thereof during his life, and did govern that republic with great prudence and justice: he had also increased their dominion in a small time, by the addition of Brixia, Bergomum, Crema and Ravenna. When he was now arrived to the eighty-fourth year of his age, and the thirty-fourth of his dukedom, they accused his decrepit age as a mighty impediment to the right administration of their affairs, and thereupon compelled him to depart from his ducal dignity, and give way to another. This open and unreasonable injury struck the old man with so violent a grief, that he died thereof in a day or two.

CHAP. XIV.

Of Desire, and what have been the Wishes of some Men, for themselves, or upon their Enemies.

We read of the Athenians, that they set up a pillar, wherein they published him to be an enemy of their city who should bring gold out of Media, as an instrument to corrupt them. If once we see better things, we not only desire them but are discontented with that we had

(13.) Chetwind, Hist. Collect. cent. 2. p. 49.—(14.) Speed's Hist. p. 379.—(15.) Trenchfield, Hist. Improved, p. 89.—(16.) Knowl's Turk. Hist. p. 919.—(17.) Knowl's Hist. p. 330.—(18.) Fulgos. Ex. l. 5. c. 3. p. 616.

before of our own. And even the greatest of men have not been able to abstain from this vanity; as appears by what follows.

1. Solyman Emperor of the Turks, is said to have wished three things for himself; That he might live to see the Mosque or Temple finished, which he had begun in a glorious and most sumptuous manner; that he might finish the repairs of the ancient aqueducts, whereby Constantinople might have a plentiful and easy supply of water; and that he might get the city of Vienna into his power. The two former he lived to see, but was never master of Vienna, which he used to call by no other name than his infamy and reproach.

2. St. Augustine used to wish, that he had seen three things, which were, Rome in its glory; the Apostle Paul in the pulpit; and Christ Jesus in the flesh.

3. Eudoxus wished to know the nature of the sun, even upon condition that he should afterwards be burnt to death in the body of it.

4. Philoxenus, whether he was a glutton, as some say, or a musician, as others, is said to have wished his neck as long as that of a crane; that so he might swallow his meat with the more delight, or send out his notes with greater variety, and more pleasing sound; although 'tis a question, whether if he had had his wish, it would have helped him in either.

5. The Spartans wished to their enemies, that they might be seized with an humour of building, keep a race of horses, and that their wives might be false to their beds.

6. The Cretans, as the worst that could befall their most inveterate enemies, used to wish, that they might be delighted with some evil custom.

7. When King James came first to the public library at Oxford, seeing the little chains where with the books were fastened to their places, wished, that if ever it should be his destiny to be made a prisoner, that library might be his prison, those books his fellow-prisoners, and those chains his fetters.

8. Cashan is a lovely city in Persia, extremely hot when the sun is in Cancer; but Scorpio rages there in no less violence

(not that in the Zodiac), than real stinging scorpions, which in great number engender here. It is a little serpent, a finger long, but of great terror in the sting, inflaming such as they prick so highly, that some die, and none avoid madness a whole day: from hence grows that much-used Persian wish, or curse to them they are insensed against, "May a scorpion of Cashan sting thee!"

9. Alexander the Great, when he had got into the ocean with his navy, came to an island which he called Scillustis, others Psiltus; where having landed, he viewed the sea-coasts, and considered the nature of that sea; which done, he sacrificed to the gods, and prayed, that no mortal man after him might ever pass further that way than he himself had done, and so returned back.

10. Pyrrhus the King of Epirus, who, next after Alexander the Great, was the most skilled in all military affairs; when he went to the temples of the gods to offer sacrifices, it was observed of him, that he never importuned the gods about a more spacious empire, or a signal victory over his enemies; no, nor about any increase of his glory, riches, or any such thing, whereof most mortal men are so excessively desirous; but all he asked of the gods, was, that they would grant him good health, as if in the enjoyment of this all other things would succeed the better. And indeed though fortune should pour out all her bounties into our bosoms, yet if health be absent, nothing of all these can much please or delight us.

11. Lanfrancus Archbishop of Canterbury, a man of great learning, and in high favour with William the Conqueror (as Ranulphus writeth of him), often wished to conclude his life either by a fever or dysentery, because in these sicknesses the use of a man's tongue often continues to the last breath. Having enjoyed his prelacy nineteen years, he died in the third year of King Rufus, and of a fever as he desired.

12. Critias, who was one of the thirty tyrants in Athens, is said to have wished for himself,

*Divitias Scopadum, prolix facta Cimonis,
Spartani palmas fortis Agesilai*

(1.) Busbeq. Epist. 4. p. 236.—(2.) Cilesti Opus. Med. p. 121.—(3.) Plut.—(4.) A. Gell. Noct. 1. 19. c. 2. p. 503.—Heidseld. in Sping. c. 21. p. 507.—(5.) Zuñg. Theat. vol. i. l. 2. p. 187.—(6.) Val Max. l. 7. c. 2. p. 194.—(7.) Clarke's Mirrour, c. 77. p. 349.—(8.) Herbert's Trav. l. 2. p. 213.—(9.) Plut. in Alex. Zuñg. Theat. vol. i. l. 2. p. 154.—(10.) Cæl. Rhod. l. 7. c. 24. p. 318.—(11.) Syms. Ch. Hist. l. 2. cent. 11. p. 357.

The Wealth of Scopas, Heart as Cimon's free,
And great Agesilaus' victory.

13. C. Caligula was one that was desirous of nothing so much as doing that which was thought impossible to be done; and therefore laid the foundations of palaces on piles where the sea was most raging and deep; he hewed rocks of most hard flint and rag-stones, plains he raised even with mountains, and by digging down the tops of hills, he levelled them to an equality with the plains. All these with incredible celerity, and punishing the neglect or sloth of his workmen with no less than death.

14. Augustus Cæsar, as oft as he heard of any person that had departed this life quietly, and without those pangs that are usual towards death, used to pray to the gods, and desire of them, that he and his might have the like euthanasia; that was the word he used, by which he meant an easy passage, or quiet death; and indeed he had that for which he had so often wished. For upon the day wherein he died, enquiring often if there was yet any stir or tumult abroad concerning him; he called for a glass, and commanded the hair of his head to be combed, and his jaws to be composed and set right, which did hang, and were ready to fall for weakness. Then having admitted his friends to come to him, he asked them whether they thought he had acted well in this interlude of life; and withal added this as a *Plaudite*,

Now clap your hands, and all shout for joy.

After this he dismissed them all; and whilst he questioned some that were come from the city, concerning the daughter of Drusus, then sick, suddenly, amongst the kisses of Livia, and uttering these words, he gave up the ghost, "Live mindful of our wedlock, Livia, and so farewell."

15. Albertus Magnus, five years before his death, desired of God, that he might forget all that he had learned in the studies of humanity, and prophane authors: that he might give up himself entirely to devotion, and the practice of piety.

16. The Lord Cordes, a French commander, so' longed to retake Calais from the English, that he would commonly wish, that he might lie seven years in hell, so that Calais were in the possession of the French.

17. Alfred, King of the West Saxons, being naturally inclined to incontineny, desired that God would send him such a disease as might repress and hinder his lust, but not unfit him for the managing the affairs of his kingdom; and he accordingly had the disease called the Ficus, the Hemorrhoids or piles.

18. When Darius was informed that Sardis was set on fire by the Ionians and Athenians, he contemned the Ionians, because he thought he might easily be revenged of their rebellion: but he called for a bow, and shot up an arrow towards Heaven, and in so doing, "O Jupiter!" said he, "grant it may come to pass, that I may be avenged of the Athenians." And so mortal a hatred did he conceive against them, that whensoever he sat down to eat, he had one of those that ministered unto him, who was ordered to say, "My Lord, remember the Athenians."

19. When Augustus Cæsar was fifty-four years of age, he is said to have prayed to the gods, that he might have the valour of Scipio, the favour of Pompey, and the fortune of Caius Cæsar, which, said he, "is the overcomer in all great matters."

20. ♦ The unfortunate Duke of Buckingham, riding one day in his park with his steward, and seeing a large flock of sheep before him, asked to whom they belonged? on his steward answering, "They belong to your grace," he, with some quickness replied, "I wish to God they were all foxes."

CHAP. XV.

Of Hope, how great some have entertained, and how some have been disappointed in theirs.

THE poet Hesiod tells us, that the miseries and calamities of mankind were included in a great tun: that Pandora took

12) Plut. in Cimon. 483.—(13.) Sueton. l. 4. c. 37. p. 187.—(14.) Sueton. l. 2. c. 99. p. 118, 119.—(15.) Chetwind's Hist. Collect. cent. 3. p. 88.—(16.) Grafton, vol. 2. p. 882.—(17.) Fabian Hist. p. 216.—(18.) Pezel. Mellific. tom. 1. p. 48.—(19.) Ibid. tom. 2. p. 127.—(20.) Gentleman's Magazine, vol. 56. part. 1. p. 17.

off the lid of it, sent them abroad, and they spread themselves in great quantities over all lands and seas : but at this time,

Hope only did remain behind, and flew not all abroad,
But underneath the utmost brim and ledge it still abode.

And this is that which is our principal antidote, which keeps our hearts from bursting under the pressure of evils : and that flattering mirror that gives us a prospect of greater good. Hence some call it the manna from heaven, that comforts us in all extremities ; others, the pleasant and honest flatterer, that caresses the unhappy with expectation of happiness in the bosom of futurity. When all other things fail us, hope stands by us to the last. Hope gives freedom to the captive when chained to the oar ; health to the sick, while death grins in his face ; victory to the defeated ; and wealth to the beggar, while he is craving an alms.

Hope, with a goodly prospect, feeds the eye,
Shews from a rising ground possession nigh ;
Shortens the distance, or o'erlooks it quite ;
So easy 'tis to travel by the sight. DRYDEN.

1. When Alexander was resolved upon his expedition into Persia, he parted his patrimony in Macedonia amongst his friends : to one he gave a field, to another a village, to a third a town, and to a fourth a port : and when in this manner he had distributed his revenues, and consigned them over to several persons by patent : "What is it, O king !" said Perdicas, "that you have reserved for yourself?" "My hopes," replied Alexander. "Of those hopes then," said he, "we, who are your followers, will also be partakers." And thereupon refused that which the king had before given him : and his example therein was followed by others there present.

2. A certain Rhodian, for his overfreedom in speech, was cast by a tyrant in a cage, and there kept up as a wild beast, to his great pain and shame at once : for his hands were cut off, his nostrils slit, and his face deformed by several wounds upon it. In this his extremity he was advised by some of his friends to shorten his life by a voluntary abstinence from all food. But he rejected their counsel with great

indignation ; and told them "while a man is alive, all things are to be hoped for by him."

3. Aristippus, a Socratic philosopher, by shipwreck was cast upon the Rhodian shore, having lost all that he had. Walking alone upon the shore, he found certain geometrical figures that were traced upon the sands ; upon sight of which he returned to his company, and desired them (with a cheerful countenance) to hope the best ; "For," said he, "even here I perceive the footsteps of men."

4. C. Marius was a man of obscure parentage and birth : and having merited commendation in military affairs, he purposed by that way to advance himself in the state and republic. And first he sought for the place of the ædileship ; but he soon perceived that his hope in that matter was altogether vain. He therefore petitioned for the minor ædileship upon the same day ; but though he was refused in that also, yet he laid not his hope aside ; but was so far from despairing, that he gave out, that for all this he hoped to appear one day the chief and principal person in all that great city. The same person being driven out of the city by Sylla, and his head set to sale for a great sum of money, when he, being now in his sixth consulship, was compelled to wander up and down from place to place in great hazards, and almost continual perils, he at this time chiefly supported himself with the hope he had, in a kind of oracle, by which he had been told he should be consul the seventh time. Nor did this hope of his prove in vain ; for, by a strange turn of fortune in his affairs, he was again received into the city, and elected consul therein.

5. C. Julius Cæsar the Dictator, after the civil wars were ended, had great things in his design, and which he hoped to accomplish : he intended to make war with the Parthians, and hoped to overcome them : this done, his purpose was through Hircania by the Caspian sea, and mount Caucasus, and by the way of Pontus, to invade the Scythians ; then having conquered all the nations about Germany, and Germany itself, to return through France into Italy ; and so to leave the Roman empire on all sides surrounded with the sea. In the mean time, while preparation was made for this expedition, he endeavoured

(1.) Plut. in Alexandro, p. 672. Fulgos. Ex. l. 3. c. 7. p. 403.—(2.) Erasm. Apoth. l. 8 p. 171.
—(3.) Laert. in Aristippo.—(4.) Plut. Apoth. Reg. &c. p. 436.

voured to dig through the 'Corinthian Isthmus. After this he had determined to receive the rivers Anien and Tiber in vast ditches; and turning them towards Circeium, to bring them near Tarracina into the sea, that there might be thence a secure and ready passage for merchants to the city. Besides this, he hoped to drain the fens and marsh grounds in Nomentana, and thereabouts, and make them firm lands and pasture, capable of receiving many thousands of husbandmen; and withal, to make havens in the sea-nearest to the city, by framing moles, to cleanse the foul and hazardous shores of Ostia, and to make ports and block-houses, and places to receive the great number of ships which he thought might ply thereabouts.

CHAP. XVI.

Of the scornful Dispositions of some Men, and how they have been rewarded.

SOME men dig their graves as effectually with their tongues, as others do with their teeth: for when that little member scatters its squibs among others, they commonly recoil and scorch the author also. Nothing is more tender than honour and reputation, which being lashed or stained by a scurrilous tongue, it commonly raises a heat that is seldom cooled but by the blood of the scoffer. A wound given by an ill-placed word, pierces deeper than a sword. Some men cannot speak, but they must bite; they had rather lose a friend than their quibble; what company soever they come in, they fall to their trade of scoffing and deriding, and by studying to make other men fools in jest, render themselves such in good earnest; for what greater kind of buffoon can there be, than a sarcastical coxcomb, that rakes in every filthy hole for dirt to bespatter his company with? Some are pleased to call this scoffing humour wit; but if it be so, a fool has the keeping of it; for all wise men abhor it, as the bane of society, and commend Castilio's caveat—"Play with me, but hurt me not; jest with me, but shame me not;" which scoffers would do well to observe for their own sakes; for snarling curs seldom go without bitten ears.

1. King William the First of England when he was in years, was very corpulent, and by that means much distempered in his body. Once he retired to Roan in Normandy; upon which occasion the French king hearing of his sickness, scoffingly said, "That he lay in child-bed of his great belly;" which so incensed king William, that he swore "by God's resurrection, and his brightness (his usual oath), that as soon as he should be church'd of that child, he would offer a thousand lights in France." And indeed he performed it; for he entered France in arms, and set many towns and corn fields on fire.

2. Henry the Fifth, king of England, had sent his ambassadors to France to demand the surrender of that crown; and to signify, that if he was denied, he would endeavour to regain it by fire and sword. It is said, that about that time the dauphin (who in the king of France's sickness managed the state) sent to king Henry a tun of tennis-balls, in derision of his youth, as fitter to play with them, than to manage arms; which king Henry took in such scorn, that he promised with an oath it should not be long ere he would toss such iron balls amongst them, that the best in France should not be able to hold a racket to return them. Nor was he worse than his word, as the histories of that time do manifest at large.

3. Antigonus, a potent king of Macedonia, had lost one of his eyes: it fell out on a time that Theocritus the Chian, was by some dragged along that he might come before the king: his friends, to comfort him, told him that no doubt he would experience the king's clemency and mercy, as soon as he should come before his eyes: "What then," said he, "you tell me it is impossible I should be saved;" alluding to the king's misfortunes. Antigonus being informed of this unreasonable scoff, caused him to be slain, although he had before sworn he would spare him.

4. Narses the eunuch was of the bed-chamber to Justinus the emperor; and from a seller of paper and books, arrived to the honour to succeed the famous Belisarius in the place of generalissimo. After he had renowned himself by a thousand gallant actions, at last, whether through envy or his ill-fortune, or the accusation of the people, he fell into the hatred of the

(5.) Zuïng. Theatr. vol. 11. l. 4. p. 2603.

(1.) Speed's Hist. p. 432. Baker's Chron. p. 44.—(2.) Ibid. p. 243. Speed's Hist. p. 640.—(3.) Plut. Zuïng. Theatr. l. 4. vol. ii. p. 341.

emperor Justinus and his empress, inso-much, that the emperor sent him letters full of disgrace and reproach; advising him also therein, that he should return to the spindle and distaff. Narses was so incensed hereat, that he swore he would weave them such a web, as that they should not easily undo again: and thereupon, to revenge the injury he conceived to be done him, he called in the Lombards to the invasion of the Roman territories, which they had been long desirous of, but had hitherto been restrained by himself, and was the occasion of many miseries.

5. When the Flemings revolted from Philip de Valois, they out of derision called him the Found King, and advanced a great cock on their principal standard; the device whereof was, that when he should crow, the Found King should enter into their city. This so exasperated Philip, that he waged war against them, gave them battle, and defeated them with such fury, that Froyard assureth us, that of a huge army of rebels, there was not one left who became not a victim to his vengeance.

6. When Romulus had set up some part of the walls of Rome, his brother Remus, in derision of his works, and the lowness of those his fortifications, leaped over them: whereat Romulus was so incensed, that he made his life the price of that which he supposed so great an insolence.

7. P. Scipio Nastica, the same who, being consul, decreed a war against Jugurtha, who with most holy hands received Mother Idæa passing from the Phrygian seats to our altars; who suppressed many seditions with the strength of his authority; who for divers years was the Prince of the Senate: this man, when he was young, was a petitioner for the office of the ædileship, and, as the manner of the candidates is, griping the hand of one who had hardened it with labour in the country, he jestingly asked him, "if he was accustomed to walk upon his feet." This scoff being heard by them that stood near, was carried amongst the people, and was the cause of Scipio's repulse; for all the rural tribes judging they were upbraided with poverty by him, discharged their anger upon him, in refusing to give him their votes.

8. Tigranes, king of Armenia, came

against Lucullus with so great forces, that when he saw the Romans marching up, by way of scorn and derision, he said to them about him, "That if they came to make war they were too few, if as ambassadors they were too many." Yet those few Romans so distressed him and his numerous army, that he was glad to cut off his tiara, and cast it away, lest thereby he should be known in his flight: it was found by a soldier, and brought to Lucullus, who soon after took Tigranocerta itself from him.

9. Monica, afterwards the mother of St. Augustin, in her younger years began by degrees to sip and drink wine: lesser draughts, like wedges, widening her throat for greater, till at last she could drink very large ones. Now it happened that a young maid, formerly her partner in drinking, fell out with her (and as malice when she shoots, draws her arrows to the head), called her "Toss-pot and drunkard:" whereupon Monica reformed herself, and turned temperate. Thus bitter taunts and scoffs sometimes make wholesome physic; and the malice of enemies performs the office of good-will.

10. A Roman Legate returning out of Asia, was carried in his litter, and being met upon the way by a herdsman of Venusia, the poor man, ignorant who it was that was so carried, asked by way of jest, If they carried a dead man? The Legate was so offended herewith, that causing his litter to be set down, he made his servants with the thongs, wherewith his litter was fastened, to beat the fellow in such a manner, that he died under their hands.

11. Cassus Cherea was the Tribune of the Pretorian cohort, under Caius Caligula; and he being now far advanced in years, Caius used to scoff at him as if he was a wanton and effeminate person; so that when he came to him for the watch-word, he would one while give him Priapus, and at another Venus. If at any time he came to him to give him thanks, he would offer him his hand to kiss, framed and fashioned in an obscene manner. These and other indignities were the occasion that Cassius was the first in that conspiracy against him which brought him his death, and was the man who gave him the first

(4.) Zuing. l. 4. vol. 2. p. 355. Burton's Melanch. part 1. § 2. p. 143, 144. Heylyn's Cosmog. p. 64. — (5.) Caus. in Theat. of the Passions, p. 118. — (6.) Lonicer. Theat. p. 365. — (7.) Val. Max. l. 7. c. 5. p. 204. — (8.) Xiphil. in Pompeio, p. 1. — (9.) Fuller's Holy State, l. 1. c. 2. p. 5. — (10.) Camerer. Oper. Subcis. cent. 1. c. 48. p. 218.

blow upon the neck with his sword, which was followed by Sabinus and others, till they had made an end of him with thirty wounds.

12. The citizens of Alexandria, when the Emperor Bassianus Caracalla came amongst them, taunted both him and his mother-in-law Julia with divers flouting and reproachful words; amongst others they called him *Œdipus*, and his mother they said was *Jocasta*; bitterly alluding to the incestuous marriage he had made. The Emperor was extremely exasperated herewith, so that, pretending he would raise a legion of soldiers from amongst the youth and citizens of their city, he set up a mighty number of them; and his soldiers slew the unarmed citizens with so great a cruelty, that the river Nilus was discoloured with the blood of them.

13. Julian, the apostate, took away the revenues from the churches, that so neither the teachers nor the taught might be provided for; adding also this bitter and sarcastical scoff, that hereby he had better fitted the Christians for the kingdom of Heaven, since the Galilean their master (so he called Christ) had taught them, "That blessed are the poor, for theirs is the kingdom of Heaven." But the justice of God soon repaid him; for not long after, wounded by an unknown hand, he threw up his blood towards Heaven, saying, "*Vicisti, Galilæe!*" "*O Galilean! thou hast overcome me.*"

CHAP. XVII.

Of the envious Nature and Dispositions of some Men.

PLUTARCH compares envious persons to cupping-glasses, which ever draw the worst humours of the body to them: they are like flies, which resort only to the raw and corrupt parts of the body; or if they light on a sound part, never leave blowing upon it till they have disposed it to putrefaction. When Momus could find no fault with the face in the picture of Venus, he picked a quarrel with her slip-pers: and so these malevolent persons, when they cannot blame the substance, will yet represent the circumstances of

men's best actions with prejudice. This black shadow is still observed to wait upon those that have been the most illustrious for virtue, or remarkable for some kind of perfection: and to excel in either has been made an unpardonable crime.

1. Cambyses, King of Persia, seeing his brother Smerdis draw a stronger bow than any of the soldiers in his army was able to do, was so enflamed with envy against him, that he caused him to be slain.

2. In the reign of Tiberius Cæsar, there was a portico at Rome that bowed outwards on one side very much. A certain architect undertook to set it right and straight: he under-propped it every way on the upper part, and bound it with thick cloths, and the skins and fleeces of sheep, and then, with the help of many engines and a multitude of hands, he restored it to its former uprightness, contrary to the opinion of all men. Tiberius admired the fact, and envied the man; so that though he gave him money, he forbade his name to be inserted in the annals, and afterwards banished him the city. This famous artificer afterwards presented himself in the presence of Tiberius, with a glass he had privily about him; and while he implored the pardon of Tiberius, he threw the glass against the ground, which was bruised and crushed together, but not broke, and which he straight put into its first form, hoping by this act to have gained his good favour and grace. But Tiberius's envy still increased, so that he caused him to be slain; adding, "That if this art of malleable glass should be practised, it would make gold and silver but cheap and inconsiderable things;" nor would he suffer his name to be put in the records.

3. Maximianus, the Tyrant, through envy of the honours conferred on Constantine, and attributed to him by the people, contributed all that a desperate envy could invent, and a great virtue surmount. He first made him a General of an army which he sent against the Sarmatians (a people extremely furious) supposing he there should lose his life. The young Prince went thither, returned victorious, leading along with him the Barbarian King in chains. It is added, that this direful Prince (excited by a most ardent

(11.) Sueton. l. 4. c. 56. p. 198, 199.—(12.) *Paræi Hist. Medul.* tom. 1. p. 391. Herodian. l. 4. p. 223.—(13.) Pezel. *Mellific Hist.* tom. 2. p. 273.

(1.) Herodot. l. 3. p. 137. Sabellic. *Ex.* l. 9. c. 2. p. 479.—(2.) Xiphil. p. 83. in Tiberio. *Mag. Polymnem.* 260.

frenzy) on his return from this battle, engaged him in a perilous encounter with a lion, which he purposely had caused to be let loose upon him. But Constantine, victorious over lions as well as men, slew this fell beast with his own hand, and impressed an incomparable opinion in the minds of his soldiers, which easily gave him passage to the throne, by the same degrees which were prepared for his ruin.

4. Alexander the Great both envied and hated Perdiccas, because he was warlike; Lysimachus, because he was skilful in the arts of a general; and Seleucus, because he was of great courage. He was offended with the liberality of Antigonus, the imperial dignity and authority of Attalus, and the prosperous felicity and good fortune of Ptolemæus.

5. Alexander the Great being recovered of a wound he had received, made a great feast for his friends, amongst whom was Coragus, a Macedonian, a man of great strength, and renowned for his valour, who being heated with wine challenged Dioxippus the Athenian, a wrestler, and who had been crowned for many victories. It was accepted, and the king himself appointed the day. Many thousands were met, and the two champions came to the place, Alexander himself, and the Macedonians with their countryman, and the Grecians with their Dioxippus naked, and armed only with a club. Coragus armed at all points, being at some distance from his enemy, threw a javelin at him, which the other nimbly declined: then he sought to wound him with a long spear, which the other broke in pieces with his club; hereupon he drew his sword; but his nimble and strong adversary leaped upon him, threw him to the ground, set his foot upon his neck, advanced his club, and looked on the spectators, as enquiring if he should strike; when Alexander commanded to spare him; so the day ended with great glory to Dioxippus. But the king departed, and from that day forward his mind was alienated from the victor; he fell also into the envy of the court, and all the Macedonians; who at a feast privily put a gold cup under his seat, made a feigned and public enquiry after it, and then pretended to find it with him; a concourse

was about him, and the man, afflicted with shame, departed. When he came to his inn he sent a letter to Alexander by his friends, wherein he related his innocence, and shewed the envious villany that had been used to him; and that done, he slew himself. Alexander upon notice of it lamented him dead, whom he himself, as well as others, had envied while alive.

6. Hypatia of Alexandria, the daughter of Theon the philosopher, had made such progress in learning, that she excelled all the philosophers of her time, and not only succeeded in the school of Plato, but also explained the precepts and aphorisms of all sorts of philosophers; so that a mighty confluence was made to her by all such as were desirous to improve themselves in philosophy. She came into the knowledge and courts of Princes, where she behaved herself with singular modesty, and doubted not to present herself in public amongst the assemblies of men, where, by reason of her gravity and temperance of mind, she was received by all sorts. Till at last the long-suppressed flames of envy began to break forth; a number of malevolent and hot-brained men, whereof Petrus of the church of Cesarea was the leader, seized upon her in her return home, pulled her out of her coach, carried her to the forementioned church, where, having stripped her of her clothes, they tore her flesh with sharp shells till she died; then they pulled her in pieces, and carried her torn limbs unto a place called Cynatos, where they were burned. This deed was no small matter of infamy to Cyrillus the bishop, and to the whole church of Alexandria.

7. Plato and Xenophon were contemporaries, both of them conversant in the same studies of Socratic wisdom, both eminent persons in their time, but supposed not to be very clear of this malignant humour of envy; in regard that though each of them did write much, and were otherwise known to one another, yet they neither of them have so much as mentioned the other in their writings.

8. Theodosius the younger was desirous to enlarge the city of Constantinople; and to that purpose to take down a great part of the wall. He committed the management of this work to Cyrus the Prefect of the city, who, with great industry and ce-

(3.) Causs. H. C. tom. 1. l. 2. p. 55.—(4.) *Ælian. Var. Hist.* l. 12. c. 16. p. 310.—(5.) *Diodor. Sic. Bibl.* l. 17. p. 371, 372.—(6.) *Lonicer. Theatr.* p. 365. *Socrat. Eccles. Hist.* l. 7. c. 15. p. 382.—(7.) *Sapell. Ez.* l. 6. c. 9. p. 360.

lerity, built up the Chersæan wall that reached from sea to sea, within the compass of sixty days. The people of the city, who were well pleased with the work, and the Prefect's expedition therein, cried aloud, "Constantine built it; and Cyrus had rebuilt it." For this only reason Cyrus became so hated, suspected and envied by the emperor, that he caused him to be shaven, and to enter into orders; and he was afterwards bishop of Smyrna.

9. Caius Caligula the emperor was so possessed with that evil spirit of envy, that he took from the noblest personages in Rome their ancient characters of honour, and badges of their houses; from Torquatus the chain or collar; from Cincinnatus the curled lock of hair; and from Cn. Pompeius (an illustrious person) the surname of Great, belonging to his family. As for king Ptolomæus (when he had both sent for him out of his realm, and also honourably entertained him) he caused him to be slain on the sudden, for no other reason, but that, as he entered into the theatre to behold the shews and games there exhibited, he perceived him to have turned the eyes of all the people upon him with the resplendent brightness of his purple gown. All such as were handsome, and had a thick head of hair grown out unto a comely length, as they came in his way he disfigured, causing them to be shaved on the hinder parts of their heads. Esius Proculus (for his exceeding tall and portly personage, surnamed Colossos) he caused suddenly to be pulled down from the scaffold, where he sat; into the lists, and matched with a sword-fencer, and afterwards with one armed at all points; and when he was victorious in both, he commanded him to be pinioned, and dressed in tattered clothes, to be led through the streets, and shewed to the women, and at last to have his throat cut. To conclude, there was none of so base and abject a condition, nor of so mean estate, whose advantages and good parts he did not depreciate.

10. We read of a rich man in Quintilian, that was possessed with this evil disease to that strange height and degree, that he is said to have poisoned the flowers in his garden, for this end, that his neighbour's bees might get no more honey there.

11. When Richard the First, and Phi-

lip of France were fellow-soldiers together at the siege of Acon in the Holy Land; and Richard had approved himself to be the more valiant man, insomuch that all mens eyes were fixed upon him, it so galled the heart of king Philip, that he was scarce able to bear the glory of Richard, but cavilled at all his proceedings, and fell at length to open defiance, nor could he contain any longer, but out of very envy hasting home, he invaded his territories, and proclaimed open war.

CHAP. XVIII.

Of the Modesty of some Men and Women.

PLUTARCH, in his book upon this argument, hath an excellent similitude: "That as thistles, though noxious things in themselves, are usually signs of an excellent ground wherein they grow; so bashfulness, though many times a weakness and betrayer of the mind, is yet generally an argument of a soul ingeniously and virtuously inclined." We may collect as much from many of the following examples; and pity those whose fate had been kinder, if their disposition had been more forward.

Modesty is one of the chiefest moral virtues in itself, and an excellent stock to graft all others on. Other qualifications have their abatements agreeable to their use designed, and the opinion the world has of their owners; but modesty is a virtue which never feels the weight of censure; for it silences envy by meriting esteem, and is beloved, commended and approved wheresoever it is found. It is the truest glass to dress by, the choicest director of our discourses, and a sure guide in all our actions. It gives rules in forming our looks, gestures and conversations; and has obtained such an esteem among the judicious, that though mode or art be wanting, it will either cover, excuse or supply all defects; because it is guarded by an aversion to what is criminal, an utter dislike of what is offensive, and a contempt of what is absurd, foolish or ridiculous. It is the great ornament of both sexes; for those that have forfeited their modesty, are reckoned among the worthless, that will never come to any

(8.) Zonar. Annal. tom. 3. p. 123.—(9.) Sueton. l. 4. c. 35. p. 185.—(10.) Burton's Melanch. part 1. § 2. p. 94. Quintil. Declam. 13.—(11.) Burton's Melanch. part. 1. § 2. p. 86.

thing but shame, scandal and derision: and indeed the deformity of immodesty well considered is instruction enough, from the same reason, that the sight of a drunkard is a better sermon against that vice, than the best that was ever preached upon the subject.

1. In anno 1639, there was a great Lord of Japan, who having had an exact search made for all the young, handsome girls in his province, to be disposed into his lady's service, found one whom he was so taken with, that he made her his concubine. She was the daughter of a poor soldier's widow, who, hoping to make some advantage of her daughter's good fortune, wrote her a long letter, wherein she expressed her necessitous condition, and how she was forced to sue to her for relief. While the daughter was reading this letter, her lord came into the room, when she, being ashamed to discover her mother's poverty, endeavoured to hide the letter from him; yet could she not convey it away so, but that he perceived it. The disorder he observed in her countenance made him suspect something of design; so that he pressed her to shew him the letter; but the more importunate he was, the more unwilling she was to satisfy him. And perceiving there was no way to avoid it, she thrust it into her mouth with such precipitation, that, thinking to swallow it down, it choked her. This so incensed the lord, that he immediately commanded her throat to be cut, whereby they only discovered the mother's poverty, and the daughter's innocence. He was so moved thereat, that he could not forbear expressing it by tears: and it being not in his power to make any other demonstration of his affection to the deceased, he sent for the mother, who was maintained amongst his other ladies, with all imaginable respect.

2. In the speech which Cyrus made to his sons a little before his death, we read this: "If any of you," saith he, "desire to take me by the hand, or to see my eyes, let him come whilst I breathe: but after I am dead, and shall be covered, I require you, my sons, that my body be not uncovered, nor looked upon by you, or any other person."

3. Lucius Crassus, when, according

to the custom of all candidates, he was compelled to go about the Forum, as a suppliant to the people, he could never be brought to do it in the presence of Q. Scævola, a grave wise man, and his father-in-law; and therefore he besought him to leave him, while he was about a foolish business, having more reverence to his dignity and presence than he had respect to his white gown; in which it was the custom for them to appear, who were suitors to the people for any office in the commonwealth.

4. Ambassadors were sent to Rome from the cities of Greece, to complain of injuries done them by Philip, King of Macedon; and when the affair was discussed in the Senate betwixt Demetrius, the son of Phillip, and the ambassadors, Demetrius seemed to have no way of defence for so many faults as were objected to his father with truth enough; whereupon, out of shame he blushed exceedingly: the Senate of Rome, moved with the modesty of Demetrius, acquitted both him and his father of the accusations.

5. Certain fishermen of Coos drawing up their nets, some Milesian strangers agreed with them for their draught, whatsoever it should prove: it fell out that they drew up a table of gold, whereupon a contest grew betwixt the fishermen and the buyers; which terminated in a war betwixt both the cities, in favour of their citizens. At last it was resolved to consult the oracle of Apollo, who answered, "They should send the table to that man whom they thought the wisest;" whereupon it was sent to Thales, the Milesian: Thales sent it to Bias, saying, "He was wiser than himself;" Bias sent it to another wiser than he, and so it was posted from one to another, till such time as it returned to Thales again; who at length sent it from Miletum to Thebes, to be consecrated to the Ismenian Apollo.

6. The Milesian virgins were in times past taken with a strange distemper, of which the cause could not then be found out; for all of them had a desire of death, and a furious itch of strangling themselves: many finished their days this way in private: neither the prayers nor tears of their parents, nor the consolation of their friends, prevailed any thing; but

(1.) Mandelstø's Travels, ib. Varenii Descriptio Regni Japoniæ, ib.—(2.) Xenoph. l. 1. s.—(3.) Val. Max. l. 4. c. 5. p. 113.—(4.) Fulgus. l. 8. c. 1. p. 944.—(5.) Plut. Paral. p. 80. in Solon. Val. Max. l. 4. c. 1. p. 100.

being more subtle and witty than those that were set to observe them, they daily thus died by their own hands. It was therefore thought that this dreadful thing came to pass by the express will of the gods, and was greater than could be provided against by human industry. At last, according to the advice of a wise man, the council set forth this edict: "That every such virgin as from thenceforth should lay violent hands upon herself, should, dead as she was, be carried stark naked along the market place." By which means not only they were restrained from their killing themselves, but also their desire of dying was utterly extinguished. A strange thing, that those who trembled not at death, the most formidable of all things, should yet through an innate modesty not be able to conceive in their minds, much less endure a wrong to their modesty, though dead.

7. Alvilda, the beautiful daughter of Suiardus, King of the Goths, is said to be of so great modesty, that usually covering her face with the veil, she suffered it not to be seen of any man.

8. King Henry the Sixth of England was so modest, that when in a Christmas, a show of women was presented before him with their naked breasts laid out, he presently departed.

9. One of the Athenians of decrepid age came into the theatre at Athens to behold the plays: and when none of the citizens received him into any seat, by chance he came to the place where sat the Lacedemonian ambassadors; who, moved with the age of the man, in reverence to his years and hoary hairs, rose up, and placed him in an honourable seat amongst them; which when the people beheld, with a loud applause they approved the modesty of another city. At which one of the ambassadors said, "It appears that the Athenians do understand what is to be done, but they neglect the practice of it."

10. Diodorus Cronus, abiding in the court of Ptolemæus Soter, had some logical questions and fallacies propounded to him by Stilpon, which, when he could not answer, directly, the King reproached him both for that and other things: he

also heard himself called Cronus, by way of jeer and abuse; whereupon he rose from the feast: and when he had wrote an oration upon that question whereat he had been most stumbled, he died through an excess of modesty and shame.

11. C. Terentius Varro had almost ruined the republic by his rash fight with Hannibal, at Cannus; but the same man, when his Dictatorship was proffered him, both by the Senate and people, did absolutely refuse it: by the modesty of which act of his he seemed to redeem his former miscarriage, and caused men to transfer that calamity to the anger of the gods; but to impute his modesty to himself.

12. C. Julius Cæsar was assaulted in the Senate by many swords; and having received, by the hands of the parricides, twenty-three wounds upon his body, yet, even in death, had a respect to modesty, for he pulled down his gown on both sides with his hands, that so he might fall the more decently.

13. Cassandergave command for the slaying of Olympias, the mother of Alexander the Great, which so soon as the executioner had acquainted her with, she took special care so to wrap up herself in her clothes, that when she should fall, no part of her body might be seen uncovered, but what did become the modesty of a matron.

14. Michael, Emperor of Constantinople, having been ever victorious in war, yet being once beaten in battle by the Bulgarians, was so exceedingly ashamed of his disgrace, that he resigned the empire, and betook himself to a private and solitary life for the remainder of his days.

15. That was a modesty worthy of eternal praise in Godfrey of Bulloign. By the universal consent of the whole army he was saluted King of Jerusalem, upon the taking of it out of the hands of the Saracens: there was also brought him a crown of gold, sparkling with jewels, to be set upon his head; but he put it by, saying, "it was most unfit for him who was a mortal man, a servant, and a sinner, to be there crowned with gems and gold, where Christ, the Son of God, who made heaven and earth, was crowned with thorns."

16. M. Scaurus was the light and glory of his country. He at such a time as the

(6.) Purch. Pilg. l. 5. c. 17. p. 379.—(7.) Zuing. vol. i. l. 1. p. 89. Olaus Magnus, in l. 5. c. 18. p. 99.—(8.) Baker's Chron. p. 287.—(9.) Val. Max. l. 4. c. 5. p. 113.—(10.) Laert. l. 2. p. 60, 61. Plin. l. 7. c. 53. p. 185. Fulgos. l. 9. c. 12. p. 1325.—(11.) Val. Max. l. 4. c. 5. p. 112.—(12.) Ibid. p. 113.—(13.) Fulgos. l. 4. c. 5. p. 514.—(14.) Fulgos. l. 4. c. 5. p. 515.—(15.) Ibid. p. 527.

Cimbrians had beat the Romans at the river Athesis, and that his son was amongst them who fled towards the city, sent his son this word: "That he should much more willingly meet with his bones after he had been killed in fight, than to see him guilty of such horrible cowardice in flight. And therefore, that if he had any kind of modesty remaining in him, degenerate as he was, he should shun the sight of his displeased father." Upon this news from the father, the son's modesty was such, that not presuming to shew himself in his sight, he became more valiant against himself than the enemy, and slew himself with his own sword.

17. Cornelius, a senator, shed many tears in a full senate, when Corbulo called him Bald Ostridge. Seneca admireth that such a man, who in all things else had shewed himself so courageously opposite against other injuries, lost his constancy for one ridiculous saying, which might have been smothered in laughter: but this blow was rather given him by imagination, and a deep apprehension of shame, than by the tongue of his enemy.

18. Archytas did ever preserve a singular modesty. In his speech, as well as in all other his behaviour, he shunned all kind of obscenity in words; and when there was a necessity sometimes of speaking more plainly, he was ever silent, and wrote upon the wall what should have been said, but could never be persuaded to pronounce it.

19. We read of many who, through modesty and fear, when they were to speak publicly, have been so disappointed, that they were forced to hold their tongues. Thus Cicero writes of Curio, that being to plead in a cause before the Senate, he utterly forgot what to say. Also Theophrastus being to speak before the people of Athens, was on a sudden so deprived of memory, that he remained silent. The same happened to the famous Demosthenes in the presence of King Philip; to Herodes Atticus, before M. Antonius; and to Lysias the sophist, being to make an oration to Severus the Emperor. Nor are we ignorant that the

like misfortune hath befallen divers excellent persons in our times: and amongst others to Bartholomæus Sozzinus, who went from Rome in the name of Pope Alexander, to congratulate the Republic of Sienna, but was not able to speak what he had premeditated.

20. Martia, daughter of Varro, was one of the rarest wits in her time, was skillful in all arts; but in painting she had a peculiar excellency: notwithstanding which, she could never be drawn to paint a man naked, lest she might offend against the rules of modesty.

CHAP. XIX.

Of the Impudence, and Shameless Behaviour of many persons.

As many are deterred from some kind of praise-worthy actions, through a natural modesty and bashfulness that attends them: so on the other side some persons of evil inclinations are by the same means restrained from dishonest and unseemly things. But when once the soul is deserted of this guardian, and (as I may call it) a kind of tutelar angel to it, there is nothing so uncomely or justly reproveable, but the man of a brasen forehead will adventure upon.

1. This year, 1407, saith Dr. Fuller, a strange accident (if true) happened; take it as an Oxford antiquary is pleased to relate it to us: One John Argentine, a scholar of Oxford, came and challenged the whole University of Cambridge to dispute with him. What his fortune in this immodest attempt was, is not remembered, nor himself after found advanced, either in church or commonwealth. Also 1531, and the twenty-fourth of King Henry the Eighth, came two Oxford men, George Throckmorton and John Aschwell to Cambridge, challenging all that University to dispute with them on these questions;

An Jus Civile sit præstantius Medicinâ?

An Mulier mortî condemnata, & his suspensa rupis laqueis, tertio suspendi debeat?

(16.) Val. Max. l. 5. c. 8. p. 154.—(17.) Senec. de Constant. Causs. H. C. tom. 1. l. 1. p. 47, 49.
—(18.) Elian. Var. Hist. l. 14. c. 19. p. 406.—(19.) Donat. Hist. Mirab. l. 3. c. 13. p. 183.—(20.)
Causs. Treat. of Passions, p. 82.

Five Cambridge-men undertook the disputation, viz. John Redman, Nicholas Ridley, John Rokesby, Elizabeth Price, and Griffith Tregard. Repairing to the school, these disputants so pressed Throckmorton, that finding him to fail, they followed their advantage, and would never suffer him to recover himself. Wherefore Aschwell his partner, who was to answer to the second question, declined it, by dissembling himself sick: who, had he not been sick of a conceited soul, had never come thither on that occasion.

2. Philip Melancthon had given unto him many pieces of ancient coin in silver and gold, divers of which he used to part with to such as came to view them. Onetime he had got together a great heap of them, which, for the impression, inscriptions, and images, were most pleasing to him. These he shewed to a foreigner that came to visit him; and perceiving that he was much delighted with the contemplation and sight of them, he bade him choose out one or two of those he was most taken with, and did most chiefly desire: "I desire them all," said the stranger. Now, although Philip was offended with so immodest and impudent a desire, yet he parted with them all, that he might satisfy the covetousness of a shameless spectator.

3. C. Caligula, the Roman Emperor, did increase the barbarity of his actions, by the atrocity of his words. He used to say, that there was nothing in his nature that he did so much approve of, and for which he esteemed himself so praise-worthy, as his shamelessness.

4. It was concluded by Richard the Third (then Protector) and his council, that Doctor Shaw should, in a sermon at Paul's-cross, signify to the people, that neither King Edward himself, nor the Duke of Clarence were lawfully begotten, nor the children of the Duke of York, but begotten in adultery upon the Duchess their mother; and also that the Lady Lucy was verily the wife of King Edward, and so the Prince, and the rest of the King's children, were all bastards. Accordingly this shameless Doctor next Sunday took for his text, "Bastard slips shall not take deep root:" and thence proceeded as he was directed. It was also ordered, that the Protector should come in as by acci-

dent, when he was to say these words following: "But the Lord Protector, the very noble Prince, the special pattern of knightly prowess, as well in all princely behaviour, as in the lineaments and favour of his visage, representeth the very face of the noble Duke his father: this is the father's own figure, this is his own countenance, the very print of his visage, the very sure undoubted image, the plain express likeness of that noble Duke." But it fell out, that, through over-much haste, he had spoken all this before the Protector came in; yet beholding him coming, he suddenly left the matter in hand, and began to repeat those words again: "This is the very noble Prince;" and so on. But the people were so far from crying "King Richard," that they stood as if they had been turned into stones, for wonder of this shameful sermon. But the preacher who had so little shame at the present, had enough of it after; for the sermon being ended, he went home, and never after durst look out, but kept out of sight like an owl; and enquiring of an old friend what people talked of him, he was answered, "That every mouth was against him;" which so struck him to the heart, that within a few days after he died.

5. L. Antonius Commodus, the Emperor, was of that impudent and shameless behaviour, that he would sit and drink in the very Senate-house, in presence of the Senators, clothed in women's apparel; and renouncing his own name, he called himself Hercules, and the son of Jupiter.

6. Luther relates, that Carolastad was promoted doctor of divinity eight years before he had read any of the Bible; and that afterwards, conferring the degree of doctor on one at Wittenburg, he made this speech: "Here I stand and do promote this man; and I know I do not rightly therein, and that thereby I do commit a mortal sin; but I do it for the gain of two guilders, which I get by him."

7. Demochares came with others as the Athenian Ambassador to King Philip of Macedon, who gave them a gracious audience: and at the conclusion thereof, "Tell me," said the King, "ye Athenian Ambassadors, wherein it is that I may gratify the Athenians?" Demochares,

(1.) Fuller, Hist. Com. p. 64. and 105.—(2.) Zuing. Theat. vol. i. l. 1. p. 89.—(3.) Sueton. l. 4. c. 29. p. 182.—(4.) Stowe's Annals, p. 453, 454.—(5.) Iezcl. Mellific. Hist. tom. 2. p. 200, 201.—(6.) Luner. Colloq. Mens. p. 151.

who had an insolent tongue, immediately replied, "If," said he, "thou wilt hang thyself." Philip passed over this great impudence; and having dismissed him, he said to the rest, "You may tell the Athenians, that they are much the meaner persons who cannot forbear to speak such things, than they who can patiently receive them."

8. There was one, who being of that mind, that there was nothing so honest as to crave and receive, begged of Archelaus, King of Macedon, (as he sat at supper) that cup of gold out of which the King himself drank. The King called unto his page that waited on him, and commanded him to give the said cup to Euripides who sat at the board: and withal casting his eye earnestly upon the impudent person who had craved it: "As for you, sir," said he, "your are worthy for your asking to go without; but Euripides deserveth to have, though he asked not."

CHAP. XX.

Of Jealousy, and how strangely some have been affected with it.

BOHAVEURE sitting at a table, and looking earnestly upon a beautiful woman there present, was asked by her husband, why he so gazed? He answered, "That he admired at the excellency of the Creator by contemplating the beauty of the creature; and that if mortals were so amiable, how lovely should we be at the resurrection?" This was an example, saith Boschier, that was rather to be admired than imitated, suitable to the golden age, and not this present iron age of the world, wherein jealousy may be compared to the Indian arrows, so envenomed, that if they prick the skin it is very dangerous, but if they draw blood, it is irrecoverably deadly: the first motions that arise from this root of bitterness have their evil effects; but where the disease is improved it empoisons all our comforts, and throws us headlong into the most tragical resolutions.

1. Justina was the fairest and most beautiful lady of her time, that was to be found in the whole city of Rome; she was married to a rich man, but hair-brained and furious; and he suspected

her to have small care of her honour, upon no other ground than that he beheld her so excellent, and so perfectly beautiful. One day, as she stooped down to pull off her shoe, the cruel wretch, seized with a furious fit of jealousy, and discovering her wonderful white neck all open, suddenly drew his sword, and at one blow severed her head from her shoulders.

2. Jane, queen of Spain, mother to the emperor Charles the fifth and Ferdinand, was so extremely jealous of king Philip her husband, that she suffered him to have no rest or quiet, but incessantly so afflicted him, that it was concluded she shortened his days, and withal brought herself to that weakness of mind, that she lost all judgment to discern of any matters that were propounded to her.

3. Phanus had a wife whose virtue he held somewhat suspected, and to prevent her adulteries, he caused the gate of his house to be so made, that at the opening thereof it should make a great noise: but the unchaste woman received an adulterer into her bosom, by untiling the roof of the house; which being known to the neighbours, it became proverbial, "The gate of Phanus." So true is it that where jealousy closes one door, it opens two.

4. Johannes Fagubiensis was by nature exceedingly jealous, and he found out a subtilty most worthy of a jealous coxcomb; for he caused himself to be castrated, with this design, that if from thenceforth his wife should conceive, he might be palpably convinced of her dishonesty.

5. When Xerxes had been shamefully beaten by the Greeks, he lay at Sardis, and there gave himself over to the love of the wife of his own brother Masistes: but suffering a repulse by her virtue, married his own son Darius to the daughter of this woman called Artaynta, hoping by that means to find occasion of such familiarities as might work his desire. But whether the mother did still reject him, or the beauty of the daughter allure him, he soon after fell in love with his own son's wife. This young lady having once desired the king to give her the garment which he then wore, being wrought by his own wife, caused the queen Amestris to be jealous of her husband's conversation with her, which she imputed not so much

(7.) Bruson. Facetiar. l. 3. c. 57. p. 255.—(8.) Plut. Moral. p. 167.

(1.) Camer. Oper. Subcis. l. 1. c. 53. p. 336.—(2.) Ibid. cent. 2. c. 34. p. 146.—(3.) Erasm. Adag. 363. Bruson. Facetiar. l. 4. c. 1. p. 259. (4.) Zuing. vol. i. l. 1. p. 81.

to the beauty of the daughter, as to the subtilty of the mother, against whom thereupon she conceived an extreme hatred. And at a royal feast, when the custom was that the king should grant her request, she craved that the wife of Masistes might be given to her disposal. The barbarous king granted what she desired: and sending for his brother, persuaded him to put away the wife he now had, and to take one of his daughters in her stead. Masistes refused: and after being reviled and threatened by Xerxes, he returned home, where he found his wife most butcherly mangled by Amestris the queen, who had caused her nose, lips, ears, tongue and breasts to be cut off.

6. Of all Barbarians the Persians are said to be the most jealous, keeping up with great strictness, not only their wives, but also their concubines and slaves; so that if they go abroad, they are carried in a close litter. This was not unknown to Themistocles; so that by this means he was safely and unperceivedly conveyed to the Persian court, through the midst of the Persians themselves, to whom he had been so deadly an enemy.

7. A rich man of Basil fell into a cruel jealousy of his wife, a virtuous person, upon this slight occasion; he had thrown off a pair of silk garters, because they were grown old, and as he thought, no longer fit for his wear: his wife took them up, and in his presence gave them to a servant who chanced then to be present. The servant thankfully received them, and fitted them to his legs. Upon which the jealous husband thought all that was ill of his wife, and the devil increasing his unjust suspicion, upon a Sunday, while the rest of his family were at church he rushes upon his wife, with his drawn sword, accuses her of adultery, and without hearing her reply, immediately slew her. The murder was scarce committed, when repenting of what he had done, he was seized with such extremity of sorrow, that he grew weary of his life. He therefore wrote down, "that by the instigation of Satan, moved with false suspicions, he had murdered his innocent wife," and having tied this note to his left arm, he threw himself headlong from the top of his house into the street, by which fall he died.

8. Jonuses, a great Bassa of the Turks,

upon an overthrow of the Christians, beheld, amongst other captives then taken, the lady Manto, a most beautiful Greek, as much surpassing all other the companions of her misfortune in loveliness, as the sun doth the lesser stars. Jonuses with this one view was himself taken prisoner, and finding her outward perfections no less graced with inward virtues, and her honourable mind answerable to her rare features, he took her to wife, honouring her far above all the rest of his wives and concubines; and she again in all dutiful loyalty, sought to please him. For a space she lived in all worldly felicity and bliss, not much inferior to one of the great Sultaneses. But not long after, the Bassa, more amorous of her person than confident of her virtues, and after the manner of sensual men, still fearing lest that which so much pleased himself, gave no less contentment to others also, began to have her in distrust, although he saw no great cause more than his own conceit, grounded upon the excess of his own liking: which mad humour of itself still more and more increasing in him, he became so froward and imperious, that nothing she could say or do could now please or content him, but he still thought some one or other to be partakers with him. Thus he tormented himself and her with his own passionate distrust: until at length the fair lady grieved to see herself, thus without cause, suspected, and wearied with the insolent pride of her peevish husband, determined secretly to depart from him, and to return again into her own country. Her purpose she discovered to one of her eunuchs, to whom she had also delivered certain letters, to be by him conveyed unto such of her friends, whose help she was to use in her intended flight. These letters the false eunuch opened, and for the more clear manifestation of the matter, delivered them unto the Bassa his master, who therewith enraged, and calling her unto him, forthwith in his fury with a dagger stabbed her to the heart, and so, together with the death of his love, cured himself of so tormenting a jealousy.

9. Leontius, an Athenian philosopher, had a daughter called Athenias, of admirable beauty, and singular wit. The father, with a sacred presage of her good

(5.) Herodot. l. 9. p. 553. Diodot. Memorab. l. 5. p. 571.—(6.) Cæsar. Rhod. Antiq. Lect. l. 18. c. 18. p. 446. Plut. in Themist. p. 125.—(7.) Lon. Theat. p. 483. 484.—(8.) Knowle's Turk. Hist. p. 557.

fortune, had left his whole estate to others, and at his death only bequeathed to her an hundred crowns; saying, that her beauty would be sufficient for her. Upon this occasion she falls out with them, and was thereupon by them forced to Constantinople. Then it was that she insinuated herself, and commended her cause to Pulcheria the emperor's sister, whom she so much pleased, that hearing she was a virgin, she caused her to be baptized, named her Eudoxia, and married her to her brother Theodosius, the emperor, with whom she could do all things. This was her ascent; now hear her fall: Upon the day of Epiphany, as the emperor returned from church with great pomp and magnificence, a certain countryman, a stranger, accosted Theodosius (who was of most easy access) and presented him with an apple of an extraordinary size, esteemed at that time a rare fruit: the emperor received it gratefully, and commanded to give to the good man presently to the value of an hundred and fifty crowns. As soon as he was returned to the palace, he goes to visit the empress, and full of joy gave her the fair present for a great rarity. The good empress having understood that Paulinus, a great favourite of Theodosius, kept his bed sick of the gout, to please and comfort him, had sent him the apple, not mentioning from whom she had received it. Paulinus was seized with so great a joy at such a favour from a person so eminent, that the contentment he received, charmed at that time the pain of his gout. He so admired this goodly fruit, that he judged it worthy of imperial hands, and forthwith he sent it to the emperor, excusing himself through his indisposition, that he was not himself the messenger. Theodosius knew the apple which he had very lately put into the empress's hands, whereupon a furious jealousy began to lay hold on his gentle spirit; he instantly sends for Eudoxia, and, to sound her heart, demanded what was become of the fair apple he had given her? The poor princess was overtaken: something appeared on the brow of her husband, whereby she perceived that his soul was not in its ordinary situation: she therefore declined entreaty, and thinking to underprop her

innocency with a lie, said she had eaten the apple. The emperor urged her upon this answer; she, who already was involved, plunged herself further into the snare, and that she might not seem a liar, swore by the life and health of her husband she had eaten it. He, to convince her of this impudence, drew the fatal fruit out of his cabinet. The empress, at the sight of it turned pale, and was so confounded, she had not courage enough to speak one word. Theodosius retired in an instant, with his heart drenched in gall and bitterness: the poor Eudoxia, on the other side, poured herself into tears, without comfort. The prince Paulinus, who knew nothing of what had passed, was that night put to death, without any form of process. When the empress was acquainted with his sudden and unexpected death, she then well saw that the emperor was tainted with the venom of jealousy. Eudoxia was removed from council and management of affairs, deprived of the imperial bed, and went a voyage to Palestine to satisfy her devotion.

10. Theodebert, king of France, married Duetera. She was a widow before, and had by her former husband a most beautiful daughter, by which she took along with her. It was not long ere the queen suspected that her daughter had stolen the heart of her husband from her; and though there was no such thing, yet so strong was her jealousy, that her maternal affection gave place to it, and without admitting of any leisure, wherein a discovery of the truth might be made, she caused the young lady to be slain.

11. Hippocrates, the physician, had a smack of this disease: for when he was to go from home as far as Abdera, and some other remote cities of Greece, he wrote to his friend Dionysius to over-see his wife in his absence, although she lived in his house with her father and mother, who he knew would have a care of her; yet that would not satisfy his jealousy, he would have his especial friend Dionysius to dwell in his house with her all the time of his peregrination, and to observe her behaviour how she carried herself in her husband's absence, and that

she did not lust after other men; "for a woman had need to have an overseer," saith he, "to keep her honest; they are bad by nature, and lightly given, and if not curbed in time, as an unpruned tree, they will be full of wild branches."

12. Procris having a jealous suspicion of her husband Cephalus, that he was enamoured with the love of some other woman, followed him into the woods and fields where he went a hunting. She hid herself in a bush, that she might privily observe what her husband did; and stirring in the bush where she was, Cephalus, supposing it was some wild beast, shot an arrow into it, and slew her.

13. Constantine the Great, by his first wife, Minervina, had a son named Crispus, a prince endowed with all accomplishments both of body and mind. Too nearly were these his perfections observed by the amorous eye of Faustina the empress, and his mother-in-law, for she solicited him to comply with her amours; but he, in a just detestation of so foul a crime, shewed himself insensible of all her allurements: whereupon the incensed empress accused him to her husband, as one that sought to undermine her chastity. The emperor, transported with the jealousy he had conceived against her son, commanded the innocent prince to be slain, without admitting him so much as an audience. Afterwards coming to understand in what manner both himself and his son had been betrayed by his wife, he caused her to be put to death.

14 Cardinal Hypolito d'Este pulled out the eyes of his own brother Julio in a pang of jealousy; because there was such a sweetness in them as he perceived was over-pleasing in the eyes of his mistress.

15. ♦ The Pacha Achmet-Boulee-Bey, Governor of Egypt, was remarkable for a great sensibility of heart. The pleasures permitted him by law were far from satisfying him. He wanted to meet with a return of love, and had assembled at a very considerable expense, a numerous seraglio, in hopes of meeting with a beauty capable of inspiring love, and feeling all its force and impulse. Not one of this disposition did he find among twelve hundred Circassian, Georgian, and Greek

ladies, whom he had purchased at different times. This is not extraordinary, love is the child of confidence, and confidence is seldom found in an inequality of condition. The moment he despaired of success; a young Circassian was introduced to him. The Pacha's heart was moved at the sight of Fathmé, and he flattered himself she would love him, but desired it too much to believe himself assured that she would. Fathmé perceived the impression she had made in him, and her whole care was to augment it. Admitted into the seraglio, where she saw a great number of rivals all worthy of the Pacha's preference, she grew proud on the passion she had inspired him with, her haughtiness made her wish it to be durable, and she used all her endeavours to render it so: Achmet believed himself loved, and this illusion made his happiness; some months elapsed and he was not undeceived, Fathmé took care to keep up his error, she was indebted to it for an absolute authority in the seraglio, and her lover for his happiness. People are always happy by believing themselves so. A new slave, of whom he had likewise, made the purchase dissipated the fascination that blinded him. Irene, such was her name, was of a very tender character. She loved Achmet sincerely, her candour and natural tenderness appeared to him very different from Fathmé's manner of loving; and having soon given him an insight into her artifices, he quitted her. This vain woman lost her empire, and found herself confounded in the croud of other slaves. She could not well support her fall. Her humbled pride made her feel torments more afflicting than those created by jealous love. The ardour of revenge fired her heart, and shame at the triumph of her rival, and Achmet's happiness, filled her with the most poignant vexations; twenty times did she meditate on having recourse to poison or the dagger, but these means appeared to her too slow and too little terrible; she therefore conceived a horrid project, of which she might also become the victim, but she consoled herself with the idea that her rival and her inconstant lover might both also follow her to the grave. This project was to set fire to the seraglio, and she chose for its execution a time, when she was sure that the flames would every

(11.) Hippocrat. *Epist. ad Dionys. Ep.*—(12.) *Textor. Offic. l. 5. c. 61. p. 669.*—(13.) *Pezel. Melific. Hist. tom. 2. p. 267.*—(14.) *Sandys in Ovid. Metam. l. 2. p. 43.*

where spread; a storm that arose on the night of the 2d of December, 1756, appeared favourable to her rage, she snatched up a lighted torch and ran herself to set fire to the apartment in which the Pacha was with Irene. Not satisfied with this attempt, she set fire also to the different parts of the seraglio, in order to make the conflagration more general and more rapid. The fire became dreadful. The Pacha having had notice just time enough, escaped the flames, carrying off Irene in his arms. Fathmé, who had watched narrowly the fate of her victims, saw them with grief pass, and cut to the heart to find that they had escaped, ran to throw herself into the flames where they were thickest and hottest, and perished with most of her companions. Such was the cause of that fire at Cairo, so much spoken of at the time, and which consumed upwards of six thousand houses. The violence of the wind had conveyed the fire of the seraglio to the neighbouring buildings, and the loss was estimated at an immense sum. The Mahometans regretted principally a tent which had been used by the prophet, and preserved in the grand Mosque, which was also burnt during the disaster.

CHAP. XXI.

Of the Pity and Compassion of some Men to others in Time of their Adversity.

It is reported of St. Augustine, that he could not refrain himself from tears, when he read in Virgil of the loves and death of queen Dido, although he knew well that the whole story was but a fiction which the poet had devised of his own brain. Certainly the most generous persons are soonest stirred to sympathy with others in their sufferings, and the calamity or fall of their enemies, are wont to leave upon them none of the slightest impressions.

1. When Alexander the great found Darius murdered by his own servants, though he was his enemy, yet could he not refrain from weeping; and putting off his own coat, he covered the body of

Darius with it, and clothing him with royal ornaments, he sent him to his mother Sisigambri, to be interred amongst his ancestors in a royal manner.

2. Nero the emperor, in the first five years of his reign, was comparable even with Augustus himself, especially in princely pity and compassion, insomuch, that being requested to set his hand to a writ for the execution of a malefactor: *Quàm vellem me nescire literas!* said he, "How do I wish that I could neither write nor read!"

3. Camillus with the Roman army, after ten years siege, took the city of Veïæ in Italy by storm; and when Camillus, from the top of the castle, saw the infinite riches which the soldiers took by plundering the city, he brake out into tears, to behold what miseries the inhabitants had wilfully brought upon themselves.

4. Flavius Vespasianus the emperor, was of so merciful and compassionate a disposition, that he never rejoiced at the death of any, though his enemies: *Etiàm justis suppliciis ingemuit*, he used to sigh and weep when any were condemned by him for their faults, though never so justly.

5. Lucullus the Roman general, pursuing Mithridates, came to the rich and stately city of Amisus, where Callimachus was governor under Mithridates. Callimachus seeing he could not hold out, set the city on fire, and fled. Lucullus would fain have quenched the fire, but could not by force or fair words prevail with the soldiers to do it. Lucullus entering the city the next morning, and beholding the great desolation and ruin which the fire had made, he burst out into tears, and turning to his friends, said, "that he had often thought Sylla happy, in that when he desired to save the city of Athens, the gods had granted him his desire. But," said he, "whereas I desired to have saved this city of Amisus; fortune, by disappointing my purpose and design, hath brought me to the disreputation of Mummius, who caused the burning of the city of Corinth."

6. M. Marcellus, the consul, shed tears at his entrance of the city of Syracuse which he had newly taken, not so much

(15) Universal Mag. vol. xlix. p. 87.

(1.) Q. Curtii Hist. l. 6. c. 18. p. 114.—(2.) Sueton. l. 6. c. 10. p. 237.—(3.) Plut. in Camillo, p. 131.—(4.) Sueton. l. 10. c. 15. p. 313.—(5.) Plut. in Lucullo, p. 503, 504. Sabellic. l. 4. En. 6. p. 304.

for joy that he had performed so glorious an exploit, as for many things which recurred to his thoughts, enough to excite his compassion to so great and splendid a city, which was speedily to be converted into ashes. He called to mind the famous victories which they of Syracuse had gained over the Athenians by sea and land, how they had broke in pieces the Attic navy, overthrown two famous generals, and routed their numerous armies. He recalled to his memory the wars that Syracuse had had with Carthage; the power that Dionysius the father and son had some time enjoyed: then he thought of Hiero, a king, who not long before reigned there, who was the most faithful of all their allies unto the Romans, and highly honoured by them: now to think that city once so famous, and at this time so rich, should on the sudden have all its buildings and furniture for peace and war consumed: this drew tears from his eyes.

7. Julianus the emperor departed from Constantinople against the Persians with a mighty equipage; and passing over the Bosphorus from Chalcedon, he passed on to Nicomedia: He deeply sighed and wept at his entrance into this city, calling to mind, that heretofore he had been brought up in its palace, at that time large in the circumference, and sumptuous in the buildings, but now at this time miserably wasted and shaken in pieces by the fury of an earthquake that had lately been therein.

8. Agesilaus, the king of Sparta, being informed that in a great battle near Corinth, few of the Spartans were fallen, but very many of the Corinthians and Athenians, and the rest of the confederates were there slain. The king made no sign of joy to appear for so great a victory: but with a deep sigh, "Poor Greece," said he, "who has lost in civil wars so many soldiers, that, were they all alive, were enough to subdue all the barbarians round about us."

9. Publius Scipio Africanus, when he saw Carthage quite overthrown, he wept much; and being mindful of the mutability human of affairs, with tears he repeated,

*Jamque dies aderint quo concedat Ilium ingens,
Et Priamus Priamique ruat plebs armi potentis.*

And time shall come, when stately Troy shall
fall
With warlike Priam, and his people all.

Polybius, as it fortun'd at that time, stood by him, his guide and companion in his studies. He enquired if he had any peculiar respect to any thing in those verses: "Yes," said he, I mean it of Rome, concerning which, I cannot choose but be solicitous, as oft as I think of the inconsistency of all human affairs."

10. Titus Vespasianus, at the overthrow of Jerusalem, and the memory of its former glory, could not abstain from shedding tears, cursing the perverseness and obstinacy of the seditious Jews, who had compelled him against his will to lay in ruins so great a city, and so famous a temple as there was.

CHAP. XXII.

Of the deep Dissimulation and Hypocrisy of some Men.

IN politics men are taught to comply with the times, and not to oppose where they are not in power to gain their points, because self-preservation is a principle in nature never to be deserted; but this will not hold in religion, where virtue is at all times to be the guide of our action. Sincerity is a stranger in our days; truth is seldom spoke, and to keep one's word is out of fashion. Simplicity and friendship have often been the masks of dissimulation and hypocrisy, by which they have drawn men into their snares, and then off goes the disguise, and the devil appears in his own likeness.

1. Caius Julius Caesar was a great dissembler; for whereas he pretended to be a mighty lover and admirer of Cn. Pompeius, he privily sought to render him odious to the people, by reason of the multitude of his honours. When Cicero had several times taunted and reproached him, he never so much as made answer to him, that he might not seem to be offended with him in the least; but privily he stirred up Clodius against him, by whose means he got him banished from Rome. And this was a quality ever inherent in Caesar, that if any man had

(6.) Plut. in Marcello, p. 308. Sabellic. l. 4. En. 5. p. 104.—(7.) Ammian. Marcell. p. 71. Zuing. Theat. vol. i. l. 1. p. 116, 117.—(8.) Plut. Apothegm. Reg. &c. p. 424.—(9.) Sabellic. 9. En. 5. p. 410. Zuing. Theat. vol. i. l. 3. p. 239.—(10.) Joseph. Bell. Jud. l. 7. c. 14. p. 721.

created him any trouble, he would seem, out of greatness of mind, to despise him; but then he would be revenged of him by others. The same person, as soon as he saw that Pompey was fled into Egypt, he also pursued him thither, certainly for no other end, but that in case he could any way get him in his power, he might make sure of him. And yet this man, as soon as he saw the head of Pompeius brought unto him, he shed tears, and said, "It is the victory and not the revenge that pleases me."

2. Charles the ninth of France was well practised in this art; for a little before the massacre at Paris, when he had invited the Admiral Coligni thither, he was honourably entertained by the king, who called him father, protested he would be ruled by his counsel, and often averred that he loved him, &c. Yet shortly after he caused him to be basely murdered, and unworthily insulted over him after his death.

3. Richard, Duke of Gloucester, was so cunning a dissembler, that he would accompany most familiarly, and jest pleasantly with such as he hated in his heart; and pretended to refuse even the kingdom itself, when proffered; whereas he had used all means to compass it, and resolved to gain it at what rate soever.

4. Tiberius, the emperor, was also well-skilled herein: when Augustus was dead, though he immediately possessed himself of the supreme command, acted as a prince, and gained the soldiers to himself, yet with a most dissembling mind he refused the government; and when his friends requested him to take it upon him, he sharply took them up, telling them, "That they knew not how great a monster empire was." When the whole senate entreated him, and fell at his feet, thereby to move him to accept of it, he gave them ambiguous answers, and with

his crafty ways of delay he left them in suspense: insomuch that some grew out of patience to be thus dallied with; and one in the throng cried out, "let him take it, or leave it." Another told him to his face "that others did slowly perform what they had promised; but he on the other side did slowly promise that which he would perform." At last, as if he had been compelled and enforced, and complaining that a miserable and burdensome servitude was imposed upon him, he accepted of the empire, and yet no otherwise than as a man that pretended he would some time or other lay it down again. His own words were, "till I come unto that time when you shall think it meet to allow some rest and ease unto my old age."

5. Oliver Cromwell was a hypocrite in perfection; for though he had more than ordinary sense and courage, yet he would whine and cant to admiration, when he found that it would better advance his designs among the fanatics. He was of no one faction in religion, and yet by his deep dissimulation, kept himself the supreme head of them all. He cajoled the Presbyterians, flattered the Independants, caressed the Anabaptists, and kept them in continual jars with one another, that they might have no leisure to unite against him. He took the king from Holmby under pretence of giving his majesty better usage than he had from the parliament, and then, by purging the house, and setting up non-addressors among the Rump, spilt the blood of the king. He first heated the Rump against the army, for daring to prescribe laws to their masters; then enraged the army against the Rump, as betrayers of their trust; at length he struck in with the army, turned the Rump out of doors, and then having sworn against the government of a single person, set up himself lord protector.

(1.) Zuing. Theat. vol. i. l. 2. p. 146.—(2.) Clark's Mir. c. 35. p. 121.—(3.) Ibid. c. 41. p. 145.
 (4.) Sueton. l. 3. c. 24. p. 137.—(5.) Vide English History.

THE
WONDERS OF THE LITTLE WORLD,

OR
A GENERAL HISTORY OF MAN.

BOOK III.

CONTAINING
EXAMPLES OF THE VIRTUES OF MANKIND.

CHAP. I.

Of the early Appearance of Virtue, Learning, Greatness of Spirit, and Subtlety in some young Persons.

URABA in Peru, is of so rich a soil, that the seeds of cucumbers and melons sown, will bear ripe fruits in twenty-eight days after. The seeds of virtue arrive to a marvellous improvement in the souls of some in a short time, in comparison of what they do in others. Indeed those persons who have been most remarkable in any sort of virtue, have been observed to give some early specimen and instance of it in their youth: and a man that had considered of the dawning and first break, might easily predict an illustrious day to succeed thereupon.

1. Æmilius Lepidus, while yet a youth, did put himself into the army, where he slew an enemy, and saved the life of a citizen of Rome, of which memorable act of his, Rome's senate left a sufficient witness, when they decreed his young statue should be placed in the capitol, girt in an honourable vest, for they thought him ripe enough for honour who was already so forwardly advanced in virtue.

2. M. Cato in his childhood shewed a greatness of spirit: he was educated in the house of Drusus his uncle, where the Latin ambassadors were assembled about the procuring of the freedom of the city for their people. Q. Popedius, the chief of them, was Drusus's guest, and he asked the young Cato if he would intercede with his uncle in their behalf? who with a constant look told him, he would not do it. He asked him again and again, but he persisted in his denial. He therefore takes him up into a high part of the house, and threatens to throw him down thence, unless he would promise to assist them: but neither so could he prevail with him. Whereupon, turning to his companions, "We may be glad," said he, "that this merchant is so young; for had he been a senator, we might have despaired of any success in our suit."

3. When Alcibiades was but a child, he gave instance of that naturally subtlety for which he was afterwards so remarkable in Athens; for coming to his uncle Pericles, and finding him sitting somewhat sad in a retiring-room, he asked him the cause of his trouble; who told him he had been employed by the city in some public buildings, in which he had expended such sums of money as he knew not

well how to give account of. "You should therefore," said he, "think of a way to prevent your being called to account." And thus that great and wise man, being destitute of counsel himself, made use of this which was given him by a child; for he involved Athens in a foreign war, by which means they were not at leisure to consider of accounts.

4. Themistocles in his childhood had a quick spirit, and understanding beyond his years, and a propensity towards great matters. He used not to play amongst his equals, but they found him employing that time in framing accusatory or defensive orations for his school-fellows. And therefore his master was used to say, "My son, thou wilt be either a great glory or plague to thy country."

5. Richard Carew, esquire, was bred a gentleman-commoner at Oxford, where being but fourteen years old, and yet three years standing in the university, he was called out to dispute, *ex tempore*, before the Earls of Leicester and Warwick, with the matchless Sir Philip Sydney, and shewed equal skill and ability with his antagonist.

6. Thucydides being yet a boy, while he heard Herodotus reciting his histories in the Olympics, is said to have wept exceedingly: which, when Herodotus had observed, he congratulated the happiness of Olorus his father, advising him, that he would use great diligence in the education of his son; and indeed he afterwards proved one of the best historians that ever Greece had.

7. Astyages King of the Medes, frightened by a dream, caused Cyrus (the son of his daughter Mandane), as soon as born, to be delivered to Harpagus with a charge to destroy him. He delivers him to the herdsman of Astyages with the same charge; but the herdsman's wife being newly delivered of a dead child, and taken with the young Cyrus, kept him instead of her own, and buried the other instead of him. When Cyrus was grown up to ten years of age, playing amongst the young lads in the country, he was by them chosen to be their King, and appointed them to their several offices; some for builders, some for guards, cour-

tiers, messengers, and the like. One of those boys that played with them was the son of Artembaris, a noble person amongst the Medes, who not obeying the commands of this new King, Cyrus commanded him to be seized by the rest of the boys, and that done, he bestowed many stripes upon him. The lad being let go, complained to his father, and he to Astyages, shewing him the bruised shoulders of his son. "Is it thus, O King," said he, "that we are treated by the son of thy herdsman and slave?" Astyages sent for the herdsman and his son; and then looking upon Cyrus, "How darest thou," said he, "being the son of such a father as this, treat in such sort the son of a principal person about me?" "Sir," said he, "I have done to him nothing but what was fit; for the country lads (one of which he was) chose me their King in play, because I seemed the most worthy of the place; but when all others obeyed my commands, he only regarded not what I said. For this he was punished; and if thereupon I have merited to suffer any thing, I am here ready to do it." While the boy spake this Astyages began to take some knowledge of him; the figure of his face, his generous deportment, the time of Cyrus's exposition agreeing with the age of this boy, made him conclude he was the same, which he soon after made the herdsman to confess. But being told by the Magi, that now the danger was over: for having played the King in sport, they believed it was all that his dream did intend, he was then sent into Persia to his father; not long after he caused the Persians to revolt, overcame Astyages, his grandfather, and united the empire of the Medes to the Persians.

8. Thomas Aquinas, when he went to school, was by nature addicted to silence, and was also somewhat more fat than the rest of his fellow-scholars, whereupon they usually called him the dumb ox; but his master having made experiment of his wit in some little disputations, and finding to what his silence tended: "This dumb ox," said he, will shortly set up such a lowing, that all the world will admire the sound of it.

9. Origines Adamantius, being a young

(3.) Val. Max. l. 3. c. 1. p. 65. Diodor. Sic. Bib. Hist. l. 12. p. 290. Sabellic. l. 1. c. 3. p. 20. —(4.) Plut. Paral. p. 112. in Themistoc. —(5.) Full. Worth. p. 205. Cornwall. —(6.) Camerar. Oper. Subcis. cent. 2. c. 26. p. 103. —(7.) Herodot. l. 1. p. 47, 48, 49. Fulgos. l. 3. c. 1. p. 295. Purch. Pilg. tom. 1. l. 4. c. 2. p. 394. —(8.) Zuing. Theatr. vol. i. l. 2. p. 229.

boy, would often ask his father Leonidas about the mystical sense of the Scriptures; insomuch, that his father thought proper to withdraw him from so over-early a wisdom. Also when his father was in prison for the sake of Christ, he wrote to him, that he should not, through the love of his children, be turned from the true faith in Christ; even in that age discovering how undaunted a preacher Christianity would afterwards have of him.

10. Q. Hortensius spake his first oration in the Forum at Rome, when he was but nineteen years of age; the then Consuls were L. Crassus and Q. Scævola. His eloquence had then the approbation of the whole people of Rome, and, which is more, of the Consuls themselves, who were more judicious than all the rest. What he had so well begun in his early youth, he afterwards so perfected in his maturer age, that he was justly reputed the best orator of his time, and perhaps never excelled by any but his own pupil M. Tullius Cicero.

11. Alexander gave early presages of his future greatness. When a horse, called Bucephalus, of extraordinary fierceness, was brought to King Philip and no man was found that durst bestride him, young Alexander chanced at that time to come to his father, and with great importunity obtained leave to mount him, and rode with that heart, and managed him with such singular skill in his full career and curveting, that when he descended, his father Philip, embracing him, with tears, said, "Son, seek out a greater kingdom, for that I shall leave thee will be too little for thee." The greatness of his mind he had before discovered; for when he was a boy at school, and was told of a victory his father had newly obtained, "If, said he sighing, "my father conquers all, what will be left for me?" They that stood by replied, "All these would be for him." "I value not," said he, "a great and large empire, if I shall be deprived of all means for the gaining of glory."

12. Herod the First, son of Antipater, Prefect of Galilee, when he was not above fifteen years of age, left the school, and put himself in arms; wherein the first proof he gave of himself was, that

he set upon Ezekias, the captain of an army of thieves, who molested all Syria, and not only routed his forces, but slew the leader himself; shewing by this beginning, that (except in cruelty) he would prove nothing inferior to any of the King's predecessors.

13. C. Martius Cariolanus, in the Latian war which was made for the restitution of Tarquinius to his kingdom, shewed an admirable boldness, though then very young; for beholding a citizen of Rome beaten down, and ready to be slain by the enemy, he ran to his assistance, and gave him life by the death of him that pressed so eagerly upon him; for which act of valour the Dictator put a civic crown upon his young head: an honour that persons of a mature age and great virtue did rarely attain unto. He afterwards proved a person of incomparable valour and military virtue.

14. Adeodatus, the son of S. Augustine, before he was fifteen years of age, was of so prodigious a wit, that his father saith of him, *Horrori mihi erat istud ingenium*, he could not think of it but with astonishment; for already at that age he surpassed many great and learned men: he also verified the saying of sages, *Ingenium nimis mature magnum non est vitale*: such early sparkling wits are not for any long continuance upon earth; for he lived but a few years.

15. C. Cassius, when very young, hearing Faustus, the son of Sylla, magnifying the tyranny that his father exercised in Rome, was so moved at it, that he gave him a blow upon the face in public. The matter was so resented, that both the parties came before Pompey the Great, where, though in so great a presence, the young Cassius was so far from being terrified, that on the contrary he cried thus out to his adversary: "Faustus, said he, "repeat again those words wherewith I was before so far provoked by thee, that I may now also striketh thee a second time." By this action he gave a notable instance how jealous he would afterwards prove of the Roman liberty; for it was he who, with Brutus, conspired against Julius Cæsar, and slew him as the invader of it; and after died with the reputation of being *Romanorum ultimus*; the last true Roman.

(9.) Euseb. Hist. l. 6. c. 4. Fulgos. l. 3. c. 1. p. 297.—(10.) Zuïng. Theatr. vol. i. l. 2. p. 177. Erasm. Adag.—(11.) Zonar. Annal. tom. 1. fol. 31. Sabellic. Ex. l. 1. c. 4. p. 26.—(12.) Fulgos. l. 3. c. 1. p. 296.—(13.) Ibid. p. 294.—(14.) Causs. H. C. part. 2. § 10. p. 198.—(15.) Sabellic. Ex. l. 1. c. 3. p. 19.

16. Janus Drusus, that famous scholar, had a son so singular, that from fifteen years old to twenty, when he died, he wrote excellent commentaries on the Proverbs and other books, that were much esteemed amongst the learned.

17. Edburg, the eighth daughter of King Edward, in her childhood had her disposition tried, and her course of life disposed by her father in this manner; he laid before her gorgeous apparel and rich jewels in one end of a chamber, and the New Testament, and books of pious instructions, in another, wishing her to make a choice of which she liked: she presently took up the books, and he taking her in his arms, and kissing her, said, "Go in God's name whither he hath called thee:" and thereupon placed her in a monastery at Winchester, where she virtuously spent her whole life after.

18. Lewis, Duke of Orleans, was owner of the castle at Crucy. His Constable was the Lord of Cawny, whose wife, the Duke's paramour, had a child, not certain which was the father; whereupon, Cawny and his wife being dead, a controversy arose; the next kin to Cawny claiming the inheritance, which was four thousand crowns *per annum*. This controversy depending in the Parliament of Paris, the child then eight years old, though both instructed by his mother's friends to save her credit, and to enjoy so ample an inheritance himself, as Cawny's child; yet being asked, answered openly to the Judges, "My heart giveth me, and my noble courage telleth me, that I am the son of the noble Duke of Orleans. More glad am I to be his bastard with a mean living, than to be the lawful son of that cowardly cuckold Cawney with his thousand crowns inheritance. The next of kin had the estate, and the young Duke of Orleans took him into his family, who after proved a most valiant and fortunate warrior against the English, in the days of Henry the Sixth, and is commonly called the Bastard of Orleans.

19. Theodoricus Meschede, a German physician, had a son of the same name, who at the age of fifteen years, surpassed in eloquence and learning many of those who had gained to themselves fame and reputation thereby. He wrote to Trithemius and other learned men of that age almost numberless epistles, upon divers subjects, with that accuracy and Cicero-

nian eloquence, that for his wit, dexterity, and promptitude in writing and disputation, he became the wonder and admiration of those he had any conversation with.

20. John Philip Barretier was born at Schwabach, Jan. 19; 1721. At the age of nine years he was master of five languages. The French, German, and Latin languages he learned all in the same manner, and almost at the same time, by conversing in them indifferently with his father, who was a Calvinist minister at Schwabach; the Greek and Hebrew he learned by reading the Holy Scriptures in their original languages, accompanied with a translation, being taught by degrees the inflections of nouns and verbs; by these methods, when four years old, the Latin was more familiar to him than any other language: and at nine he understood the holy writers, better in their original tongues than in his own.

In his eleventh year he not only published a learned letter in Latin, but also translated the travels of Rabbi Benjamin from the Hebrew into French; and added notes and remarks, so replete with judgment and penetration, that they seem the work of a man long accustomed to study and reflection, rather than the productions of a child.

At fifteen, the fame of his learning and writings attracted the notice of the King of Prussia, who sent for him to his court. In his journey thither he passed through Hall, where young Barretier so distinguished himself in his conversation with the Professors of that University, that they offered him the Degree of Doctor in Philosophy. He drew up that night some positions in philosophy and the mathematics, which he defended next day with so much wit, spirit, and strength of reason to a crowded auditory, that the whole university was delighted and amazed.

On his arrival at Berlin, the King honoured him with particular marks of distinction; he sent for him every day during his stay there, and recommended to him the study of modern history, and those parts of learning that are of use in public transactions and civil employments; declaring that such abilities, properly cultivated, might exalt him, in ten years, to be the greatest minister of state in Europe. Our young philosopher, not dazzled with the prospect of such high promotion,

(16.) Johnst. Nat. Hist. cl. 10. c. 6. p. 354.—(17.) Speed's Hist. p. 380.—(18.) Grafton, vol. ii. p. 30.—(19.) Melch. Adam. in Vit. Medic. Germanor. p. 6

answered, "That he was too much pleased with science and quiet, to leave them for such inextricable studies, or such harassing fatigues." The King, though not pleased with this declaration, presented him on his departure with two hundred crowns.

From Berlin he went back to Hall, where he pursued his studies with his usual application and success, till his nineteenth year, when his health began to decline: his disorders increased for eighteen months, and ten days before his death deprived him of the use of his limbs. He then prepared for death without fear or emotion, and on the 5th of October 1740, resigned his soul into the hands of his Creator with confidence and tranquillity.

21. ♦ Various authors extol as a prodigy, a learned Spaniard named Ferdinand de Cordera. He understood the Hebrew, Greek, Latin, Arabic, and Chaldaic languages, and was well versed in the canon and civil law, the mathematics, medicine and theology. It is added also, though it seems almost incredible, that he could repeat from memory, not only the whole Bible, but also the works of Nicholas de Lira, Saint Thomas, Saint Bonaventure, Alexander de Alis, Scot, Aristotle, Hippocrates, Galen, Avicenna, &c. and could quote them with great readiness and propriety. These qualities were combined with a great deal of modesty. He lived about the end of the fifteenth century: the journal of a citizen at Paris quoted by Theodore Godefroi, among the observations which he made on the history of Charles VI. and Charles VII. adds to all these wonders, that no one was more expert in the use of arms; that he could employ his sword with astonishing dexterity in either hand; and that when he saw his enemy, he did not fail to rush upon him, making a jump of twenty or twenty-four paces at once: that he could play on all instruments, and sing and dance better than any one, and that he could paint and draw better than any person at Paris or elsewhere; "and indeed," says he, "if one should live a hundred years without eating, drinking or sleeping, he could not learn what this young man knew." He

predicted, it is said, the death of Charles le Temeraire duke of Burgundy, who was killed before Nancy in 1477, and whom Ferdinand, king of Arragon and Castile, sent to Rome. He came in 1445 to Paris, where he astonished by his abilities, the most learned men of that city. We are not told what was the end of this learned Spaniard. He is said to have been the author of a Commentary on the Almagest of Ptolemy, another on the Apocalypse, and a treatise, intitled *De Artificio omnis Subilis*.

22. ♦ Mr. Townsend in his Travels through Spain, says, that among the remarkable characters whom he met with at the palace of the duke de Crillon, was a little boy under training at a convent for the pulpit, whose talents were so extraordinary, that he was sent for that he might see him. "He was not more than twelve years of age, yet his judgment, memory, and imagination were so mature, that without any special preparation he was able to expatiate with propriety, on whatever subject was proposed to him; and such were his natural powers as an orator, that his periods were harmonious, his expressions nervous, his delivery graceful, and his arguments well chosen. Although the room was filled with genteel company, he was not abashed, nor did his attention appear to be distracted by the variety of objects and amusements in which they were engaged. Upon inquiry," adds Mr. Townsend, "I found that the fathers of the convent, perceiving him to be a boy of singular abilities, had taken infinite pains with his education."

23. ♦ Among the favourites of nature who have, from time to time, appeared in the world enriched with various endowments and contrarieties of excellence, none seems to have been more exalted above the common rate of humanity than the person known by the appellation of the admirable Crichton, of whose history whatever we may detract from it as surpassing credibility, enough will remain incontestably verified, to rank him among prodigies. Virtue, says Virgil, is better accepted when it comes in an agreeable form. The person of Crichton was eminently beautiful, but his beauty was con-

(20.) *Life of Barretier*, compiled from his father's Account by Dr. Johnson.—(21.) *Journal d'un Bourgeois de Paris rapporté*, quoted by Godefroi, in *Observations sur l'Hist. du Roi. Charles VI.* Hottinger. *Hist. Ecclesiast. Sæc. xvi. Sect. 3.* Nicolas Antonio. *Bibl. Skript. Hist. Academ. De Lavau Recueil de diverses Histoires*, vol. i. part 2. p. 223.—(22.) *A Journey through Spain*, in the years 1780 and 1787, &c. By Joseph Townsend, A.M. Rector of Pewsey in Wilts. vol. iii. p. 272.

began with themselves, put them all to death first, and thereby abolished the custom.

16. There was a mighty famine in Egypt, so that all kind of food failing them, they betook themselves to feeding upon human flesh; when in the mean time they spared dogs, cats, wolves, hawks, &c. which they worshipped as their gods; and not only forebore to lay hands upon them, but also fed them, and that doubtless with human flesh also

17. There was a brasen statue of Saturn at Carthage, with hands somewhat lifted up: The statue itself was open, hollow, and bending towards the earth: a man or youth was solemnly laid upon these arms, and thence he was straight tumbled down headlong into a burning furnace, that was flaming underneath. This burning alive was bestowed upon that god yearly upon a set day, and in times of calamity the victims were multiplied. Accordingly upon the slaughter they received by Agathocles, they made a decree, to offer up two hundred of their noblest youth in this manner to Saturn: and so great was their enthusiasm, there were as many more who freely offered themselves to the same death.

18. The soldiers of Alaricus the Goth, at the sacking of Rome, while as yet they breathed after slaughter and spoil, it chanced that some sacred virgins came amongst the ranks of them, carrying vessels of gold upon their heads uncovered: They, so soon as they were informed that both the persons and the plate were consecrated in honour of the Apostles, suffered both to pass through them untouched.

19. The Emperor Constantine being present at the Council of Chalcedon, did there sit below all the priests: and when the writings were brought to him that contained their mutual accusations, and the charges that they had drawn up one against the other, he folded them all up in his lap, and committed them all unread to the fire, saying; "That the priests, as so many deities, were set over men for the better government of them, and that therefore he would reserve the judgment of them entirely to God himself"

20. Metellus was the chief priest of the Temple of Vesta, which, through some misadventure, had taken fire: he,

with others, being busied in carrying out the statues of the Gods, and the other furniture of the Temple, was deprived of both his eyes by the fierceness of the flames. The Senate of Rome, highly approved of his religious gallantry, and as a testimony of their applause, allowed that Metellus should, as often as he pleased, be carried in a chariot to the Senate-house: an honour which was granted to none before him.

21. Pontius Pilate, being sent by Tiberius to be Governor over the Jews, caused in the night-time the statue of Cæsar to be brought into Jerusalem covered, which, within three days after, caused a great tumult amongst the Jews; for they who beheld it were astonished and moved, as though now the laws of their country were profaned; for they held it not lawful for any picture or image to be brought into the city. At their lamentation who were in the city, there were gathered together a great multitude out of the fields adjoining, and they went presently to Pilate, then at Cæsarea, beseeching him earnestly that the images might be taken away out of Jerusalem, and that the laws of their country might not be violated. When Pilate denied their suit, they prostrated themselves before his house, and there remained lying upon their faces for five days and nights never moving. Afterwards, Pilate sitting in his Tribunal, was very careful to call the Jews before him, as if he designed to have given them an answer: when, upon the sudden, a company of armed soldiers (for so it was provided) compassed the Jews about with a triple rank. The Jews were much amazed at this; and Pilate told them, "That except they would receive the images of Cæsar, he would kill them all; and to that end made a sign unto the soldiers to draw their swords." The Jews, as though they had agreed thereto, fell all down at once, and offered their naked necks to the stroke of the sword: crying out, "That they would rather lose their lives than suffer their religion to be profaned." Then Pilate, admiring their constancy, and the strictness of that people in their religion, commanded the statues to be taken out of the city of Jerusalem.

22. When King Etheldred and his bro-

(15.) Fulgos. Ex. l. 1. c. 1. p. 15.—(16.) Lips. Monit. l. 1. c. 3. p. 30.—(17.) Ibid.—(18.) Fulgos. l. 1. c. 1. p. 21. M. Hurault's Discourses, part 1. c. 14. p. 120.—(19.) Fulgos Ex. l. 1. c. 1. p. 17.—(20.) Sabel. Ex. l. 5. c. 1. p. 248.—(21.) Joseph. Jewish Wars, l. 2. c. 7. p. 617.

ther Alfred had encountered the Danes a whole day, being parted by the night, early the next morning the battle was renewed, and Alfred, engaged in fight with the Danes, sent to his brother to come to his help; but he being in his tent at his devotions, refused to come till he had ended: Having finished, he entered the battle, relieved the staggering host, and had a glorious victory over his enemies.

23. Fulco, Earl of Anjou, in his old age, minding the welfare of his soul, according to the religion of those days, went in pilgrimage to Jerusalem; and having bound his servants by oath to do what he should require, was by them drawn naked to Christ's sepulchre: the Pagans looking on, while one drew him with a wooden yoke put about his neck, the other whipt him on the naked back; he, in the mean time saying, "Receive, O Lord! a miserable, perjured and run-away servant; vouchsafe to receive my soul, O Lord Christ!"

24. Pompey, having taken Jerusalem, entered into the Sanctum Sanctorum; and although he found a table of gold, a sacred candlestick, a number of other vessels, and odoriferous drugs in great quantity, and two thousand talents of silver, yet he touched nothing thereof, through the reverence he bore to God; but caused the temple to be purged, and commanded the sacrifices to be offered according to the law.

25. When the Duke of Saxony made great preparations for war against a pious and devout Bishop of Magdeburg, the Bishop, not regarding his defence, applied himself to his episcopal function, in the visiting and the well-governing of his church: and when it was told him that the Duke was upon his march against him, he replied I will take care of the reformation of my churches, and leave unto God the care of my safety." The Duke had a spy in the city, who, hearing of this answer of the Bishop's, gave his master a speedy account thereof. The Duke having received this information, did thereupon dismiss his army, and desisted from his expedition, saying he would not fight against him, who had God to fight for him."

26. Hannibal having given a great overthrow to the Romans, and slain the Consul Flaminius, the people were extremely perplexed, and chose Fabius Maximus Dictator: who, to lay a good foundation for his government, began with the service of the gods; declaring to the people, that the loss they had received came through the rashness and wilful negligence of their general, who made no account of the gods and religion, and therefore he persuaded them to appease the gods, and to serve and honour them: and he himself, in presence of the people, made a solemn vow, that he would sacrifice unto the gods all the encrease and fruits that should fall the next year, of sheep, sows, milch kine, and of goats, throughout Italy.

CHAP. IV.

Of the Veracity of some Persons, their great Love to Truth: and Hatred of Flattery and Falsehood.

APOLLONIUS said, "It was for slaves to lie, and for freemen to speak truth." 'Tis the chief and fundamental part of all virtue, and ought to be beloved for itself. A man must not always tell all, for that were folly: but what a man says should be what he thinks, otherwise 'tis downright knavery. I know not what advantage men propose to themselves to run in an eternal track of lying and dissembling, unless they design never to be believed when they speak truth. 'Tis a maxim among politicians, "that those who know not how to dissemble, know not how to rule." Certainly these men never regard consequences: for what is this, but to give warning to all they have to do with, that what they say is nothing but lying and deceit? The first thing that corrupts manners, is banishing of truth, "which," Pindar says, "is the support of all virtues, and the first article that Plato requires in government of his Republic.

The Persians and Indians had a law, that whoever was three times justly convicted of speaking falsehood, should,

(22.) Malmesbury, p. 23.—(23.) Gul. Malmesbury, p. 25.—(24.) Joseph Antiq. l. 14. c. 8. p. 355.—(25.) Ortho. Med. Joc. Serin. p. 250. Chetw. Hist. Collect. cent. 14. p. 442.—(26.) Plut. in Fabio. Clark's Mir. c. 96. p. 451.

upon pain of incurring the penalty of death, never speak a word again while he lived, but continue under silence and reproach during his life*.

1. It is said of Augustus Cæsar, that after a long inquiry into all parts of his empire, he found but one man who was accounted never to have told a lie: for which cause he was deemed worthy to be the chief sacrificer in the Temple of Truth.

2. Epaminondas, the Theban General, was so great a lover of truth, that he was ever careful lest his tongue should in the least digress from it, even when he was most in sport.

3. Heraclides, in his history of the Abbot Idur, speaks of him as a person extremely devoted to truth, and gives him this threefold commendation: That he was never known to tell a lie; that he was never heard to speak ill of any man; and, lastly, that he used not to speak at all but when necessity required.

4. Xenocrates, the philosopher, was known to be a man of that fidelity and truth in speaking, that the Athenians, amongst whom he lived, gave him the privilege, that his evidence should be lawful and good without being sworn.

5. The Duke of Ossura, as he passed by Barcelona, having got leave to release some slaves, he went on board the Cape Galley, and passing through the slaves, he asked divers of them what their offences were. Every one excused himself: one saying that he was put in out of malice, another by bribery of the judge, but all of them unjustly. Amongst the rest there was one little sturdy black man, and the duke asked him what he was in for? "Sir," said he, "I cannot deny but I am justly put in here, for I wanted money, and so took a purse near Sarracona, to keep me from starving." The duke, with a little staff he had in his hand, gave him two or three blows upon the shoulders, saying, "You rogue, what do you amongst so many honest innocent men, get you gone out of their company." So he was freed, and the rest remained to tug at the oar.

6. The Emperor Constantius had besieged Beneventum, when Romualdus, the duke thereof, dispatched Geswaldus

privately to Grimoaldus, the King of Lombardy, the Duke's father, to desire him to come with an army to the assistance of his son. He had prevailed on his embassy, and was by Grimoaldus sent away before, to let his son know that he was coming with some troops to his aid. But in his return by misfortune he fell amongst the enemy, who being informed of the auxiliary force that were upon their march, hoped to have Beneventum yielded to them before their arrival, if they could make Romualdus to despair of his succours. To this purpose, having enjoined Geswaldus to be their interpreter, they led him to the walls; but when he came thither, he declared the whole truth to the besieged, and gave them to understand, that ere long Grimoaldus would be with them with a considerable army. This cost Geswaldus his life, and the Imperialists raised their siege the next day after.

7. It is written of our Henry V. that he had something of Cæsar in him which Alexander the Great had not, that he would not be drunk; and something of Alexander the Great that Cæsar had not, that he would not be flattered.

8. One who was designed for an agent, waited upon the sagacious Lord Wentworth for some direction in his conduct and carriage, to whom he thus delivered himself: "To secure yourself, and serve your country, you must at all times, and upon all occasions, speak truth: For," says he, "you will never be believed, and by this means your truth will both secure yourself if you be questioned, and put those you deal with, who question your veracity, to a loss in all their disquisitions and undertakings."

9. The Emperor Tiberius had such an aversion to flattery, that he suffered no senator to come to his litter, even on important business. When a consular person came to him to appease his displeasure, and sought to embrace his knees, he fled from him with that earnestness, that he fell all along upon his face; when in common discourse, or in any set oration, any thing complimentary was said of him, he would interrupt the person, reprehend him, and immediately alter the form of his words.

10. Pambo came to a learned man, and

* Peach. Compl. Gent.—(1.) Caus. H. C. tom. 1. l. 2. p. 45.—(2.) Heyw. Hierarc. 6. l. 5. p. 294.—(3.) Heyw. ib. p. 294.—(4.) Laert. Vit. Phil. l. 4. p. 97. 98.—(5.) Howel's Ep. vol. 1. § 2. Ep. 22. p. 37.—(6.) Fulgos. Ex. l. 3. c. 8. p. 425.—(7.) Lloyd's State Worthies, p. 201.—(8.) Ibid. 201, 202.—(9.) Sueton. l. 3. c. 27. p. 139.

desired him to teach him some Psalm; he began to read to him the thirty-ninth, and the first verse, which is; "I said I will look to my ways; that I offend not with my tongue." Pambo shut the book, and took his leave, saying, "he would go learn that point." And having absented himself for some months, he was demanded by his teacher, "When he would go forward?" He answered, "That he had not yet learned his old lesson, to speak in such a manner as not to offend with his tongue."

11. Albertus, Bishop of Mentz, reading by chance in the Bible, one of his Counsel coming in, asked him what his highness did with that book? The Archbishop answered, "I know not what this book is, but sure I am that all that is written therein is quite against us."

12. When Aristobolus the historian presented to Alexander the Great a book that he had wrote of his glorious achievements, wherein he had flatteringly made him greater than he was; Alexander, after he had read the book, threw it into the river Hydaspes, and told the author, "That it were a good deed to throw him after it." The same Prince did also order a certain philosopher out of his presence, because he had long lived with him, and yet never reprov'd him for any of his vices or faults.

13. Maximilianus, the first Emperor of that name, although he desired to be famous to posterity for his noble actions and achievements, was as earnestly averse and afraid to be praised to his face. When on a time divers eloquent and learned men did highly extol him with immediate praises in their panegyrics, he commanded Cuspinianus to return them an answer *extempore*, "and withal be careful," said he; "that you praise me not; for a man's own praises from his own mouth, carry but an evil favour with them".

14. Cato the younger charged Muræna, and indicted him in open court for popularity and ambition, declaring against him that he sought indirectly to gain the people's favour and their voices to be chosen Consul; as he went up and down to collect arguments and proofs thereof, according to the manner and custom of

the Romans; he was attended upon by certain persons who followed him in the behalf of the defendant, to observe what was done for his better instruction in the process and suit commenced. These men would oftentimes converse with Cato, and ask him whether he would to-day search for ought, or negotiate any thing in the matter and cause concerning Muræna? If he said "No," such credit and trust they reposed in the veracity and truth of the man, they would rest in that answer, and go their ways. A singular proof this was of the reputation he had gained, and the great and good opinion men had conceived of him concerning his love to truth.

15. Euricius Cordus, a German physician, hath this honour done to his memory. It is said of him that no man was more addicted to truth than he, or rather no man was more vehemently studious of it: none could be found who was a worse hater of lying and falsehood; he could dissemble nothing, nor bear that wherewith he was offended, which was the cause of his gaining the displeasure of some persons, who might have been helpful to him if he would but have sought their favour, and continued himself therein by his obsequiousness. Thus much is declared in his Epigrams, and he saith it of himself,

Blandire nescis ac verum Corde tacere,
Et mirare tuos displicuisse libros?

Thou canst not flatter, but the truth dost tell,
What wonder is't thy books then do not sell?

16. Paulus Lutherus, son to Martin Luther, was physician to Joachimus the Second, Elector of Brandenburg, and then to Augustus, Duke of Saxony, Elector. It is said of him, that he was a true lover of liberty and freedom of speech; far from flattery and assentation, and in all points like unto that Rhesus in Euripides, who saith of himself,

Talis sum et ego, rectum sermonum
Viam secans, nec sum duplex vir.

Such a one am I that rightly can
Divide my speech, yet am no double man.

The virtues of this Luther were many and

(10.) Chetw. His. Collect. cent. 1. p. 17.—(11.) Luther Colloq. Mensar. p. 11.—(12.) Clark's Mir. c. 53. p. 212.—(13.) Paræi Hist. Medull. tom. 2. p. 124.—(14.) Plut. Moral. l. de Inimic. Util. p. 250.

great; yet I know not any wherein he more deservedly is to be praised, than for this honest freedom of speaking, wherein he mightily resembled his father.

17. When I lived at Utrecht in the Low Countries, this reply of that valiant gentleman, Colonel Edmonds, was much spoken of. There came a countryman of his out of Scotland, who desiring to be entertained by him, told him that my lord his father and such knights and gentlemen, his cousin and kinsmen were in good health. Colonel Edmonds (turning to his friends then by) "Gentlemen," said he, "believe not one word he says: My father is but a poor baker in Edinburgh, and works hard for his living, whom this knave would make a lord, to curry favour with me, and make you believe that I am a great man born, when there is no such matter."

CHAP. V.

Of such as have been great Lovers and Promoters of Peace.

THERE are no greater instances of the folly and wicked disposition of mankind, than that their favourites have ever been clad in steel; the destroyers of cities, the suckers of human blood, and such as have imprinted the deepest scars upon the face of the universe; these are the men it hath crowned with laurels, advanced to thrones, and flattered with the misbecoming titles of heroes and gods: while the sons of peace are remitted to the cold entertainment of their own virtues. Notwithstanding which there have ever been some, who have found so many heavenly beauties in the face of peace, that they have been contented to love that sweet virgin for her own sake, and to court her without the consideration of any additional dowry*.

1. The inhabitants of the island of Borneo, not far from the Moluccas, live in such detestation of war, and are so great lovers of peace, that they hold their King in no other veneration than that of a god,

so long as he studies to preserve them in peace: but if he discovers inclinations to war, they are never quiet till he is fallen in battle under the arms of his enemies. So soon as he is slain they set upon the enemy with all imaginable fierceness, as men that fight for their liberty, and such a king as will be a great lover of peace. Nor was there ever any king known amongst them, that was the persuader and author of a war, but he was deserted by them, and suffered to fall under the sword of the enemy.

2. The Emperor Leo, who succeeded Martianus, having given to Eulogius the philosopher a quantity of corn, one of his eunuchs told him, that such kind of bounty would be better bestowed upon his soldiers. "I would to God," said the Emperor, "that the state of my reign was such, that I could bestow all the stipends of my soldiers upon such as are learned.

3. Constantinus the Emperor observing some differences amongst the fathers of the church, called the Nicene Council, at which also himself was present: at this time divers little books were brought to him containing their mutual complaints, and accusations of one another: all which he received as one that intended to read and take cognizance of them all; but when he found that he had received as many as were intended to be offered: he bound them up in one bundle, and protesting that he had not so much as looked into any one of them, he burnt them all in the sight of the fathers, giving them moreover a serious exhortation to peace and cordial agreement amongst themselves.

4. It is noted of Phocion, a most excellent Captain of the Athenians, that although for his military ability and success, he was chosen forty and five times General of their armies by universal approbation, yet he himself did ever persuade them to peace.

5. At Fez in Africa they have neither lawyers nor advocates; but if there be any controversies amongst them, both parties, plaintiff and defendant, come to their Alfakins or chief judge, and at once, with-

(16.) Melch. Adam. in Vit. Germ. Med. p. 25 341.—(17.) Peach. Com. Gentlem. c. 1. p. 5.—
* Caus. H. C. in Treat. of Passions. p. 38.—(1.) Dinoth. Memor. l. 2. c. 76.—(2.) Zuñg. Theat. vol. i. l. 1. p. 40.—(3.) Ib. l. 2. p. 213. Chet. Hist. Collect. cent 2. p. 42.—(4.) Plut. in Phocion. Fitz. Rel. & Pol. part. 1. c. 14. p. 126.

out any further appeals or pitiful delays, the cause is heard and ended.

6. It is reported of Cæsar to his great commendation, that after the defeat of Pompey, he had in his custody a castle, wherein he found divers letters, written by most of the nobles in Rome under their own hands; sufficient evidence to condemn them; but he burnt them all, that no monument might remain of a future grudge, and that no man might be driven to extremities, or to break the peace through any apprehension that he lived suspected, and should therefore be hated.

7. James King of Arragon, was a great enemy to contentions and contentious lawyers, insomuch that having heard many complaints against Semen Rada, a great lawyer, who by his quirks and wiles, had been injurious as well as troublesome to many, he banished him his kingdom, as a man that was not to be endured to live in a place to the peace of which he was so great an enemy.

8. I read of the sister of Edward the Third, King of England, and married to David King of Scots, that she was familiarly called "Jane Make-peace," both for her earnest and successful endeavours therein.

9. In old time the month of March was the first month amongst the Romans, but afterward they made January the first: the reason of which is thus rendered by some. Romulus being a martial Prince, and one that loved feats of war and arms, and reputed the son of Mars, set before all the months that which carried the name of his father. But Numa who succeeded him immediately was a man of peace, and endeavoured to draw the hearts and minds of his subjects and citizens from war to agriculture: so he gave the prerogative of the first place unto January, and honoured Janus most, as one who had been more given to politic and peaceable government, and to the husbandry of grounds, than to the exercise of war and arms.

10. The Lord Treasurer Burleigh used to say, that "he overcame envy and evil-will more by patience and peaceableness, than by pertinacy and stubbornness:" and his private estate he so managed, that he never sued any man, neither did ever any

man sue him; whereby he lived and died with glory.

11. Numa Pompilius instituted the priests or heralds called *Feciales*, whose office was to preserve peace between the Romans, and their neighbouring nations; and if any quarrels did arise, they were to pacify them by reason, and not suffer them to come to violence till all hope of peace was past; and if these *Feciales* did not consent to the wars, neither King nor people had it in their power to undertake them.

12. Heraclitus was besought by the earnest prayers and entreaties of his citizens, that he would bring forth some sentence of his concerning peace, unity and concord. Heraclitus got up into the desk or pulpit, where he called for a cup of fair water, upon which he sprinkled a little bran or meal; then he put into it a little glaçon, which is a sort of herb, and so supped it off. This done, without speaking one word, he departed: leaving the more prudent and wise sort of people to collect from thence, that if they would cease from immoderate expenses and costly matters, and betake themselves to such things as were cheap and easy to be had, that this was a sure way wherein the lovers of peace and concord might attain unto their desires.

13. Otho the Emperor, when he saw that he must either lay down the empire, or else maintain himself in the possession thereof by the blood and slaughter of a number of citizens, he determined with himself to die a voluntary death. When his friends and soldiers desired him that he would not so soon begin to despair of the event of the war; he replied, "That his life to him was not of that value, as to occasion a civil war for the defence of it." Who can choose but admire that such a spirit as this should be found in a heathen prince, and he too not above thirty years of age?

14. Alphonsus made use of Ludovicus Podius for the most part as his ambassador in Italy, as having found him a person of singular diligence and fidelity. When therefore this his ambassador gave him to understand, that he might easily extort

(5.) Burton's Men. Ep. to the Read. p. 49.—(6.) Roger's Pelit. Citizen, p. 70.—(7.) Clark's Mir. c. 76. p. 343.—(8.) Trenchfield Hist. Improved, p. 67.—(9.) Plut. Moral. l. 19. p. 856.—(10.) Clark's Mir. c. 93. p. 413.—(11.) Ibid 415.—(12.) Cæl. Antiq. Lect. l. 13. c. 5. p. 575.—(13.) Erasm. Apoth. l. 6. Lang. Polyanth. p. 872.

two hundred thousand crowns for that peace which he was to grant to the Florentines and Venetians, this noble and most generous Prince made him this return, "That his manner was to give peace, and not to sell it."

15. Servius Sulpitius was an Heathen lawyer, but an excellent person. It is said of him, that *Ad facilitatem æquitatemque omnia tulit, neque constituere litium actiones, quam controversias tollere maluit*: "He respected equity and peace in all that he did, and always sought rather to compose differences than to multiply suits of law."

16. Sertorius, the more he prospered and prevailed in his wars in Spain, the more importunate he was with Metellus and Pompey (the Roman Generals that came against him), that laying down arms they would give him leave to live in peace, and to return into Italy again: professing, he preferred a private life there, before the government of many cities.

CHAP. VI.

Of the signal Love that some Men have shewed to their Country

JOHN the Second, King of Portugal, who for the nobleness of his mind was worthy of a greater kingdom, when he heard there was a bird called a pelican, that tears and wounds her breast with her bill, that with her own blood she may restore her young ones to life, when left as dead by the bitings of serpents; this excellent Prince took care that the figure of this bird, in this action of hers, should be added to other his royal devices; that he might hereby shew, that he was ready upon occasion, to part with his own blood for the welfare and preservation of his people and country. Pity it is to conceal their names whose minds have been (in this matter) as pious and princely as his, not fearing to redeem the lives of their fellow citizens at the price of their own.

1. The town of Calais, during the reign of Philip de Valois, being brought to those straits, that there was no hope left either of succour or provisions, John Lord

of Vienna, who there commanded for the King, began to treat about the surrender of it, desiring only that they might give it up with the safety of their lives and goods. Which conditions being offered to Edward King of England, who for the space of eleven months had closely besieged it; he, being much enraged that so small a town should alone stand out against him so long, and withal calling to mind that they had often galled his subjects by sea, was so far from accepting their petition, that, contrarywise, he resolved to put them all to the sword, had he not been diverted from that resolution by some sage counsellors then about him; who told him, "That for having been faithful and loyal subjects to their Sovereign, they deserved not to be so sharply dealt with." Whereupon Edward, changing his first purpose into some more clemency, promised to receive them to mercy, conditionally that six of the principal townsmen should present him with the keys of the town bare-headed and bare-footed, and with halters about their necks, their lives being to be left to his disposal; whereof the governor being advertised, he presently gets him into the market-place, commanding the bell to be tolled for the convening of the people: who being assembled, he acquainted them with the articles which he had received touching the yielding up of the town, and the assurance of their lives, which could not be granted but with the death of six of the chief of them: with this news they were exceedingly cast down and perplexed: when on the sudden, there rises up one of their own company, called "Stephen S. Peter," one of the richest and most sufficient men of the town, who thus spoke aloud: "Sir, I thank God for the goods he hath bestowed upon me, but more, that he hath given me this present opportunity, to make it known that I prize the lives of my countrymen and fellow-burgesses above my own." At the hearing of this speech, and sight of his forwardness, one John Daire, and four others after him, made the like offers, not without abundance of prayers and tears from the common people, who saw them so freely and readily sacrifice all their particular interests for the good of the public. And instantly, without more ado, they addressed themselves to the king of

(14.) Panormit. de Rebus gestis Alphons. Lang. Polyanth. p. 872—(15.) Clark's Mir. c. 77. p. 344.
(16.) Plut. in Sertorio. Clark's Mir. c. 34. p. 118.

England with the keys of the town, and with no other expectation but of death, to which (though they held themselves assured thereof) they went as cheerfully as if they had been going to a wedding; yet it pleased God to turn the heart of the English King, and at the instance of the Queen, and some of the Lords, they were all sent back unhurt.

2. When the Grecians of Doris (a region between Phocis and the mountain Oeta) sought council from the Oracle for their success in the wars against the Athenians, it was answered, "That then undoubtedly they should prevail, and become lords of that state, when they could obtain any victory against them, and yet preserve the Athenian King living." Codrus the then King of Athens, by some intelligence being informed of this answer, withdrew himself from his own forces, and putting on the habit of a common soldier, entered the camp of the Dorians, and killing the first he encountered, was himself forthwith cut in pieces, falling a willing sacrifice to preserve the liberty of his country.

3. Cleomenes, King of Sparta, being distressed by his enemy Antigonius King of Macedon sent unto Ptolomy, King of Egypt, for help, who promised it upon condition to have his mother and child in pledge. Cleomenes was a long time ashamed to make his mother acquainted with these conditions; went oftentimes on purpose to let her understand it; but when he came, he had not the heart to break it to her: she suspecting, asked his friends if her son had not something to say to her; whereupon he broke the matter with her: when she heard it, she laughing said, "How comes it to pass thou hast concealed it so long? Come, come, put me straight into a ship, and send me whither thou wilt, that this body of mine may do some good unto my country before crooked age consumes it without profit." Cratesiclea, for so was her name, being ready to depart, took Cleomenes into the Temple of Neptune. Embracing and kissing him, and perceiving that his heart was full of sorrow for her departure, "O King of Sparta!" said she,

"let no man see when we come out of the Temple, that we have wept and dishonoured Sparta." Whilst she was with Ptolomy, the Achians sought to make peace with Cleomenes; but he durst not, because of his pledges which were with King Ptolomy; which she hearing of, wrote to him that he should not spare to do any thing that might conduce to the honour or safety of his country, though without the consent of King Ptolomy, for fear of an old woman and a boy.

4. Sylla having overcome Marius in battle, commanded all the citizens of Praeneste to be slain, excepting only one that was his intimate friend; but he hearing the bloody sentence pronounced against the rest, stepped forth, and said, "I hat he scorned to live by his favour who was the destroyer of his country;" and so went amongst the rest who were to be slain.

5. Themistocles, the Athenian General, after his many famous exploits was banished the country, and sought after to be slain; he chose therefore to put himself rather into the power of the Persian King his enemy, than to expose himself to the malice of his fellow-citizens. He was by him received with great joy; insomuch that the King, in the midst of his sleep, was heard to cry out thrice aloud, "I have with me Themistocles the Athenian." He also did him great honour, for he allotted him three cities for his table-provisions, and two others for the furniture of his wardrobe and bed. While he remained in that court with such splendour and dignity, the Egyptians rebelled, encouraged and also assisted by the Athenians. The Grecian navy was come as far as Cyprus and Cilicia; and Cimon, the Athenian Admiral, rode master at sea. This caused the Persian King to levy soldiers, and appoint commanders to repress them. He also sent letters to Themistocles, then at Magnesia, importing that he had given him the supreme command in that affair, and that he should now be mindful of his promise to him, and undertake this war against Greece. But Themistocles was no way moved with anger against his ungrateful countrymen,

(1.) M. Hurault's Polit. and Martial Discourses, c. 10. p. 72. De Serres General Hist. of France, p. 174.—(2.) Raleigh's Hist. World, l. 2. c. 17. § 10. p. 420. Heylen's Cosmog. p. 589. Justin. Hist. l. 2. p. 38.—(3.) Plut. Paral. Lips. Monit. l. 1. c. 7. p. 98.—(4.) Fulgos, l. 5. c. 6. p. 638. Zuing. vol. i. l. 1. p. 43.

sistent with such activity and strength, that in fencing he would, at one bound, spring 20 feet on his antagonist, and use the sword in either hand with such force and dexterity, that scarcely any one had courage to engage him. He was born in the county of Perth, and having studied at St. Andrews, he went to Paris in his 21st year, and affixed on the gate of the college of Navarre a kind of challenge to the learned of that university, to dispute with him on a certain day, offering to his opponents, whoever they should be, the choice of ten languages, and of all the faculties and sciences. On the day appointed, three thousand auditors assembled, and four doctors of the church, and fifty masters, appeared against him; yet one of his antagonists confesses that the doctors were defeated; that he gave proofs of knowledge above the reach of man, and that a hundred years passed without food and sleep, would not be sufficient for the attainment of his learning. After a disputation of nine hours he was presented by the president and professors with a diamond and purse of gold, and dismissed with repeated acclamations. From Paris he went to Rome, where he made the same challenge, and had, in the presence of the Pope and Cardinals, the same success. Afterwards, he contracted at Venice an acquaintance with Aldus Manutius, by whom he was introduced to the learned of that city. He then visited Padua, where he engaged in another public disputation, beginning his performance with an extempore poem, in praise of the city and the assembly then present, and concluding with an oration equally unpremeditated in commendation of ignorance. He afterwards published another challenge in which he declared himself ready to detect the errors of Aristotle, and all his commentators, either in the common forms of logic, or in any which his antagonists should propose of a hundred different kinds of verse. These acquisitions of learning, however stupendous, were not gained at the expense of any pleasure in which youth generally indulges, or by the omission of any accomplishment in which it becomes a gentleman to excel. He practised in great perfection the arts of drawing and painting; he was an eminent performer in both vocal and instrumental music; he danced with uncommon gracefulness, and on the

day after his disputation at Paris, exhibited his skill in horsemanship before the court of France, where, at a public match of tilting he bore away the ring upon his lance fifteen times together. He excelled likewise in domestic games of less dignity and reputation; and in the interval between his challenge and disputation at Paris, he spent so much of his time at cards, dice, and tennis, that a lampoon was fixed upon the gate of the Sorbonne, directing those that would see this monster of erudition to look for him at the tavern. So extensive was his acquaintance with life and manners, that in an Italian comedy composed by himself, and exhibited before the court of Mantua, he is said to have personated fifteen different characters; in all which he might succeed without great difficulty, since he had such power of retention, that once hearing an oration of an hour, he would repeat it exactly, and in the recital, follow the speaker through all his variety of tone and gesticulation. Nor was his skill in arms less than in learning, or his courage inferior to his skill: there was a prize-fighter at Mantua, who travelling about the world, according to the barbarous custom of that age, as a general challenger, had defeated the most celebrated masters in many parts of Europe; and in Mantua, where he then resided, had killed three who appeared against him. The Duke repented that he had granted him his protection, when Crichton looking on his sanguinary success with indignation, offered to stake fifteen hundred pistoles, and mount the stage against him. The Duke, with some reluctance, consented; and on the day fixed the combatants appeared; their weapons seem to have been single rapier, which was then newly introduced in Italy; the prize-fighter advanced with great violence and fierceness, and Crichton contented himself calmly to ward his passes, and suffered him to exhaust his vigour by his own fury. Crichton then became assailable, and pressed upon him with such force and agility, that he thrust him thrice through the body, and saw him expire; he then divided the prize he had won among the widows, whose husbands he had killed. The Duke of Mantua having received so many proofs of this wonderful man's various merit, made him tutor to his son Vincentio di Gonzaga, a prince

prince of loose manners and a turbulent disposition; on this occasion he composed the comedy in which he exhibited so many different characters with exact propriety. But his honour was of short continuance, for as he was one night, in the time of the Carnival, rambling about in the streets with his guitar in his hand, he was attacked by six men masked; neither his courage nor his skill in this exigence deserted him; he opposed them with such activity and spirit, that he soon dispersed them, and disarmed their leader, who throwing off his mask, discovered himself to be the prince, his pupil. Crichton falling on his knees, took his own sword by the point, and presented it to the prince, who immediately seized it, and instigated, as some say, by jealousy; according to others, only by drunken fury and brutal resentment, thrust him through the heart. Thus was the admirable Crichton brought into that state in which he could excel the meanest of mankind only by the honours paid to his memory. The court of Mantua ratified their esteem by a public mourning; the contemporary wits were profuse of their encomiums, and the palaces of Italy were adorned with pictures representing him on horseback, with a lance in one hand and a book in the other.

22. ♦ The following character is so similar, in some respects, to that of the Admirable Crichton, that it is well entitled to a place in a work of this kind: When the Duke de Sully, in 1603, set out on an embassy for the court of England, he was attended by a numerous retinue of the principal gentlemen in France. Among these was M. Servin, who presented his young son to the Duke, at the same time, earnestly begging that he would use his best endeavours to make him an honest man; this request gave Sully a great curiosity to search into the young gentleman's character, which he delivers in these terms: "His genius was so lively that nothing could escape his penetration; his apprehension so quick, that he understood every thing in an instant; and his memory so prodigious that he never forgot any thing. He was master of all the branches of philosophy and mathematics, particularly fortification and designing; nay, he was so thoroughly acquainted with divinity, that he was an

excellent preacher when he pleased; and could manage the controversy, either for or against the Protestant religion with the greatest ability. He understood not only the Greek, Hebrew, and other learned languages, but likewise all the jargons of the moderns. He entered so exactly into their accent and pronunciation, that the people, not only of the different nations in Europe, but also of the several provinces of France would have taken him for a native of their respective countries. He applied this talent to imitate all sorts of persons, which part he performed with wonderful address, and was accordingly the best comedian in the world. He was a good poet, an excellent musician, and sung with no less art than sweetness; he said mass; for he would do every thing as well as know every thing. His body was perfectly proportioned to his mind; he was well made, vigorous, and active; in short, formed for all sorts of exercises. He rode a horse well, and was admired for his skill in dancing, leaping, and wrestling. He was acquainted with all kinds of sports and diversions; and could practice in most of the mechanic arts. Reverse the medal, says the Duke de Sully; he was a liar, false, and treacherous; cruel and cowardly; a sharper, drunkard, and glutton; he was a gamester and an abandoned rake; a blasphemer and an atheist; in a word, was possessed of every vice. He persisted in his vices to the last, and fell a sacrifice to his debaucheries in the flower of his age; he died in a public stew, the glass in his hand, swearing and blaspheming God.

23. ♦ The following curious account of an extraordinary genius now living at Valença, a town of Portugal, bordering on Galicia, a province of Spain, is extracted from a letter written by an English gentleman, of undoubted veracity, residing at Porto, who dates his account from Valença, August 1772.

"I must not leave Valença without mentioning one of the most extraordinary geniuses I have heard of: he is a young fellow of about twenty-four, a Portuguese, and lieutenant of artillery here; he is of a poor family, and without any of the helps of education, is, by the strength of his own genius and great application, become almost a prodigy.

"He is so great a mathematician, that Col. Ferrier, who is himself very deep in that science, tells me, that this young man is very far beyond him. He is master of all Sir Isaac Newton's works, even of those very deep parts which are considered as difficult by the best mathematician. He is consequently a complete algebraist and a good astronomer, and has applied his knowledge in the mathematics to the particular objects required in his profession, which includes engineering, gunnery, and many other things unnecessary in the pure mathematics: but what is yet more extraordinary, he has joined to a study, which generally absorbs all the attention of those who so deeply pursue it, a perfect knowledge of history, languages, and polite literature, and is a very good poet. He is a critic in the dead languages, and intimately acquainted with the Italian, French, Spanish, and English; and Col. Ferrier, who is himself a complete master of languages, and a competent judge, tells me that this young man writes his own language with greater purity than most, if not any of the celebrated authors of this country.

He has translated not only some of Pope's best works into elegant Portuguese, but also some of our celebrated comedies, where a very intimate knowledge of both languages is necessary to understand and preserve the wit and turn of expression, so that they may not lose their force and beauty. He has turned into Portuguese some of the little catches of the admired Greek poet Anacreon, of which Col. Ferrier, who is himself a good Grecian, says he thinks, if possible, the happy turn and ease of these little pieces are improved in this young man's translation.

He does not seem to give much time to study; and from a great bashfulness, will not converse, except with those with whom he is very intimate, even on the most common subjects. He is awkward in his person and address, and seems as little acquainted with the common modes of behaviour as he is intimately so with science and literature; with his friends he will sometimes repeat some of the best works of our English poets, particularly Shakespeare; but it has so much effect on

his sensibility that he is wrought up to a pitch of ecstasy, and in those moments, a glass or two of red wine, of which he is very fond, will make him quite fuddled.

"This extraordinary young man appears to a stranger little better than a simpleton; he laughs much, and in his whole behaviour discovers none of the excellencies of which he is so richly possessed."

24. ♦ Pellison, who was born in 1624, composed in his seventeenth year a Paraphrase on the Institutions of Justinian, and two years after published the History of the French Academy. The Academy at their own request, having heard of the latter work while still in manuscript, read before a full meeting of the members, were so well pleased, that some days after they ordered that the first vacant place should be destined for the author, and that, in the mean time, he should have a right to be present at their meetings, and to give his opinion as an academician, adding this remarkable clause, that a similar honour should never be conferred on any person on no consideration whatever.

25. ♦ Meursius, born at Leusden or Loosde, near the Hague, in the year 1579, distinguished himself by his literary talents at a very early period. At the age of thirteen, he composed Greek verses, which a modern author asserts to be equal to those of the ancients. At sixteen, he wrote a commentary on Lycophron, the obscurest and most difficult of all the Greek poets. At seventeen he was employed on the Idylls of Theocritus, and collected many curious facts which had escaped the diligence of Henry Stephen, Isaac Casaubon, and even Joseph Scaliger, who preceded him in this labour. After this he gave full scope to his genius, and applied to every branch of study, but still indulged his particular attachment to the history and antiquities of the Greek, which he revived and illustrated. He did not, however, neglect the Roman authors; and in 1598 he was able, though only in the eighteenth year of his age, to give to the public two critical works very much esteemed; one on Minutius Felix, and the other on Arnobius; and to shew what progress he had made in the study of the antient authors,

(23.) *Gentleman's Magazine*, vol. xlii. p. 519.—(24.) *Kleferki Bibliotheca Eruditorum Præcocium*,

he published the year following his Remarks on Plautus, and a collection of miscellaneous observations on various authors. He was employed also about the same time on his treatises respecting the funerals and luxury of the Romans, though they were not published till some years after. He was professor of the Greek language at Leyden for fourteen years, but in 1625 was invited by Christian IV. King of Denmark, to be professor of history in the academy of Soroe; he was also appointed historiographer to his Danish Majesty, and died of the stone in the year 1639.

26. ♦ Gaspar Barthius, born at Kustrin, in the New March of Brandenburg, in 1587, was endowed with so happy a memory, that at the age of nine, he repeated before his father the six comedies of Terence without committing a single fault. At the age of twelve, he translated the Psalms into Latin verse of different kinds, and the same year published various poems in the same language. At sixteen he composed a Dissertation, in the form of letters, on the method of reading the latin authors with advantage, from Ennius to the end of the Roman empire, and from the decline of the language to the period of those critics by whom the ancient authors were revived. The author asserts that this composition was the work of only twenty-four hours; but it evidently shews that the reading of Barthius at that time must have been extensive, and that he had digested properly what he had read. The collection of Sylva's, Satyrs or Discourses, Elegies, Odes, and Epigrams, which he caused to be printed at Wittemberg in 1607, comprehends the whole of the poetical pieces which he wrote between the age of thirteen and nineteen. He died in the year 1658.

CHAP. II.

Of such as having been wild, prodigal, or debauched in their Youth, have afterwards proved excellent Persons.

THOSE bodies are usually the most healthful that break out in their youth;

and many times the souls of some men prove the sounder, for having vented themselves in their younger days. Commonly none are greater enemies to vice, than such as formerly have been the slaves of it, and have been so fortunate as to break their chain and recover their liberty. A certain blackness in the cradle has been observed to give beginning and rise unto the most perfect beauties: and there are no sort of men that have shined with greater glory in the world than such whose first days have been sullied, and a little overcast.

1. Themistocles, by reason of the luxury and debauchery of his life, was cast off, and disowned by his father. His mother, over-grieved with the villanies he frequently committed, finished her life with an halter; notwithstanding all which, this man proved afterwards the most noble person of all the Grecian blood, and was the interposed pledge of hope or despair to all Europe and Asia.

2. C. Valerius Flaccus (in the time of the second Punic war) began his youth in a most profuse kind of luxury: afterwards he was created Flamen by P. Licinius the chief pontiff, that in that employment he might find an easier recess from such vices as he was infected with. Addressing his mind therefore to the care of ceremonies and sacred things, he made religion his guide to frugality; and in process of time shewed himself as great an example of sanctity and modesty, as before he had been of luxury and prodigality.

3. Nicholas West was born at Putney, in Surrey, bred first at Eton, then at King's College in Cambridge, where, when a youth, he was of a most wicked disposition; for, something crossing him in the College, he could find no other way to work his revenge, than by secretly setting on fire the master's lodgings, part whereof were burnt to the ground. Immediately after this he left the College, and lived for a time in the country, debauched enough in his conversation; but he seasonably re-trenched his wildness, turned hard student, became an excellent scholar, and most able statesman; and, after smaller promotions, was at last made bishop of Ely, and often employed in foreign embassies. Now if it had been possible, he would have

quenched

(25.) Des Enfans devenus Celebres, par leurs Etudes, ou par leurs Ecrits, p. 223. — (26.) Ibid. p. 295.

(1.) Aelian. Var. Hist. l. 2. c. 12. p. 47. Val. Max. l. 6. c. 9. p. 185. — (2.) Ibid. p. 182.

quenched the fire he kindled in the college with his own tears; and, to shew his penitence, became a worthy benefactor to the house, and rebuilt the master's lodgings firm and fair from the ground. No bishop in England was better attended with menial servants, or kept a more bountiful house, which made his death much lamented, anno 1533.

4. Polemo was a youth of Athens, of that wretched debauchery, that he was not only delighted in vice, but also in the very infamy of it. Returning once from a feast, after sun-rise, and seeing the gate of Xenocrates the philosopher open, being full of wine, smeared with ointments, a garland on his head, and clothed with a loose and transparent garment, he enters the school, at that time thronged with a number of learned men; and not content with so uncivil an entrance, he also sat down on purpose to offend with his drunken follies. His coming had occasioned all that were present to be angry: only Xenocrates retaining the same gravity in his countenance, and dismissing his present theme, began to discourse of modesty and temperance, which he presented so lively before him, that Polemo, affected therewith, first laid aside the crown from his head, soon after drew his arm within his cloak, changed that festival merriment that appeared in his face, and at last cast off all his luxury. By that one oration the young man received so great a cure, that from a most licentious person he became one of the greatest philosophers of his time.

5. Fabius Gurgus, was born of a noble family in Rome, and left with a very plentiful estate by his father; which he spent in the riots of his youth. But afterwards relinquishing the unbridled lusts of his first age, he arrived to that temperance, that he was thought worthy by the people of Rome to have the office of censorship committed to him; and no man more fit than he to inspect the manners of the city.

6. Titus Vespasianus, while he was young, and before he came to the empire, gave just causes of censure for his cruel, covetous, riotous, and lustful way of living; that men reported him to be another Nero. But having arrived to the empire, he made himself conspicuous for the contrary

virtues. His feasts were moderate, his friends select and choice persons, necessary members of the commonwealth: his former minions he endured not so much as to look upon: queen Berenice, whom he was known to love too well, he sent away from Rome: from no citizen did he take any thing by violence; and from the goods of aliens he abstained; and yet was he inferior to none of his predecessors in magnificence and bounty. When he took upon him the supreme pontificate, he protested it was only upon this account, that he would keep his hands pure and innocent from the blood of any, wherein he made good his word: and in all things he demeaned himself with that integrity and innocency, that he was worthily styled, *Deliciae humani generis*, the very darling of mankind.

7. Agis, while yet a youth, was brought up in all kind of delights that such of his age are used to be affected with; but as soon as ever he was come to be king of Sparta, though yet but a young man, with an incredible change of mind and manners, he renounced all the pleasures of his former life, and bent his mind wholly to recal Sparta unto its pristine frugality, that was extremely debauched and corrupted with the manners of the Greeks and Barbarians. This honest endeavour of his proved the occasion of his death.

8. Cimon, the son of Miltiades, in his youth was infamous amongst his people for his disorderly life and excesses in drinking; and they looked upon him as resembling in his disposition his grandfather Cimon, who, by reason of his stupidity, was called Coalemus (that is), the sot. Stesimbrotus saith of him; that he was neither skilled in music, nor instructed in any other liberal science, and far removed from the Attic acumen and smartness of wit. Some say, he had too private familiarity with his sister Elpenice; and others, that he publicly married her, and lived with her as his wife; besides his being deeply in love with Aristeria and Mnestra, &c. Yet this man was afterwards so improved, that a singular generosity and sincerity appeared in his manners, and merited to have this as part of his just praise, that whereas he was not a whit inferior to Miltiades in valour, nor to Themistocles in prudence, he was more

(3.) Full. Worth. p. 81. Surrey.—(4.) Val Max. l. 6. c. 9. p. 185. Laert. l. 4. p. 100.—(5.) Fulgus. l. 6. c. 9. p. 801.—(6.) Sueton. l. 2. c. 7. p. 321.—(7.) Plut. in Lacon. p. 438.

innocent than either of them ; he was not in the least below either of them in the art military ; and in his administration, in time of peace, he exceedingly surpassed them both.

9. Thomas Sackvil, afterwards Lord Buckhurst, was bred in Oxford, took the degree of barrister in the Temple, afterwards travelled into foreign parts, and was detained a time prisoner at Rome. When his liberty was procured for his return into England, he possessed the vast inheritance left him by his father, whereof in a short time, by his magnificent prodigality, he spent the greatest part, till he seasonably began to spare, growing near to the bottom of his estate. This young gentleman coming to an alderman of London, who had gained great pennyworths by his former purchases of him, was made (being now in the wane of his wealth) to wait the coming down of the Alderman so long, that his generous humour being sensible of the indignity of such attendance, resolved to be no more beholden to wealthy pride, and presently turned a thrifty improver of the remainder of his estate. Others make him the convert of queen Elizabeth, who by her frequent admonitions diverted the torrent of his profusion : indeed she would not know him till he began to know himself ; and then heaped places of honour and trust upon him, creating him Baron of Buckhurst in Sussex, anno Dom. 1566, sent him ambassador into France 1571, into the Low Countries 1576, made him knight of the order of the garter 1589, treasurer of England 1599 ; he was also chancellor of the University of Oxford. Thus he made amends to his house for his mispent time, both in increase of estate and honour, being created Earl of Dorset by King James. He died April 19, 1603.

10. Henry the Fifth, while Prince, was extremely wild; the companion of riotous persons, and did many things to the grief of the king his father, as well as to the injury of himself, in his reputation with the subject ; but no sooner was he come to the crown, but the first thing that he did was to banish all his old companions ten miles from his court and presence ; and reformed himself in such a manner, that he

became as worthy and victorious a king as ever reigned in England.

11. St. Augustin in his younger time was a Manichee, and of incontinent life. He reports of himself that he prayed for continency, but was not willing to be heard too soon ; “for,” saith he, “I had rather have my lust satisfied than extinguished.” But being afterwards converted by the ministry of St. Ambrose, he proved a most excellent person, as well in learning, as in all kinds of virtue.

12. Gelon and Hiero in Sicily, and Pisistratus the son of Hippocrates, were all usurpers, and such as attained to their tyrannical dominion by violent and indirect means ; yet they used the same virtuously, and howsoever they attained the sovereign command, and for some time in their younger years managed it injuriously enough, yet they grew in time to be good governors, loving and profitable to the commonwealth, and likewise beloved and dear unto their subjects : for some of them having brought in, and established excellent laws in their country, and causing their subjects to be industrious and painful in tilling the ground, made them to be civil, sober, and discreet ; whereas before they were idle, poor and wretched.

13. Lydiades was a tyrant in the city of Megalopolis : but in the midst of his usurped dominion, he repented of his tyranny, and making conscience thereof, he detested that wrongful oppression wherein he had held his subjects ; and restored his citizens to their antient laws and liberties ; and afterwards died gloriously, fighting manfully in the field, against the enemy in defence of his country.

CHAP. III.

Of punctual Observation in Matters of Religion, and the great Regard some Men have had to it.

THE Athenians consulted the oracle of Apollo, demanding what rites they should make use of in matters of their religion. The answer was, “The rites of their ancestors.” Returning thither again, they

(8.) Plut. in Cimone, p. 480, 481.—(9.) Lloyd's State Worth. p. 677, 678.—(10.) Speed, Hist. p. 637.—(11.) Chetwind, Hist. Collect. cent. 1. p. 19.—(12.) Plut. Mor. de Ser. Num. Vir. p. 543. Pétr. Greg. de Repub. l. 8. c. 1. p. 319.—(13.) Ibid. p. 139.

said, "The manner of their forefathers had been often changed: they therefore enquired what custom they should make choice of in so great a variety." Apollo replied, "The best." This constancy and strictness of the Heathens had been highly commendable, had their devotions been better directed. In the mean time they shame us, by being more zealous in their superstition, than we are in the true religion.

1. When Antiochus Soter had besieged Jerusalem, at such time as the Feast of Tabernacles was to be celebrated, and the people of that city had besought him for a truce of seven days, that they might securely attend upon that solemnity; he not only granted, but faithfully performed it, and caused a bull with gilded horns, together with incense and perfumes, and divers vessels of gold, to be conveyed to the gates, and delivered into the hands of the priests; and desired they might be offered unto God. The Jews, moved with this unexpected benignity, yielded themselves and theirs to Antiochus.

2. When Jerusalem was besieged by Pompey the Great, upon the day of their Sabbath, though the Jews saw the Romans busied in their preparations to assault them, though they had advanced their ensigns upon the wall's, though they had entered the city, and slew indifferently all they met, yet did this people make no resistance, but performed their usual sacrifices as in the time of peace, and upon no account could be drawn to violate the rest of their Sabbath, even for the preservation of their lives and estates.

3. While Sulpitius was sacrificing, it chanced that his mitre fell from his head, and that was thought reason sufficient to deprive him of his priesthood.

4. P. Clælius Siculus, M. Cornelius Cethegus, and C. Claudius, in several times and different wars, were commanded and compelled to resign their Flamenship; upon this only reason, that they had not placed the bowels of the sacrifice upon the altars of the gods with a becoming reverence and devotion.

5. When Brennos had beat the Romans near Rome itself, and all was in tumult and disorder, expecting the conqueror at

the gates, many fled out of the city with all they had: Lucius Albinus or Alvanus, a plebeian, was carrying out in a waggon, his wife, young children, and such goods as his haste would permit but when he saw the Vestal Virginson foot, all weary and tired, carrying the sacred relics in their laps, he straight took down his wife and children, and all that he had, and caused the Vestals to ascend the waggon, with all they fled with, that they might recover a certain city in Grece, whither they intended to go; bearing so great a reverence to religion as surpassed his care for the safety of his goods or the lives of himself and his family.

6. Numa Porhpilius, being upon a time told that his enemies were in arms; and coming against him: *At ego rem divinam facio*: "But I," saith he, "am sacrificing to the Gods: he would not cease his devotions though the enemy was at the gates.

7. When the Capitol in Rome was besieged by the Gauls, Caius Fabius Dorso, lest he should omit a certain day wherein customary sacrifices were appointed to be offered, not at all terrified with the greatness of the danger, passed openly though the camp of the besiegers, carrying with him in his hands the consecrated vessels to the Quirinal hill: nor did the Barbarians oppose him; so that having solemnly performed all, he returned in safety to the Capitol.

8. In the reign of Honorius the Emperor, by the perfidiousness of Stilicon, Alaricus King of the Goths was brought into Italy with a mighty army. He set upon Rome itself, and took it; and though he was a man of blood, both by nature and custom, yet such a reverence he had to religion, and that before he would permit his soldiers to plunder the city, by the sound of trumpet he caused this edict to be proclaimed, "That as well the goods as lives of all those should be safe, that had retreated unto any of the churches that were consecrated to the memory of the Apostles."

9. Marcellus in his fifth Consulship having taken Clastidium in Syracuse, had vowed to build a temple to Honour and Virtue, but was forbid the performance

(M) Lips. Monit. Ex. l. 1. c. 2. p. 9. M. Hurault's Discours. part 1. c. 14. p. 139.—(2.) Joseph. Jew. War, l. 1. c. 5. p. 567.—(3.) Val. Max. l. 1. c. 1. p. 3. Plut. in M. Marcello, p. 300.—(4.) Ibid.—(5.) Plut. in Camillo, p. 139. Val. Max. l. 1. c. 1. p. 4. M. Hurault's Discours. part 1. c. 14. p. 118.—(6.) Plut. in Numa, p. 70.—(7.) Val. Max. l. 1. c. 1. p. 4. Fulgos. Ex. l. 1. c. 1. p. 33. Lips. Ex. l. 1. c. 2. p. 10.—(8.) Ibid. p. 20. M. Hurault's Discours. part 1. c. 14. p. 120.

of it by the college of the chief priests, they affirming that one temple was not rightly to be consecrated to two deities; for if any prodigy should fall out in that temple, it could not be known which of the deities they should prepare to appease. Upon this remonstrance of the chief priests, it was ordered, that Marcellus in distinct temples should erect the statues of Honour and Virtue.

10. Tarquinius King of the Romans commanded M. Tullius, one of the *Dumviri*, to be sewed up in a sack, and so cast into the Tyber; for that being corrupted with money, he had delivered to Petronius Sabinus a book to be transcribed, wherein was contained the secrets of religion.

11. Pausanius the king of Sparta (and at that time the General of all Greece), in that famous battle of Platea, where all the Grecian safety was disputed, when the enemy drew on, and provoked him, he restrained and kept in his soldiers, till such time as the gods being consulted by sacrifice, had given encouragement to begin the fight. This was somewhat long in the performance; so that in the mean time, the enemy, interpreting this delay as an instance of fear, began to press hard upon him, and many Greeks fell: yet would he not suffer in this extremity a single javelin to be thrown against them, but multiplying the sacrifices, he at last lifted up his hands to Heaven, and prayed, "That if the fates had determined that the Grecians should not overcome, yet at least it might please the gods that they might not die unrevengeed, nor without performing some famous and memorable exploit upon their enemies." He was heard, and straight the bowels of the sacrifice promised him success: he marched out, and obtained the victory.

12. The Egyptians worshipped dogs, the Indian rat, the cat, hawk, wolf, and crocodile, as their gods, and observed them with that kind of religion and veneration, that if any man whatsoever, knowingly or otherwise, killed any of these, it was death to him without mercy; as a Roman citizen found to his cost, in the time of Diodorus Siculus, who writes and vouches himself as a spectator and witness of what follows: "At such time, saith he, " as Ptolemy (whom the Romans afterwards restored to his kingdom) was first of all styled the asso-

ciate and friend of the senate and people of Rome, there was a public rejoicing, and a mighty concourse of people. Here it fell out, that in a great crowd, amongst the rest were some Romans, and with them a soldier, who by chance, and not willingly, had killed a cat. Straight there was a cry; a sudden fury and tumult arose: to pacify which, not the ignorance of the miserable wretch, not any reverence of the Roman name, not the command of the King himself, who had sent the chiefest nobles to appease it; none of all these could save the poor man, but forthwith he was pulled in pieces by a thousand hands; so that nothing of him was left, either to bury or to burn."

13. Vespasianus the Emperor returning out of the East, when he found the city of Rome exceedingly disfigured by civil wars; he began the restoration of it with repairs of the sacred buildings, and the temple of Jupiter Capitolinus. He carried timber upon his own back, he wrought in the foundations with his own hands: not conceiving that he any way injured the majesty of an Emperor, by putting his hand to a work that concerned the worship of the gods.

14. The Christians were about to build a chapel in Rome, wherein to perform service to Almighty God; but they were complained of, and the ground challenged by certain innholders in that city. The matter was brought before the Emperor Alexander Severus, who thus determined: "The things," said he, "that concern the gods, are to be preferred before the concerns of man; and therefore let it be free for the Christians to build their chapel to their God, who though he be unknown to us at Rome, ought nevertheless to have honour done unto him, if but for this respect alone, that he beareth the name of a god."

15. So great a reverence to religion had the Ethiopian kings to the time of Ptolemy King of Egypt, that whosoever the priests of Jupiter (who is worshipped in Meroe) declared to any of them that his life was hateful to the gods, he immediately put an end to his days. Nor was there any of them found to have had a more tender regard to the safety of his own life, than he had a reverence to religion, till King Argenes, who, lest the priests should tell him he should die,

(9.) Val. Max. l. 1. c. 1. p. 4.—(10.) Ibid. p. 5.—(11.) Herodot. l. 9. p. 536. Lips. Monit. l. 1. c. 2. p. 29.—(12.) Lips. Monit. l. 1. c. 3. p. 10.—(13.) Fulgos. Ex. l. 1. p. 9.—(14.) Ibid. c. 1. p. 10. M. Muraults Discourses, part 1. c. 14. p. 118, 119.

nor incited to wage war with them, by the gift of all this honour and power; for after having sacrificed, he called about him his friends, and having embraced them, he drank a strong poison, and chose rather to close his own life, than to be an instrument of evil to that country of his, which yet had deserved so ill at his hands. Thus died Themistocles in the sixty-fifth year of his age, most of which time he had spent in the management of the republic at home, or as the chief commander abroad.

6. When the Norwegians go out of their own country upon any account whatsoever, as soon as they return, and set their first foot upon their native earth, they fall prostrate upon the ground, and signing themselves with the cross, they kiss the earth, saying, "O thou more Christian land than all the rest of the world!" so highly do they admire their own country and its worship, with a contempt of all others.

7. In the year 393, from the building of Rome, whether by earthquake or other means is uncertain, but the Forum at Rome opened, and almost half of it was fallen in, to a very great depth: great quantities of earth were thrown into it, but in vain, for it could not be filled up. The soothsayers therefore were consulted, who pronounced that the Romans should devote unto that place whatever was most excellent amongst them. Then Martius Curtius (a person of admirable valour) affirming that the Romans had nothing besides arms and virtue wherein they excelled, he devoted himself for the safety of his country: and so armed, on a horse well accoutred, he rode into the gaping gulph, which soon after closed itself upon him.

8. The Tartars, in their invasion of China, were prosperous on all sides, and had invested the walls of the renowned and vast city of Hangchen, the metropolis of the province of Chekiang, where the Emperor Lovangus was inclosed. The soldiers of Lovangus refused to fight till they had received their arrears, which at this time he was not able to pay them. It was upon this occasion that (not able to bear the thought of such desolation of the

city and his subjects as he foresaw) he gave such an illustrious example of his humanity and tenderness to his people, as Europe scarce ever saw; for he mounted upon the city walls, and calling to the Tartarian General, upon his knees he begged the lives of his people. "Spare not me," said he, "I shall willingly be the victim of my subjects." And having said this, he went out to the Tartarian army, and was by them taken. By which means this noble city was preserved, though with the destruction of the mutinous army: for the Tartars caused the city to shut the gates against them till they had cut in pieces all that were without, and then entered triumphantly into it, not using any force or violence to any.

9. Darius, the son of Hystaspes, had sent Ambassadors to Sparta to demand of them earth and water, as a token of their subjection to him: but the Spartans took the Ambassadors, and cast some of them headlong into a dungeon, others into pits, and bade them thence take the earth and water they came for. After which, having no prosperous sacrifices, and for a long time wearied with these calamities, they met in a full assembly, and proposed if any would die for the good of Sparta. Then Sperthies, the son of Aneristus, and Balis, the son of Nicolaus (of birth and equal estate with the best), freely offered themselves to undergo such punishment as Xerxes, the son of Darius (then his successor), should inflict for the death of his Ambassadors. The Spartans sent them away as persons hastening towards their death: being come to Susa, they were admitted to the presence of Xerxes, where first they refused to adore him, and then told him, "That the Spartans had sent them to suffer death in lieu of those Ambassadors whom they had put to death at Sparta." Xerxes replied, "That he would not deal as the Spartans had done, who, by killing Ambassadors, had confounded the laws of all nations; that he would not do what he had upbraided them with: nor would he by their death absolve the Spartans from their guilt."

10. John, King of Bohemia, was so great a lover of Lucenburgh, his own country, that oftentimes he had aid aide

(5.) Plut. Paral. p. 127, 128. in Themist.—(6.) Zuïng. l. 1. p. 43.—(7.) Liv. Hist. l. 6. p. 132. Lon. Theat. p. 312. P. Orosii Hist. l. 3. c. 5. p. 79. Zonar. Annal. tom. 2. p. 62.—(8.) Martin. de Bello Tartarico, p. 281.—(9.) Herodot. l. 7. p. 424, 425.

the care of his affairs, and went thither to the great indignation of his nobility. Besides this, he had thoughts of changing Bohemia with the Emperor Ludovicus for the dukedom of Bavaria, for no other purpose but that he might be the nearer to Lucenburgh.

11. A Spartan woman had five sons in a battle that was fought near unto the city; and seeing one that came thence, she asked him how affairs went? "All your five sons are slain," said he. "Unhappy wretch," replied the woman, "I ask thee not for their concerns, but of that of my country." "As to that, all is well," said the soldier. "Then," said she, "let them mourn that are miserable; for my part I esteem myself happy in the prosperity of my country."

12. Aristides, the Athenian, going into banishment, lifted up his eyes to heaven, and with conjoined hands, prayed, "That the gods would so prosper the affairs of the Athenians, that Aristides might never more come into their minds:" but in times of adversity the people are wont to have recourse to some one or other excellent person, which also fell out in his case; for in the third year of his exile, Xerxes came with his whole power into Greece, and then Aristides was recalled to receive an important command.

13. When Charles the Seventh, King of France, marched towards Naples, the citizens of Florence did set open their gates to him, as supposing they should thereupon receive the less damage by him in their cities and territories adjoining. But the King being entered with his army demanded the government of the city, and a sum of money to ransom their liberties and estates. In this exigence four of the principal citizens were appointed to transact and manage this affair with the King's ministers: amongst these was Petrus Caponis, who (having heard the rigorous terms of their composition, recited and read by the King's principal Secretary) was so moved, that in the sight and presence of the King, he snatched the paper out of his hands, and tore it in pieces. "And now," cried he, "sound you your trumpets, and we will ring our bells." Chales, astonished at the resolution of the man desisted from his design, and there-

upon it passed as a proverbial speech, *Gallum a Capone victum fuisse*. The French were vanquished by Caponis.

14. P. Valerius Poplicola had a proud and sumptuous palace in the Velia, seated on high, near the Forum, which had a fair prospect into all parts of the city; the ascent of it was narrow, and not easy of access; and he being Consul, when he descended from his house with his litters and attendants, the people said it represented the proud pomp of a King, and the countenance of one that had a design upon their liberty. Valerius was told this by his friends, and no ways offended with the jealousy of the people, though causeless, while it was yet night, having hired a number of smiths, carpenters and others, he before morning pulled down that stately palace of his, and subverted it to the very foundation; himself and family abiding with his friends.

15. ♦ Philip III. King of Spain, was a weak prince, who suffered himself to be governed by his ministers. A patriot wished to open his eyes, but he could not pierce through the crowd of his followers; besides that the voice of patriotism heard in a corrupted court, would have become a crime never to be pardoned. He, however, found an ingenious manner of conveying to him his censure: he caused to be laid on his table one day a letter sealed, which bore this address—"To the King of Spain, Philip the Third, at present in the service of the Duke of Parma."

In a similar manner, Don Carlos, son of Philip the Second, made a book with empty pages, to contain the Travels of his father, which bore this title: "The great and admirable Travels of the king, Mr. Philip." All these Travels consisted in going to the Escorial from Madrid, and returning to Madrid from the Escorial. Jests of this kind at length cost him his life.

16. ♦ The Lacedemonian, Pedaretes, as we find it recorded in the history of Lacedemon, presented himself for admission into the council of three hundred, but was rejected. He, however, returned home overjoyed that three hundred men were found in Sparta of greater worth than himself.

17. ♦ A Spartan woman having placed her

(10.) Zuings. vol. i. l. 1. p. 43.—(11.) Plut. in Laconic. Zuings. vol. i. l. 2. p. 154.—(12.) Plut. Paral. p. 323. in Aristide.—(13.) Zuings. Theat. vol. i. l. 2. p. 256.—(14.) Plut. in Poplicol. p. 102.—(15.) Universal Magazine, vol. xlv. p. 6.—(16.) Ibid.

eldest son in a post during a siege, saw him fall dead at her feet: "Call his brother," cried she immediately, "to assume his place."

18. ♦ The Swiss will always honour the memory of Arnold de Wenkelried, a gentleman of Undervald. In 1396, this virtuous citizen seeing, at the battle of Sempach, that his countrymen could not attack the Austrians, because the latter, being completely armed and dismounting to form a close battalion, presented a front covered with iron, and barricaded with lances and pikes, conceived the generous design of sacrificing himself for his country. "Friends," said he to the Swiss, who began to be dismayed, "I am going to lay down my life to procure you victory; all I have to recommend to you, is to provide for my family: follow me and imitate my example." With these words he arranged them in the form of a triangle, of which he himself occupied the point, and in this manner marched towards the enemy, when close up to them he seized as many of the pikes as he could lay hold of, and then falling on the ground, opened to those who followed him a way, for piercing into this thick battalion: the Austrians once broken were defeated, the weight of their arms becoming fatal to them.

19. ♦ At the siege of Turin by the French army in 1640, a sergeant of the Piedmontese guards signalled himself by a singular example of patriotism; this sergeant guarded with some soldiers, the subterraneous parts of a work of the citadel; the mine was charged, and nothing was wanting but what is called a sausage or pudding: to blow up several companies of grenadiers, who served in the work, and posted themselves in it. The loss of the work would have accelerated the surrender of the place. The sergeant with great resolution ordered the soldiers he commanded to retire, begging them to desire the king his master to protect his wife and children. He then set fire to the powder, and perished for his country.

20. ♦ On the surrender of Lord Cornwallis, in the American war, the Loyalist of 22 guns, then in the Chesapeake, became a party in that disastrous event; her crew were conveyed to the Count de Grasse's fleet—of that fleet the Ardent (captured

off Plymouth) made one, but was then in a very leaky condition. The Count being informed that the carpenter of the Loyalist was a man of talents, and perfectly acquainted with the nature of the chain pump, of which the French were ignorant, ordered him on board the *Ville de Paris*, and addressed him thus: "Sir, you are to go on board the Ardent directly; use your utmost skill and save her from sinking, for which service you shall have a premium, and the encouragement due to the carpenter of an equal rate in the British Navy; to this I pledge my honour; on refusal, you will, during your captivity, be fed on bread and water only." The tar, surprised at being thus addressed in his own language, boldly answered; "Noble Count, I am your prisoner—it is in your power to compel me—but let it never be said that a British sailor forgot his duty to his King and his Country, and entered voluntarily into the service of the enemy; your promises are no inducement to me, and your threats shall not force me to injure my country." We are sorry to add, that he was treated with extreme severity by the French, in consequence of this behaviour. On his exchange, Admiral Rodney appointed him Carpenter of the *Sybil*, which appointment the Board of Admiralty were pleased to confirm.

CHAP. VII.

Of the singular Love of some Husbands to their Wives.

FROM the nuptial sacrifices of old, the gall was taken away, and cast upon the ground, to signify, that betwixt the young couple there should be nothing of bitterness or discontent, but that, instead thereof, sweetness and love should fill up the whole space of their lives. We shall find in the following instances, not only the gall taken away, but some such affectionate husbands, and such proficients in this lesson of love, that they may seem to have improved it to the uttermost perfection.

1. Darius, the last King of the Persians, supposing that his wife Statira was slain

by Alexander, filled all the camp with lamentations and outcries; "O, Alexander!" said he, "whom of thy relations have I put to death, that thou shouldst thus retaliate my severities; thou hast hated me without any provocation on my part; but to suppose thou hast justice on thy side, shouldst thou manage the war against women?" Thus he bewailed the supposed death of his wife; but as soon as he heard she was not only preserved alive, but also treated by Alexander with the highest honour, he then prayed the gods to render Alexander fortunate in all things though he was his enemy.

2. M. Antonius the Triumvir, being come to Laodicea, sent for Herod, King of the Jews, to answer what should be objected against him, concerning the death of Aristobolus the high-priest and his brother-in-law, whom (while he was swimming) he caused to be drowned, under pretence of sport. Herod, not trusting much to the goodness of his cause, committing the government of his kingdom to Joseph his uncle, privily gave him order, that if Antonius should adjudge his offence to be capital, that forthwith he should kill Mariamne his wife; because he said he had such an affection to her, that if any should be the possessor of her beauties (though it was after his death) yet he should conceive himself injured thereby; affirming also, that this affair had befallen him through the beauty of his wife, the fame of which had long since come to the ears of Antonius. This commandment was made known by Joseph to the Queen herself, who afterwards upbraided her husband with it; and thereby occasioned the death of Joseph, and of herself also, under pretext of adultery with him. Yet Herod was so fond of her, even after she was dead; that he often called upon her name, and frequently betook himself to lamentations: he invented all the delights he could, he feasted and drank liberally, and yet to small purpose: he therefore left off the care of his kingdom, and was so overcome with his grief, that he often commanded his servants to call Mariamne, as if she had been still alive; his grief increasing, he exiled himself into solitudes, under pretence of hunting, where continuing to afflict himself, he fell

into a grievous disease, and when recovered of it, he became so fell and cruel, that for slight causes he was apt to inflict death.

3. Titus Gracchus loved his wife Cornelia with such fervency, that when two snakes were by chance found in his house, and the augurs had pronounced that they must not suffer them both to escape, but that one of them should be killed; affirming also, that if the male was let go, Cornelia should die first; on the other side, that Gracchus should first expire, if the female was dismissed: "Dismiss then the female," said he, "that so Cornelia may survive me, who am at this time the elder." It so fell out, that he died soon after, leaving behind him many sons; who were so entirely beloved by the mother, and the memory of her husband was so dear to her, that she refused the proffered marriage with Ptolemy king of Egypt. The buried ashes of her husband it seemed lay so cold at her heart, that the splendor of a diadem, and all the pomp of a rich kingdom were not able to warm it; so as to make it capable of receiving the impression of a new love.

4. C. Plautius Numida, a senator, having heard of the death of his wife; not able to bear the weight of his grief, thrust his sword into his breast; but by the sudden coming in of his servants, he was prevented from finishing his design, and his wound was bound up by them; nevertheless, as soon as he found opportunity, he tore off his plasters, opened the lips of his wound with his own hand, and let forth a soul that was unwilling to stay in the body, after that of his wife had forsaken hers.

5. Philip, surnamed the Good, the first author of that greatness whereunto the house of Burgundy did arrive, was about twenty-three years of age, when his father, John duke of Burgundy, was slain by the villany and perfidiousness of Charles the dauphin. Being informed of that unwelcome news, full of grief and anger as he was, he hastens into the chamber of his wife (she was the dauphin's sister) "O," said he, "my Michalea, thy brother hath murdered my father." She, who was a true lover of her husband, broke out into cries and tears; and fearing (not in vain)

(1.) Plut. in Paral. p. 682. in Alex — (2.) Zuñg. Theat. vol. i. l. 1. p. 50. Zonar. Annal. tom. 1. fol. 41. Joseph. Antiq. l. 15. c. 5. p. 339. — (3.) Val. Max. l. 4. c. 6. p. 114. — (4.) *Ibid.*

that this accident would prove the occasion of a breach, she refused all comfort; but her husband exerted all his tenderness to cheer up her spirits: "Thou shalt be no less dear unto me," said he, "for this fault, which (though thy brother's) is yet none of thine, and therefore take courage, and comfort thyself in a husband that will be faithful and constant to thee for ever." He performed what he said: he lived with her three years, treating her always with his accustomed love and respect: and although the very sight of her did daily renew the memory of that wicked act of her brother; and though (which is more) she was barren, a sufficient cause of divorce amongst princes; yet he would not that any thing but death dissolve the matrimonial bond that was betwixt them.

6. M. Plautius, by the command of the senate, was to bring back a navy of sixty ships of the Confederates into Asia: he put on shore at Tarentum; where Orestilla his wife followed him, and there (overcome with a disease) she departed this life. Plautius having ordered all things for the celebration of the funeral, she was laid upon the pile to be burnt, as the Roman manner was: the last offices to be performed, were to anoint the dead body, and to give it a valedictory kiss; but betwixt these the grieved husband fell upon his own sword and died. His friends took him up in his gown and shoes as he was, and laying his body by that of his wife's, burnt them both together. The sepulchre of these two is yet to be seen at Tarentum, and is called, The Tomb of the two Lovers.

7. Dominicus Catalusius was the prince of Lesbos, and is worthy of eternal memory for the entire love which he bore to his wife: she fell into a grievous leprosy, which made her appear more like unto a rotten-carcase than a living body. Her husband not fearing in the least to be infected with the contagion, nor frightened with her horrible aspect, nor disgusted with the loathsome smells sent forth from her ulcers, never forbade her either his board or bed.

8. One of the Neapolitans (pity his name as well as country is not remembered) be-

ing busily employed in a field near the sea, and his wife at some distance from him, the woman was seized upon by some Moorish pirates who came on shore to prey upon all they could find. Upon his return not finding his wife, and perceiving a ship that lay at anchor not far off, conjecturing the matter as it was, he threw himself into the sea, and swam up to the ship; when calling to the captain, he told him, "That he was come because he would follow his wife." He feared not the barbarism of the enemies of the Christian faith, nor the miseries those slaves endure that are thrust into places where they labour at the oar: his love overcame all these. The Moors were full of admiration at the carriage of the man, for they had seen some of his countrymen rather choose death than to endure so hard a loss of their liberty; and at their return they told the whole of this story to the king of Tunis; who, moved with the relation of so great a love, gave him and his wife their freedom; and the man was made, by his command, one of the soldiers of his life-guard.

9. Gratianus, the emperor, was so great a lover of his wife, that his enemies had hereby an occasion administered to them to ensnare his life, which was in this manner. Maximus, the usurper, caused a report to be spread, that the empress with a body of troops was come to see her husband, and to go with him into Italy; and sent a messenger with counterfeit letters to the emperor, to give him advice thereof. After this he sent one Adragathius, a subtle captain, to the end he should put himself into a horsefitter with some chosen soldiers, and go to meet the emperor, (feigning himself to be the empress) and so to surprise and kill him. The cunning Adragathius performed his business: for at Lyons, in France, the emperor came forth to meet his wife, and coming to the horsefitter was taken and killed.

10. Ferdinand, king of Spain, married Elizabeth, the sister of Ferdinand, son of king John of Arragon. Great were the virtues of this admirable princess, whereby she gained so much upon the heart of her husband, a valiant and fortunate prince, that he admitted her to an equal share in

(5.) Lips. Monit. l. 2. c. 17. p. 388. Clark's Mir. c. 65. p. 291.—(6.) Val. Max. l. 4. c. 6. p. 115.—(7.) Lon. Theat. p. 462. Fulgos l. 4. c. 6. p. 526.—(8.) Ibid. p. 527. Burt. Melan. part iii. § 3. p. 535.—(9.) Chetwynd, Hist. Collect. cent. 4. p. 112. Imper. Hist. p. 344.

the government of the kingdom with himself: wherein they lived with such mutual agreement, as the like hath not been known amongst any of the kings and queens of that country. There was nothing done in the affairs of state, but what was debated, ordained, and subscribed by both; the kingdom of Spain was a name common to them both; ambassadors were sent abroad in both their names, armies and soldiers were levied and formed in both their names, and so were the whole wars, and all civil affairs; so that king Ferdinand did not challenge to himself an authority in any thing or in any respect, greater than that whereunto he had admitted his beloved wife.

11. Bajazet the First, after the great victory obtained against him by Tamerlane, to his other great misfortunes and disgraces, had this one added, of having his beautiful wife Despina, whom he dearly loved, to fall into the hands of the conqueror; whose ignominious and indecent treatment, before the eyes of her husband, was a matter of more dishonour and sorrow, than all the rest of his affliction; for when he beheld this, he resolved to live no longer, but knocked out his brains against the iron bars of that cage wherein he was enclosed.

12. Dion was driven from Sicily into exile by Dionysius; but his wife Aristomache was detained, and by him was compelled to marry with Polyocrates, one of his beloved courtiers. Dion afterwards returned, took Syracuse, and expelled Dionysius. His sister Arete came and spoke to him; his wife Aristomache stood behind her; but, conscious to herself in what manner she had wronged his bed, shame would not permit her to speak. His sister Arete then pleaded her cause, and told her brother that what his wife had done she was enforced to by necessity, and the command of Dionysius; whereupon the kind husband received her to his house as before.

13. Meleager challenged to himself the chief glory and honour of slaying the Calidonian boar. This being denied him, he sat in his chamber so angry and discontented, that when the Curetes were assaulting the city where he lived, he would not

stir out to lend his citizens the least of his assistance. The elders, magistrates, the chief of the city, and the priests came to him with their humble supplications, but he would not move; they offered a great reward, but he despised at once both it and them. His father Cœneus came to him, and embracing his knees, sought to make him relent, but all in vain; his mother came and tried all ways, but was refused; his sisters and his most familiar friends were sent to him, and begged he would not forsake them in their last extremity: but neither this way was his fierce mind to be wrought upon. In the mean time the enemy had broken into the city, and then came his wife Cleopatra trembling; "O my dearest love," said she, "help us, or we are lost; the enemy is already entered." The hero was moved with this voice alone, and roused himself at the apprehension of the danger of his beloved wife. He armed himself, went forth, and returned not till he had repulsed the enemy, and put the city in its usual safety and security.

CHAP. VIII.

Of the singular Love of some Wives to their Husbands.

THOUGH the female be the weaker sex, yet some have so repaid the weakness of their nature by an incredible strength of affection, that they have oftentimes performed as great things as we could expect from the courage and constancy of the most generous amongst men. They have despised death, let it appear to them in what shape it would; and made all sorts of difficulties give way before the force of that invincible love, which seemed proud to shew itself most strong, in the greatest extremity of their husbands.

1. The prince of the province of Fingo, in the empire of Japan, hearing that a gentleman of the country had a very beautiful woman to his wife, got him dispatched; and having sent for the widow some days after her husband's death, acquainted her with his desires. She told him, "She had much reason to think herself happy, in being honoured with the

(10.) Zuïng. Theat. vol. iii. l. 7. p. 888.—(11.) Ricaut's present State of the Ottoman Empire, l. 2. c. 21. p. 155.—(12.) Elian. Var. Hist. l. 12. c. 47. p. 334.—(13.) Zuïng. Theat. vol. xviii. l. 2. p. 3330. Camer. Hist. Medit. cent. 1. c. 17. p. 221.

friendship of so great a prince, yet she was resolved to bite off her tongue and murder herself, if he proffered her any violence; but if he would grant her the favour to spend one month in bewailing her husband, and then give her the liberty to make an entertainment for the relations of the deceased, to take her leave of them, he should find how much she was his servant, and how far she would comply with his affections." This was granted; a very great dinner was provided, whither came all the kindred of the deceased. The gentlewoman perceiving the prince began to be warm with wine, in hopes of enjoying her promise, desired liberty to withdraw into an adjoining gallery to take the air; but as soon as she was come into it, she cast herself headlong down in the presence of the prince, and all her dead husband's relations.

2. Cedrenus observeth in his history, that Constantine the Ninth, exercising tyranny as well in matters of love, as within his empire; caused the Roman Argyropulus to be sought out, and commanded him to repudiate his wife whom he had lawfully married, and to take his daughter, on condition that he would make him Cæsar, and associate with himself in his dignity; but if he condescended not to his will, he threatened to pull out his eyes, and to make him all the days of his life miserable. The lady, who was present, seeing her husband involved in all these perplexities, and ignorant what answer to give unto the emperor, "Ah Sir," said she, "I see you are much hindered in your preferment; if it only rest in your wife that you be not great and happy, I freely deprive myself of all, yea of your company, (which is more precious to me than all the empires of the world), rather than prejudice your fortune; for know, I love you better than myself." And saying this she cut off her hair and voluntarily entered into a monastery, which the other was willing enough to suffer, preferring ambition before love; a matter very common amongst great ones.

3. The emperor Conrad the third, besieged Guelphus, duke of Bavaria, in the city of Wensberg, in Germany. The women, perceiving that the town could not

possibly hold out long, petitioned the emperor that they might depart, only with so much as each of them could carry on their backs; which the emperor condescended to, expecting they would load themselves with silver and gold, &c. but they all came forth with every one her husband on her back; whereat the emperor was so moved that he wept, received the duke into his favour, gave all the men their lives, and extolled the women with deserved praises. Bodinus says, that Laurentius Medices was restored to his health by only reading this story, when he had long in vain expected it from the endeavours of his physicians.

4. Hota was the wife of Rahi Benxamut, a valiant captain, and of great reputation amongst the Alarbes. She had been bravely rescued out of the hands of the Portuguese, (who were carrying her away prisoner,) by the exceeding courage and valour of Benxamut her husband. She shewed her thankfulness to him by the ready performances of all the offices of love and duty. Some time after Benxamut was slain in a conflict, and Hota performed her husband's funeral obsequies with infinite lamentations, laid his body in a stately tomb, and then, for nine days together, she would neither eat nor drink; whereof she died, and was buried (as she had ordained in her last will) by the side of her beloved husband. Of her I may say, as Sir Harry Wotton wrote upon Sir Albert Morton's lady,

He first deceas'd; she for a few days try'd
To live without him, lik'd it not, and dy'd.

5. Arria the wife of Cecinna Pætus, understanding that her husband was condemned to die, and that he was permitted to choose what manner of death he liked best; she went to him, and having exhorted him to depart this life courageously, and bidding him farewell, gave herself a stab into the breast with a knife she had hid for that purpose under her clothes; then drawing the knife out of the wound, and reaching it to Pætus, she said, "Vulnus quod feci, Pæte, non dolet, sed quod tu facies:" *The wound I have made, Pætus, smarts not; but that only which thou art*

about

(1.) Mandelslo's Travels, l. 2. p. 190. Varenij Descriptio Regni Japoniæ, c. 14. p. 44.—(2.) Causs. H. C. in Treat. of Passions, § 4. p. 8.—(3.) Camerar. Oper. Subcis. cent. 1. c. 51. p. 228. Lonicers Theatr. p. 465. David. Chytrici. Chronol. p. 51.—(4.) Camerar. Oper. Subcis. cent. 1. c. 51. p. 229. Lips. Monit. l. 17. p. 385.

about to give thyself." Whereupon Martial hath an epigram to this purpose :

When Arria to her husband gave the knife,
Which made the wound whereby she lost her life,
"This wound dear Pætus, grieves me not," quoth she,
"But that which thou must give thyself grieves me."

5. King Edward the First, while prince, warred in the Holy Land, where he rescued the great city of Acon from being surrendered to the Sultan. After which one Anzazim, a desperate Saracen (who had often been sent to him from the general) being one time, upon pretence of some secret message, admitted alone into his chamber, he, with a poisoned knife, gave him three wounds in the body, two in the arm, and one near the armpit, which were thought to be mortal, and had perhaps been so, if, out of unspeakable love, the lady Eleanor his wife had not sucked out the poison of his wounds with her mouth, and thereby effected a cure, which otherwise had been incurable. It is no wonder that love should do wonders, seeing it is itself a wonder.

7. Sulpitia was the wife of Lentulus, a person proscribed by the Triumvirate in Rome. He being fled into Sicily, she was narrowly watched by Julia her mother lest she should follow her husband thither; but she disguising herself in the habit of a servant, taking with her two maids, and as many men, by a secret flight she got thither, not refusing to be banished herself to approve her fidelity and love to her husband.

8. Artemisia, the queen of Caria, bare so true a love to her husband Mausolus, that when he was dead she prepared a funeral in a sumptuous manner. She sent for the chief and most eloquent orators out of all Greece, to speak orations in his praise upon the day of the solemnity. When the body was burnt she had the ashes carefully preserved, and by degrees (in her drink) she took down those last remains of her husband into her own body; and as a further testimony of her love to his memory, she built him a sepulchre with such magnificence, that it was num-

bered amongst the seven wonders of the world.

9. Learchus, by poison, cut off Archelaus king of the Cyrenians, and his friend, and seized upon his kingdom in hopes of enjoying his queen Eryxona. She pretending not to be displeased with the proposals, invited Learchus to come alone in the night and confer with her about it: who, in the strength of his affection, and fearing nothing of treachery, went unaccompanied to her palace, where he was slain by two whom Eryxona had there hid for that purpose; and his body she caused to be thrown out at the window.

10. Camma the wife of Sinatus, the priestess of Diana, was a person of most rare beauty and no less virtue. Erasinorix, to enjoy her, had treacherously slain her husband. He had often attempted in vain to persuade her to his embraces by fair speeches and gifts; and she, fearing he would add force to these, feigned herself to be overcome with his importunity. To the Temple they went; and standing before the altar (as the custom was), the new bride drank a cup of wine in a golden vial to the bridegroom, which he received and drank off with great pleasure: which done, falling on her knees, with a loud voice she said; "I thank thee, O venerable Diana, that thou hast granted me in thy temple, to revenge the blood of my husband, which was shed for my sake," which said, she fell down and died. Erasinorix now perceived the wine he had drank was poisoned, nor was it long after before he himself, as another sacrifice, fell dead at the foot of the altar.

11. Pandoerus was one of the captains of the men of war under Jacobus king of Persia, who was the son of Usun Cassan. This man had a most beautiful young lady to his wife (though not above sixteen years of age), by whom he was most entirely beloved. He having rebelled against his sovereign, she begged that he would not enter battle with his enemies; but when he would not agree to that, she then intreated that at least he would kill her before the fight, that so she might not be compelled to outlive him. When he had also denied her in this, he gave battle,

(5.) Camer. Oper. Subciv. cent. 1. c. 51. p. 225. Flin. Ep. l. 3. p. 75. Fulgos. l. 4. c. 6. p. 523. Zuing. Theatr. vol. i. l. 1. p. 49. Martial Epigr.—(6.) Baker's Chron. p. 137. Cambd. Remains, p. 207. Speed's Hist. p. 552.—(7.) Val. Max. l. 6. c. 7. p. 179. Lonic. Theatr. p. 464.—(8.) Val. Max. l. 4. c. 6. p. 115. A. Gell. l. 10. c. 18. p. 194.—(9.) Fulgos. l. 9. c. 10. p. 1284. Zuing. Theatr. vol. 1. l. p. 48.—(10.) Fulgos. l. 9. c. 10. p. 1285. Lonic. Theatr. p. 465. Poeyn. l. 8.

wherein he was overcome and slain, and his wife being taken, was by the king bestowed upon one of his captains; but when he offered to take her to wife, she long opposed his intentions; and when at last she perceived he went about to gain that by force, which he could not by intreaty, she requested some time to deliberate upon the matter. It was granted; and when she had sent him a note, wherein she had written, "No man shall ever say, that the wife of Pandoerus did long survive him;" she fell upon a sword and died.

12. Leonidas, king of Sparta, had married his daughter Chelonis to Cleombrotus. Afterwards he fell out with him, and would have slain him. Chelonis, taking her two little sons, went to her husband, earnestly begging his life of her angry father, telling him, "that if he proceeded to kill her husband, she would first kill herself: and pitifully complaining, she laid her face upon Cleombrotus's head, and casting her mournful eyes upon the standers by, Leonidas was moved to pity, and commanded Cleombrotus to get him thence into exile, withal praying his daughter for his sake to remain with him, and not to forsake her father who did so dearly love her, as for her sake alone he saved the forfeited life of her husband. But she by no means would yield to his request: but rising up with her husband, she gave him one of his sons, and taking the other in her own arms, she voluntarily went with him into banishment.

13. Portia, the daughter of Cato, and wife of Marcus Brutus, when she conjectured by the sleepless and disturbed nights of her husband, that he had conceived some great thing in his mind, and concealed it from her in suspicion of her weakness; she (to give her husband an instance of her constancy and secrecy) made a deep wound in her thigh with a razor; there followed a stream of blood, which was succeeded by a fever. When Brutus came home, sad at so unexpected an accident; she, causing all to withdraw, said to her husband, "I have something that is serious to discourse with you: when I married you I came to your house as a wife, and not as a mistress; not only as a companion to your bed and board, but of all prosperous and adverse

things. Remember I am Cato's daughter, nor do I complain of you, if I look at other matters, conjugal solemnities, good will, and this external love; but I look higher, and would have your friendship also; and that is the only grief of my mind which torments me, that you have my fidelity in suspicion: for wherefore should you dissemble? Do I not perceive the care you are in? that there is some secret and great enterprise you are in agitation about? Why do you conceal it from me? If I can lend you no assistance, expect some comfort at least from me: for as to my secrecy I am able to engage. Consider not the rest of my sex: I say again, that I am the daughter of Cato, and I add thereunto that I am the wife of Brutus; either nature (being from such a father) or conversation with such a husband, will render me constant and invincible against all that is to be feared. Why do I multiply words? I myself have made experiment of my fortitude, and see this wound, which of my own accord I have given myself, that I might know whether I could undergo with courage any grief and torments. I can; believe it, I am able to bear them, to despise them, and I can die, Brutus, with and for my husband. If therefore you are about any thing that is just and honourable, and worthy of us both, conceal it no longer." Brutus admiring the greatness of her mind, and surprised with the discovery of such an affection, lifted up his hands for joy; and, "O all ye powers above," said he, "be ye favourable and propitious to my desires, and make me a husband that is worthy of Portia!" Then he recited in order to her the conspiracy against Cæsar, and who was concerned therein. She was so far from being frightened therewith, or deterring him from it, that she encouraged him to proceed: but the day they were to perform the enterprise, being in fear for Brutus, she swooned, and was scarcely recovered by him. At the last Brutus being overcome and slain at Philippi, she determined to die; and when her friends deprived her of the opportunity and means, she at last snatched the burning coals with her hands out of the fire, and thrusting them into her mouth, she kept them there till she was choaked.

(11.) Fulgos. l. 4. c. 6. p. 524. Zuing. Theatr. vol. i. l. 8. p. 49.—(12.) Plut. Paral. in Agide & Cleombrot. p. 802. Clark's Mir. c. 65. p. 292.—(13.) Lips. Monit. l. 1. c. 7. § 5. p. 105. Lonic. Theatr. p. 463. Val. Max. l. 4. c. 6. p. 115.

14. In the reign of Vespasian, there was a rebellion in Gaul, the chief leader of which was Julius Sabinus. The Gauls being reduced, the captain of them was sought after to be punished: but he had hid himself in a vault or cave which was the monument of his grandfather, and caused a report to be spread of his death, as if he had voluntarily poisoned himself; and the better to persuade men of the truth of it, he caused his house to be set on fire, as if his body had therein been burnt. He had a wife whose name was Eponina. She knew nothing of his safety, but bewailed his death with insupportable tears: there were only two of his freedmen who were privy to it, who pitying their lady (who was determined to die, and in order thereunto had now abstained from all manner of food for three days together), declared her purpose to her husband, and besought him to save her that loved him so well: it was granted, and she was told that her Sabinus lived. She came to him in the tomb, where they lived with secrecy and undiscovered for the space of nine years together. She conceived and brought forth children in that solitary mansion. At last, the place of their abode came to be known; they were taken and brought to Rome, where Vespasian commanded they should be slain. Eponina producing and shewing her children, "Behold, O Cæsar!" said she, "such as I have brought forth and bred up in a monument, that thou mightest have more suppliants for our lives." But the cruel Vespasian could not be moved with such words as these: they were both led to death, and Eponina joyfully died with her husband, who had been before buried with him for so many years together.

15. Eumenes burying the dead that had fallen in the battle of Gabine against Antigonus, amongst others, there was found the body of Ceteas, the captain of those troops that had come out of India. This man had two wives who accompanied him in the wars, one of which he had newly married, and another whom he had married a few years before; but both of them bore an entire love to him: for whereas the laws of India require that one wife shall be burnt with her dead husband, both these proffered themselves to death,

and strove with that ambition, as if it was some glorious prize they sought after. Before such captains as were appointed their judges, the younger pleaded that the other was with child; and that therefore she could not have the benefit of that law. The elder pleaded, that whereas she was before the other in years, it was also fit that she should be before her in honour; since it was customary in other things that the elder should have place. The judges, when they understood by midwives that the elder was with child, passed judgment that the younger should be burnt; which done, she that had lost the cause departed, rending her diadem, and tearing her hair as if some grievous calamity had befallen her. The other, all joy at her victory, went to the funeral-fire magnificently dressed by her friends, and led along by her kindred, as if to her nuptials, they all the way singing hymns in her praises. When she drew near the fire, taking off her ornaments, she delivered them to her friends and servants as tokens of remembrance: there were a multitude of rings with variety of precious stones, chains and stars of gold, &c. This done, she was by her brother placed upon the combustible matter by the side of her husband; and after the army had thrice compassed the funeral pile, fire was put to it, and she, without a word of complaint finished her life in the flames.

16. Admetus, king of Thessaly, when he lay upon his death-bed, was told by Apollo's oracle, that if he could procure any person to die for him, he might live longer; but when all refused; and his parents, friends and followers forsook him, his wife Alceestus, though young, cheerfully undertook it.

17. ♦ Lady Harriet Ackland had accompanied her husband to Canada in the beginning of the year 1776. In the course of that campaign she had traversed a vast space of country, in different extremities of season, and with difficulties that an European traveller will not easily conceive, to attend in a poor hut at Chamblu, upon his sick bed.—In the opening of the campaign of 1777, she was restrained from offering herself to share the fatigue and hazard expected before Ticonderoga, by

the positive injunctions of her husband. The day after the conquest of that place, he was badly wounded; and she crossed the Lake Champlain to join him. As soon as he recovered, lady Harriet proceeded to follow his fortunes through the campaign; and at Fort Edward, or at the next camp, she acquired a two-wheel tumbril, which had been constructed by the artificers of the artillery, something similar to the carriage used for the mail upon the great roads of England. Major Ackland commanded the British grenadiers, which were attached to general Fraser's corps; and consequently were always the most advanced part of the army. Their situations were often so alert, that no person slept out of their clothes. In one of these predicaments, a tent, in which the major and lady Harriet were asleep, suddenly took fire. An orderly serjeant of grenadiers, with great hazard of suffocation, dragged out the first person he caught hold of. It proved to be the major. It happened, that in the same instant, lady Harriet, unknowing what she did, and perhaps not perfectly awake, providentially made her escape, by creeping under the walls of the back part of the tent. The first object she saw, upon the recovery of her senses, was the major on the other side, and in the same instant again in the fire in search of her. The serjeant again saved him, but not without his being very severely burned in his face and different parts of the body. Every thing they had with them in the tent was consumed. This accident happened a little time before the army passed the Hudson's River. It neither altered the resolution nor the cheerfulness of lady Harriet; and she continued her progress, a partaker of the fatigues of the advanced corps. The next call upon her fortitude was of a different nature, and more distressful as of longer suspense. On the march of the 13th, the grenadiers being liable to action at every step, she had been directed by the major, to follow the route of the artillery and baggage, which was not exposed. At the time the action began, she found herself near a small uninhabited hut, where she alighted. When the engagement was becoming general and bloody, the surgeons of the hospital took possession of the same place, as the most convenient for the first care of the wounded. Thus was this lady in hearing of one continued fire of cannon

and musquetry, for four hours together, with the presumption, from the post of her husband at the head of the grenadiers, that he was in the most exposed part. She had three female companions, the baroness of Reidesel and the wives of two British officers, major Harnage and lieutenant Reynell: but in the event, their presence served little for comfort. Major Harnage was soon brought to the surgeons, very badly wounded; and, a little time after, came intelligence that lieutenant Reynell was shot dead. Imagination will want no help to figure the state of the whole group. From this time to the 7th of October, lady Harriet, with her usual serenity, stood prepared for new trials! and it was her lot that their severity increased with their numbers. She was again exposed to the hearing of the whole action, and, at last, received the shock of her individual misfortune mixed with the intelligence of the general calamity; the troops were defeated, and major Ackland, desperately wounded, was taken prisoner.—The day of the 8th was passed by lady Harriet and her companions in common anxiety; not a tent, nor a shed being standing except what belonged to the hospital, their refuge was among the wounded and dying. When the army was upon the point of moving, after the halt described, I received a message from lady Harriet, submitting to my decision a proposal (and expressing an earnest solicitude to execute it, if not interfering with my designs) of passing to the camp of the enemy, and requesting general Gates permission to attend her husband. Though I was ready to believe (for I had experienced) that patience and fortitude, in a supreme degree, were to be found as well as every other virtue, under the most tender forms, I was astonished at this proposal. After so long an agitation of the spirits, exhausted not only for want of rest, but absolutely want of food, drenched in rains for twelve hours together, that a woman should be capable of such an undertaking as delivering herself to the enemy, probably in the night, and uncertain of what hands she might first fall into, appeared an effort above human nature! The assistance I was enabled to give was small indeed; I had not even a cup of wine to offer her; but I was told she had found from some kind and fortunate hand, a little rum and dirty water. All I could furnish to her was an

open boat, and a few lines, written upon dirty paper, to general Gates, recommending her to his protection. Mr. Brudnell, chaplain to the artillery, readily undertook to accompany her; and with one female servant, and the major's valet-de-chambre, (who had a ball which he had received in the last action, then in his shoulder,) she rowed down the river to meet the enemy. But her distresses were not yet at an end. The night was advanced before the boat reached the enemy's out-posts; and the centinel would not let it pass, nor even come on shore. In vain Mr. Brudnell offered the flag of truce, and represented the state of the extraordinary passenger. The guard, apprehensive of treachery, and punctilious to their orders, threatened to fire into the boat if it stirred before day-light. Her anxiety and suffering were thus protracted through seven or eight dark and cold hours, and her reflections upon that first reception could not give her very encouraging ideas of the treatment she was afterwards to expect. But it is due to justice to say, that she was received and accommodated by general Gates with all the humanity and respect that her rank, her merit, and fortune deserved.

18. ♦ The following account of Japania, wife of Otram Gose, who was burnt alive with her husband Sept. 2d 1776, at the head of the Bazaar of Amsbang, written by Mr. Joseph Wilson, who was present, will serve to shew to what length the women in India carry their attachment to their husbands. "As soon as her husband was given over by the doctors," says the writer, "she sent for a Bramin, and declared her intentions to burn herself, son, and daughter, being the whole of the family, together, which some neighbours endeavoured as much as possible to dissuade her from, but all to no purpose; and from that time she refused to eat any thing except a few plantains and betel-nuts. She sent for all her friends, who staid with her all night, and with whom she was very merry. In the morning the man died, and his son came to me to ask leave to burn his father and mother in the bazaar, or market-place, as it belongs to the plantation, and is close to my house. I told him very well, but that I should take care no force was used to make her burn

against her will. He told me he was so far from forcing, that he had offered her two rupees a month for life; but yet could not help saying, it would reflect an honour on the family for his mother to burn. The man was scarce cold before he and his wife were carried upon men's shoulders; she sitting by him, and having provided herself with some couries, she distributed them among the populace, together with rice, fried in butter and sugar, very plentifully, as she passed from her house to the place of burning, where, when she arrived, they had not begun to make the pile; she was therefore set down, together with her dead husband, and gave several orders to the people in making her pile, and was so far from being in the least afraid, that she rejoiced much. I went up to her, and asked her if it was her own free will and consent; she told me it was, and that she was much obliged to me for giving her liberty to burn in that place, and desired I would not offer to oppose it, as she would certainly make away with herself if she were prevented. She sat talking with her friends and neighbours till the pile was ready, which was above an hour, and then went a little distance off, whither the deceased was also carried, and both, being washed with water from the Ganges, had clean clothes put upon them. The son of the deceased then put a painted paper crown or cap on his father's head, of the same kind as is usual for them to wear at their marriages; and a Bramin woman brought four lamps burning, and put one of them into the woman's hand, and placed the other three round her upon the ground. All the time she held the lamp in her hand, the Bramin woman was repeating some prayers to her, which when finished she put a garland of flowers round her head, and then gave the son of the deceased, who was standing close by, a ring made of grass, which she put upon one of his fingers, and an earthen plate full of boiled rice and plantains mixed up together, which he immediately offered to his deceased father, putting it three times to his mouth, and then in the same manner to his mother, who did not taste it. The deceased was supported all this time, and set upon his breech close by his wife, who never spoke after this, but made three selams to

her husband, by putting her hands upon the soles of his feet, and then upon her own head. The deceased was then carried away and laid upon the pile, and his wife immediately followed with a pot under her arm, containing twenty-one couries, twenty-one pieces of saffron, twenty-one pons for betel-nuts, and the leaf ready made up for chewing, one little piece of iron, and one piece of sandal wood. When she got to the pile she looked a little at her husband, who was laying upon it, and then walked seven times round it; when she stopped at his feet and made the same obeisance to him as before; she then mounted the pile without help and laid herself down by her husband's side, putting the pot she carried close to her head, which, as soon as done, she clasped her husband in her arms; and the son who was standing ready with a wisp of strawlighted in his hand, put the blaze of it three times to his father's and mother's mouths, and then set the pile on fire all round, whilst the populace threw reeds and light wood upon them, and they were both burnt to ashes in less than an hour; I believe she soon died, for she never moved, though there was no weight upon her but what she might have easily overset, had she had any inclination. It was entirely a voluntary act, and she was as much in her senses as she ever was in her life. I forgot to mention that she had her forehead painted with red paint, which she scraped off with her nails and distributed among her friends; and she also gave them chewed betel out of her mouth, for which favours every one seemed very solicitous.

19. ♦ During the siege of Ostend, which continued three years, three months, and three days, the Spaniards took a great number of Dutch sailors and some pilots of consideration, whom they destined to the galleys, in consequence of the bad treatment which some of their nation had before experienced from the Dutch: Catherine Herman, a Dutch woman of great virtue and courage, wife of one of the pilots who had been taken prisoners, having resolved to deliver her husband from this captivity, cut off her hair, dressed herself in mens clothes, and repaired to the camp before Ostend,

after having surmounted, as appears, the greatest difficulties; but what formed the chief obstacle to her design was her great beauty, which attracted the notice of the officers and soldiers in the army of the archduke Albert, who all wished to speak to her, and who having found that her accent was different from that of the rest, took her for a spy of count Maurice of Nassau. She was therefore arrested, and carried before the prevost of the army, who caused chains to be put on her feet and her hands, and to be treated with great severity. Catherine Herman would have considered herself happy in this state of affliction had she been put into the same prison with her husband, but she was confined in another place, and to add to her grief, she learned that seven of the prisoners were to be executed next day, to avenge the death of seven others whom the besieged had treated in the same manner; and that the rest were to be put in chains, either to serve as galley slaves in the country, or to be sent to Spain. While this magnanimous female was agitated between hope and fear, she saw enter a Jesuit, who came according to custom to visit the prisoners, and having confessed to him, she entrusted him with her secret. The Jesuit admiring her resolution promised her every assistance in his power, and he obtained leave indeed from Count de Bucquoi, afterwards marshal of the empire, for her being removed to the same prison in which her husband was confined. As soon as she perceived him in the deplorable state of those who expect death or slavery, she fainted; but having recovered, she could no longer conceal her design: as soon therefore as she was able to speak, she declared that she had sold her most valuable articles in order to release her husband, that she had disguised herself that she might negotiate for his ransom, and that if she were not so fortunate as to succeed in her enterprise, she was resolved to accompany her husband wherever he might be sent, to assist him in pulling the oar, and to share in his punishment, however cruel. Count Bucquoi having heard of her determination, was so sensibly affected by the generosity of this Dutch woman, that he not only bestowed on her

the highest praise, but set her and her husband at liberty.

20. ♦ During the war between the Portuguese and the inhabitants of the Island of Ceylon, Thomas de Susa, who commanded the European forces, took prisoner a beautiful Indian, who had promised herself in marriage to an amiable youth. The lover was no sooner informed of this misfortune than he hastened to throw himself at the feet of his adorable nymph, who with transport caught him in her arms; their sighs and their tears were mingled, and it was some time before their words could find utterance to express their grief. At last, when they had a little recovered, they agreed, that since their misfortunes had left them no hopes of living together in freedom, to partake with each other all the horrors of slavery.

Susa, who had a soul truly susceptible of tender emotions, was moved at the sight; "It is enough," said he to them, that you wear the chains of love; you shall not wear those of slavery; go and be happy in the lawful embraces of wedlock."

The two lovers fell on their knees; they could not persuade themselves to quit so generous a hero, and thought themselves happy in being permitted to live under the laws of a nation who so nobly know how to make use of victory, and so generously to soften the calamities of war.

CHAP. IX.

Of the Indulgence and great Love of some Parents to their Children.

THAT natural affection which we bear towards them that proceed from us, we have in common with other creatures. The poet hath expressed it in the most cruel of all other beasts:

—The tyger which most thirsts for blood,
Seeing herself robbed of her tender brood,
Lies down lamenting in her Scythian den,
And licks the prints where her lost whelps had lain.

Only this affection reigns with greater power in the souls of some than others; and the effects of it have been such as cannot but entertain us in the perusal of them.

1. Charles the Great was so great a lover of his sons and daughters, that he never dined or supped without them: he went no where upon any journey, but he took them along with him; and when he was asked, why he did not marry his daughters, and send his children abroad to see the world? his reply was, "That he was not able to bear their absence."

2. Nero Domitius, the son of Domitius Ænobarbus and Agrippina, by the subtlety of his mother obtained the empire. She once enquired of the Chaldeans if her son should reign: they told her, "That they had found he should, but that withal he should be the death of his mother:" "*Occidat modo imperet,*" said she; "let him kill me, provided he live to be emperor." And she had her wish.

3. Solon was a person famous throughout all Greece, as having given laws to the Athenians; being in his travels, came to Miletum to converse with Thales, who was one of the seven wise men of Greece. These two walking together upon the market-place, one comes to Solon, and told him that his son was dead. Afflicted with this unexpected, as well as unwelcome news, he fell to tearing off his beard, hair and clothes, and hiding his face in the dust. Immediately a mighty concourse of people was about him, whom he entertained with howlings and tears. When he had lain long upon the ground, and delivered himself up to all manner of expressions of grief, unworthy the character he sustained, so renowned for gravity and wisdom, Thales bid him be of good courage, for the whole was but a contrivance of his, who by this artifice had desired to make experiment whether it was convenient for a wise man to marry, and have children, as he had pressed them to do; but that now he was sufficiently satisfied it was no way conducive, seeing he perceived that the loss of a child might occasion a person famous for wisdom to discover all the signs of a mad-man.

4. Seleucus, king of Syria, was informed

(19.) Hilarion de Corte des Femmes Illustres, de Lavan Recueil de deverses Histoires, vol. ii. part 1.—(20) Adams's Anecdotes, vol. i. p. 203.

(*) Reynold's Treat. of the Pas. c. 10. p. 86.—(1.) Zuing. Theatr. vol. i. l. i. p. 57.—(2.) Bruson. Ex. l. 6. c. 4. p. 346. Zuing. vol. i. l. 1. p. 56. Sabellic. Ex. l. 3. c. 4. p. 140.—(3.) Ibid. p. 137.

by Erasistratus, his physician, that his son Antiochus languished from the vehement love he had taken to the queen Stratonice, his beautiful and beloved wife; and that his modest suppression of this secret (which he had found out by his art) was like to cost the life of the young prince. The tender and indulgent father resigned her up into his son, and overcame himself for the sake of his son's happiness.

5. M. Tullius Cicero was so great a lover of his daughter Tulliola, that when she was dead, he laboured with great anxiety to consecrate her memory to posterity. He says, "He would take care, that (by all the monuments of the most excellent wits, both Greek and Latin) she would be reputed a goddess." How solicitous doth he write to Atticus, that a piece of ground should be purchased in some eminent place, wherein he might cause a temple to be erected and dedicated to Tulliola? He also wrote two books concerning the death of his daughter; wherein it is probable, that he made use of all that wit and eloquence, whereof he was so great a master, to persuade the people that Tulliola was superior to all other women.

6. The elder Cato was never so taken up with employment in any affair whatsoever, but that he would always be present at the washing of his son, who was but newly born, and when he came to such age as to be capable of learning, he would not suffer him to have any other master besides himself. Being advised to resign up his son to the tutorage of some learned servant, he said, "he could not bear that a servant should pull his son by the ears, nor that his son should be indebted for his learning and education to any besides himself."

7. Agesilaus was above measure indulgent to his children: the Spartans reproached him, that for love of his son Archidamus, he had concerned himself so far as to impede a just judgment; and by his intercession for the malefactors, had involved the city in the guilt of being injurious to Greece. He used also at home to ride upon the hobby-horse with his little children; and being once by a friend

of his found so doing, replied to the surprise evinced by him,—"Say not a word about it till such time as you have children of your own!"

8. Syrophanes, a rich Egyptian, so doated on a son of his yet living, that he kept the image of him in his house; and if it so fell out that any of the servants had displeased their master, thither they were to fly as to a sanctuary, and, adorning that image with flowers and garlands, they that way recovered the favour of their master.

9. Artobarzaues resigned the kingdom of Cappadocia to his son in the presence of Pompey the Great. The father had ascended the tribunal of Pompey, and was invited to sit with him in the curule seat; but as soon as he observed his son to sit with the secretary in a lower place than his fortune deserved, he could not endure to see him placed below himself; but descending from his seat, he placed the diadem upon his son's head, and bade him go and sit in that place from whence he was lately risen. Tears fell from the eyes of the young man, his body trembled, the diadem fell from his head, nor could he be induced to go where he was commanded. And, which is almost beyond all credit, the father was glad who gave up his crown, and the son was sorrowful to whom it was given; nor had this glorious strife come to any end, unless Pompey's authority had joined itself to the father's will; for he pronounced the son a king, commanded him to take the diadem, and compelled him to sit with him in the curule seat.

10. Mahomet the second, first emperor of the Turks, was no sooner possessed of his father's throne, but as the young tyrant, forgetting the laws of nature, was going in person himself about to have murdered his youngest brother, then but eighteen months old, begotten on the fair daughter of Sponderbeius: which unnatural part Moses, one of his bashaws, and a man greatly in his favour, perceiving, requested him not to imbrue his own hands in the blood of his brother, but rather to commit the execution thereof to some other: which thing Mahomet commanded him (the author of that counsel)

(4.) Val. Max. l. 5. c. 7. p. 152. Plut. in Demetrio, p. 906.—(5.) Zuing. Theatr. vol. i. l. 1. p. 56. Lud. Viv. de Veritat. Fid. l. 2.—(6.) Fulgos. l. 5. c. 6. p. 647.—(7.) Plut. in Agesilao, p. 610.—(8.) Perch. Pilg. tom. i. l. 6. c. 4. p. 734.—(9.) Val. Max. l. 5. c. 7. p. 152.

forthwith to do: so Moses taking the child from the nurse, strangled it, with pouring water down its throat. The young lady hearing of the death of her child (as a woman whom fury had made past fear), came, and in her rage reviled the tyrant in his house, shamefully upbraiding him for his inhuman cruelty: when Mahomet, to appease her fury, requested her to be comforted, for that it agreed with the policy of his state; and willed her, for her better contentment, to ask whatsoever she pleased, and she should forthwith have it. But she desiring nothing more but in some sort to be revenged, desired to have Moses, the executioner of her son, delivered unto her bound; which, when she had obtained, she presently struck him in the breast with a knife (crying in vain upon his unthankful master for help), and proceeding in her cruel execution, cut a hole in his right side, and, by piece-meal, cut out his liver, and cast it to the dogs to eat; to that extremity did she resent the death of her beloved child.

11. Scilunus had eighty sons; and when he lay upon his death-bed, he called them all before him, and presented them with a bundle or sheaf of arrows, and bade each each of them try whether with all his strength he was able to break that sheaf. They all of them attempted it in vain: he then drew out a single arrow, and bade one of them break that; which he easily did, intimating to them thereby, that unity and compacted strength is the bond which preserves families and kingdoms; which bond, if it be once broken, all run quickly into ruin.

12. Monica, the mother of St. Austin (while her son was a Manichee, and addicted overmuch to a life of sensuality and voluptuousness), out of her dear and tender affection to him, ceased not to make continual prayers with abundance of tears in his behalf: which occasioned St. Ambrose one time to comfort her with these words: *Impossibile est ut filius tantarum lachrymarum periret*: “It is impossible that a son with so many prayers and tears should miscarry.”

13. Octavius Balbas was proscribed by the triumvirate: whereupon he fled away, and was now got out of danger; when

hearing that his son was slain by them, he returned of his own accord, and offered his throat to the executioners.

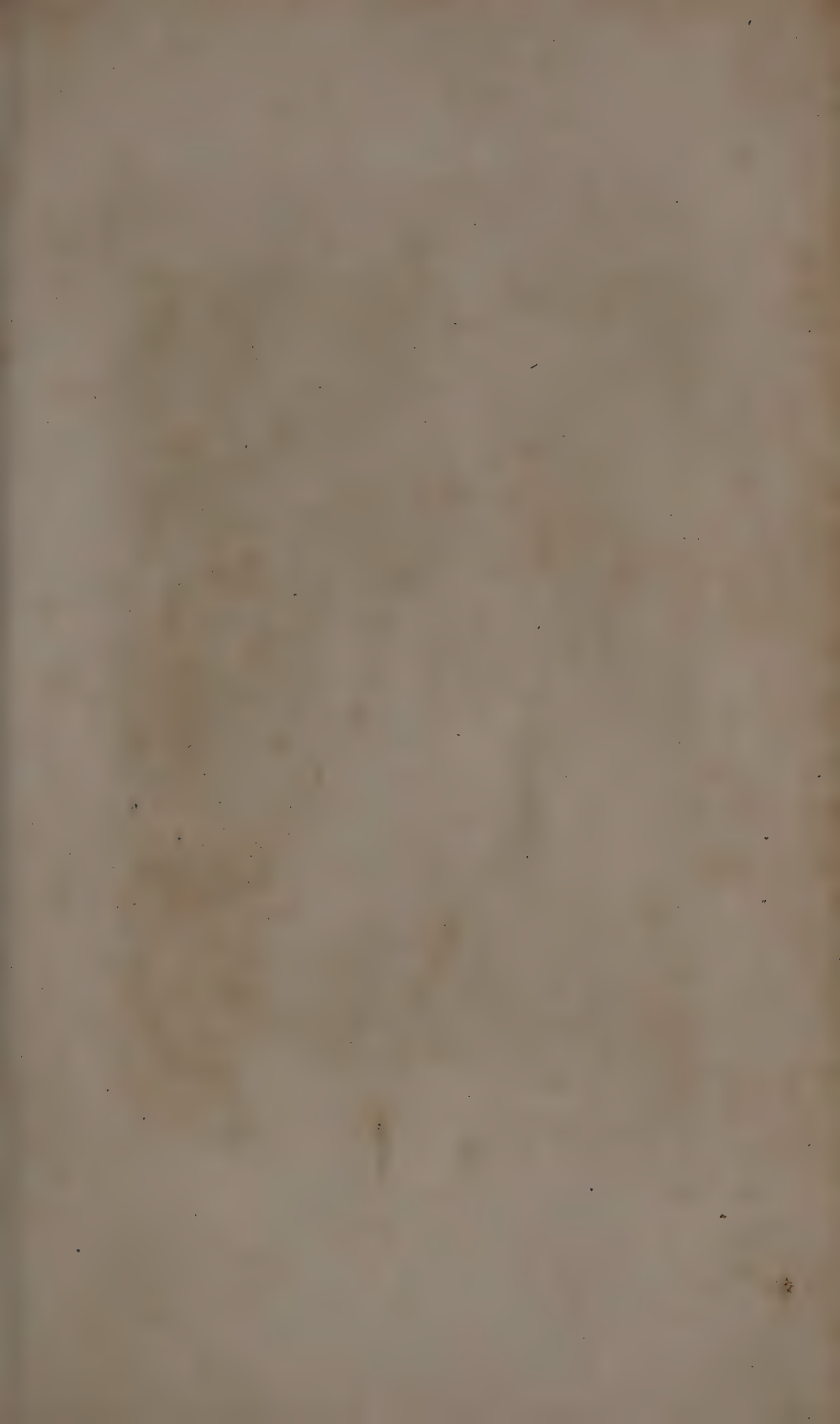
14. Cesetius was importuned by Cæsar to repounce and expel from his house one of his sons, who, in the time of his Tribunals, had given him matter of offence. The old man was so great a lover of his children, that he boldly told him, “That he should sooner deprive him of all his children at once by violence, than he should persuade him to send one of them away with any mark of his displeasure.”

15. Pericles, though he had buried his sister and divers others of his near relations, yet bore all this with great constancy and an unbroken mind. But when his son Paracelus died, though he endeavoured with all his might, to digest so great a grief, and to suppress any appearance thereof; yet he was not able to do it, but burst out into tears and lamentations, crying out, “The gods preserve to me the poor and little Camillus, the only son I have now left!”

16. Ægeus stood upon a high rock, whence he might see a great way upon the sea, in expectation of the return of his son Theseus from Crete; having made him promise, at his departure, that if all things went well with him, at his return his ship should be decorated with sails and streamers of white colour, to express the joyfulness of his return. The old man, after his long watching, at last did discern the ship making homewards; but it seems they had forgot to shew the white colours, as they had promised. When therefore Ægeus saw nothing but black, concluding that his son had miscarried in his journey, and was dead, not able to endure the grief he had conceived, he threw himself headlong into the sea, from the top of the rock whereon he stood, and died.

17. Gordianus the elder, the proconsul of Africa, was made choice of by them of Africa, and the soldiers in his army, to be their emperor, against the cruelty of the Maximines; but as soon as he understood that his son was slain by the Maximines, he was not able to support himself under the great weight of his grief, but hanged himself in his own chamber.

(10.) Knowles's Turk. Hist. p. 337, 338.—(11.) Clark's Mirror, c. 87. p. 400.—(12.) Ibid. c. 90. p. 402.—(13.) Bruns. Fac. l. 5. c. 4. p. 347.—(14.) Ibid.—(15.) Ibid. p. 348.—(16.) Langii Polyanth. p. 648.—(17.) Ibid.





Craig del.

Muskenzie sc.

Two young men saving their aged Parents from the Lava of Mount Etna.

18. Socrates one day was surprised by Alcibiades childishly sporting with his son Lamproclus. And when he was sufficiently derided by Alcibiades upon that account: "You have not," said he, "such reason, as you imagine, to laugh so profusely at a father playing with his child, seeing you know nothing of that affection which parents have to their children; restrain your mirth then till you come to be a father yourself, when, perhaps, you will be found as ridiculous as I now seem to you to be."

CHAP. X.

Of the Reverence and Piety of some Children to their Parents.

UPON a marble chair in Scoone, where the kings of Scotland were formerly crowned, and which king Edward the First caused to be carried to Westminster, was written this distich:

*Ni fallat fatum, Scoti quæcunque locatum
Inveniant lapidem, regnare tenenter ibidem.*

Unless unalterable fate do feign,
Where'er they find this stone the Scots shall reign.

We may say it, and perhaps with more assurance, that wherever we find that piety and reverence that is due to parents, there is a certain earnest given of a worthy and prosperous person; for having this way intitled themselves to the promise of God, it shall be surely performed to them, as may be seen in many of the following examples.

1. Boleslaus, the fourth king of Poland, had the picture of his father, which he carried hanging about his neck in a plate of gold; and when he was to speak, or do any thing of importance, he took this picture, and kissing it, used to say, "Dear father, I wish I may never do any thing remissly, or unworthy of thy name."

2. Pomponius Atticus making the funeral oration at the death of his mother, protested, "that having lived with her sixty-seven years, he was never reconciled to her; because," added he, "in all that

time there never happened the least jar betwixt us that needed reconciliation."

3. The emperor of China, on certain days of the year, visiteth his mother: who is seated on a throne, and four times on his feet, and four times on his knees, he makes her a profound reverence, bowing his head even to the ground. The same custom is also observed through the greatest part of the empire, and if it chance that any one is negligent or deficient in this duty to his parents, he is complained of to the magistrates, who punish such offenders very severely.

4. Sir Thomas Moore, being lord chancellor of England, at the same time that his father was a judge of the King's Bench, would always, at his going to Westminster, go first to the King's Bench, and ask his father's blessing before he went to sit as chancellor.

5. Alexander the Great, sent his mother Olympias many royal presents out of the Asian spoils; but desired her not to intermeddle with state affairs; or to challenge to herself such offices as appertained to the governor. Olympias expostulated on these things very sharply with him, which yet he bore submissively. But upon a certain time, when he had received long letters from Antipater, filled with complaints against her, "Antipater," said he, "doth not know that one single tear of my mother is able to blot out six hundred of his epistles."

6. There happened in Sicily (as it often does) an eruption of Mount Ætna: it murmured, burnt, belched up flames, and threw out its fiery entrails with dreadful devastation. It happened then, that in this violent and horrible breach of flames (every one flying and carrying away what was most precious with them), two sons, the one called Anapias, the other Amphinomus, careful of the wealth and goods of their houses, reflected on their father and mother, both very old, who could not save themselves from the fire by flight, "And where shall we," said they, "find a more precious treasure than those who begat us?" The one took up his father on his shoulders, the other his mother, and so passed through the flames. It is an admirable thing, that God, in the

(18.) Ælian. Var. Hist. l. 13. p. 309. Langii Polyanth. p. 847.

(1.) Causs. H. C. tom. i. l. 1. p. 5.—(2.) Plut. in Vita Attici. Fuller, H. S. l. 1. c. 6. p. 15.—(4.) Alvarez, Hist. of China, part. 1. c. 29. p. 156. Herbert's Trav. l. 3. p. 339.—(4.) Baker's Chronicle, p. 406. Fuller, H. S. l. 1. c. 6. p. 13.—(5.) Zuing. Theat. vol. i. p. 56.

consideration of this piety, though Pagans, did a miracle; for the monuments of all antiquity witness, that the devouring flames stopped at this spectacle; and the fire wasting and broiling all about them, the only way through which these two good sons passed, was tapestried with fresh verdure, and called afterwards by posterity "The field of the Pious," in memory of this accident.

7. Artaxerxes the First, king of Persia, was a fervent lover of Statira his wife; and though he knew, that by the fraud of his mother Parysatis, she had been poisoned and murdered, yet piety to his mother overcame his conjugal affection; and he so dissembled the injury of his mother, that he spoke nothing of revenging her wickedness; and, what is more strange, he never gave the least sign of his being offended, by any alteration of his countenance towards her; unless in this, that desiring to go to Babylon, he gave her leave, and said, "That he would not see Babylon while she lived."

8. Q. Cicero, mother of Marcus, being proscribed, and sought after to be slain by the Triumvirate, was hid by his son, who for that cause was hurried to torments; but no punishments or tortures could force him to betray his father. The father, moved with the piety and constancy of the son, of his own accord, offered himself to death, lest, for his sake, they should destroy his son.

9. Epaminondas, the Theban general, being asked what was the most pleasant thing that had happened to him throughout his whole life; replied, "It was this, that he had carried away the Leuctrian victory, his father and mother being both alive."

10. There were three brothers, who upon the death of the king their father, fell out amongst themselves about succession in the kingdom; at last they agreed to stand to the judgment and determination of a neighbouring king, to whom they fully referred the matter. He therefore commanded the dead body of the father to be fetched out of his monument, and ordered that each of them should shoot an arrow at his heart, and he that hit it, or came the nearest to it, should succeed.

The elder shot first, and his arrow passed through the throat of his father; the second brother shot his father into the breast, but yet missed the heart. The youngest, detesting this wickedness, "I had rather," said he, "yield all to my brothers, and utterly resign up all my pretensions to the kingdom, than to treat the body of my father with such disrespect." This saying of his considered, the king passed sentence, that he alone was worthy of the kingdom, as having given evidence how much he excelled his brothers in virtue, by the piety he had shewed to the dead body of his father.

11. Caius Flaminius, being a tribune of the people, had promulged a law about the division of the fields of Gallia among the people; the senate, unwilling it should pass, opposed it; but he resisted both their entreaties and threats. They told him they would raise an army against him, in case he should not desist from his intentions; notwithstanding all which, unaffected he ascended the pulpit, and being now ready with all the people about him, by their suffrages to have it pass into a law, his own father came and laid hands upon him, enjoining him to come down; he, broken with this private command, descended from the pulpit, and was not so much as reproached with the least murmur of the people whom he had forsaken; but the whole assembly seemed to approve this his piety to his parent, although so much to their own prejudice.

12. The Prætor had sentenced to death a woman of good birth, for a capital crime, and had consigned her over to the Triumvir to be killed in prison. The jailor that received her, moved with compassion, did not strangle her, and permitted her daughter to come often to her, though first diligently searched, lest she should convey in any sustenance to her, the jailor expecting that she would die of famine. When therefore divers days had passed, wondering within himself what it might be that occasioned her to live so long, he one day set himself to observe her daughter with greater curiosity, and then discovered how, with the milk in her breasts she allayed the famine of her mother. The news of this strange spectacle of the daughter

(6.) Solin. c. 11. p. 225. Camerar. Oper. Subcis. cent. 1. c. 86. p. 401.—(7.) Plut. in Artaxerx. p. 1021. Lon. Theatr. p. 276. Fugos. l. 5. c. 4. p. 618.—(8.) Zonar. Annal. tom. 2. p. 86. Xiphil. in Augusto, p. 60.—(9.) Plut. in M. Coriolan. p. 215. Zuing. vol. i. l. 1. p. 84.—(10.) Lon. Theatr. p. 278.—(11.) Val. Max. l. 5. c. 4. p. 142.

suckling her mother, was by him carried to the Triumvir, by the Triumvir to the Prætor, from the Prætor it was brought to the judgment of the Consul, who pardoned the woman as to the sentence of death passed upon her; and, to preserve the memory of that fact, where her prison stood they caused an altar to be erected to Piety.

13. Nicholaus Damascenus assures us, that the Pisidians used to present the first-fruits of all the viands of a feast to their fathers and mothers, esteeming it an unworthy thing to take a plentiful feast without due honours first done to the authors of life.

14. Martius Coriolanus having deserved well of the commonwealth, was yet unjustly condemned; whereupon he fled to the Volsci, at that time in arms against Rome: followed with an army of these, he rendered himself very formidable to the Romans. Ambassadors were sent to appease him, but to no purpose; the priests met him with entreaties in their pontifical vestments, but were also returned without effect; the senate was astonished, the people trembled, the men as well as the women bewailed the destruction that was now sure to fall upon them. Then Volturnia, the mother of Coriolanus, taking Velutina his wife along with her and also his children, went to the camp of the Volsci; whom as soon as the son saw, as one that was an entire lover of his mother, he made haste to embrace her: she angrily said, "First let me know (before I suffer myself to be embraced by you), whether I am come to a son or an enemy, and whether I am a captive or a mother in your camp?" He, moved with the speech of his mother, and the tears of his wife and children, embracing his mother; "You have conquered" said he, "the entreaties of her in whose womb I was conceived are not to be resisted:" and so he freed the Roman fields, and the Romans themselves, from the sight and fear of those enemies he had led against them. Livy calls Velutia the mother, and Volturnia the wife of Coriolanus.

15. Marcus Cotta, upon the very day that he came to age, and was permitted to take upon him the virile gown, forth-

with, as soon as he descended from the capitol, he accused C. Carbo by whom his father had been condemned, and having proved him guilty, had him condemned. Thus happily and by a gallant action he began his manhood, and gave proof of his eloquence and wit.

16. M. Pomponius, tribune of the people, accused L. Manlius the son of Aulus, who had been dictator, for that he had added a few days to his dictatorship; as also, for that he had banished his son Titus from the society of men, and commanded him to live in the country; which, when the young man heard, he got to Rome by break of day, and to the house of Pomponius. It was told him that Titus Manlius was there; and he, supposing the angry young man had brought him something against his father, rose from his bed, and putting all out of the room, sent for the young man to him; but he (as soon as he entered) drew his sword, and swore he would kill him immediately, unless he would give him his oath that he would cease to accuse his father. Pomponius, compelled by his terror, gave his oath, assembled the people, and then told them upon what account it was requisite for him to desist from his accusation. Piety to mild parents is commendable; but T. Manlius in this his action was much the more generous, that having a severe parent, he had no invitation from his indulgence, but only from his natural affection, to hazard himself in his behalf.

17. In the civil wars betwixt Octavianus and Antonius, as it often falls out, that fathers, sons, and brothers take contrary parts; so, in that last battle at Actium, where Octavianus was the victor, when the prisoners (as the custom is) were counted up, Metellus was brought to Octavianus, whose face (though much changed by anxiety and a prison) was known to Metellus his son, who had been on the contrary part; with tears therefore he ran into the embraces of his father, and then turning to Octavianus, "This thy enemy," (said he) "hath deserved death, but I am worthy of some reward for the service I have done thee; I therefore beseech thee, instead of that which is owing

(12.) Sabell. Ex. l. 3. c. 6. p. 151. Solin. c. 7. p. 198. Val. Max. l. 5. c. 4. p. 143. Plin. Nat. Hist. l. 7. c. 36. p. 174.—(13.) Causs. tom. i. l. 3. p. 111.—(14.) Zonar. Annal. tom. 2. f. 59. Val. Max. l. 3. c. 4. p. 141. Lon. Theat. p. 278. Liv. Hist. l. 2. p. 34. Plat. in M. Cor. p. 230, 231.—(15.) Val. Max. l. 5. c. 4. p. 142.—(16.) Ibid. Lon. Theatr. p. 275.

me, that thou wouldst preserve this man, and cause me to be killed in his stead." Octavianus moved with this piety (though a great enemy), gave unto the son the life of the father.

18. Demetrius the king of Asia and Macedonia, was taken prisoner in battle by Seleucus king of Syria. Antigonus his son was the quiet possessor of the kingdom; yet did he change the royal purple into a mourning habit, and in continual tears sent abroad his ambassadors to the neighbouring kings, that they would interpose in his father's behalf for the obtaining of his liberty. He also sent to Seleucus, and promised him the kingdom and himself as hostages, if he would free his father from prison. After he knew that his father was dead, he set forth a great navy, and went to receive the body of the deceased, which by Seleucus was sent towards Macedonia. He received it with such mournful solemnity, and so many tears, as turned all men into wonder and compassion. Antigonus stood on the poop of a great ship (built for that purpose), clothed in black, bewailing his dead father. The ashes were inclosed in a golden urn, over which he stood a disconsolate spectator. He caused to be sung the virtues and noble achievements of the deceased prince, with voices formed to piety and lamentation. The rowers also in the galleys so ordered the strokes of their oars, that they kept time with the mournful voices of the other; and in this manner the navy arrived at Corinth.

19. Opius, a citizen of Rome was proscribed by the triumvirate when he was enfeebled by old age, and having a son who might without danger have remained at home; yet the son chose rather, with the hazard of his own life, to deliver his father out of the present danger he was in. He therefore took him upon his shoulders, and with great labour carried him out of the city, where he lay concealed under the habit of a beggar. At last, he got him safe into Sicily, where Sextus Pompeius received all the proscribed. It was not long ere (for this singular piety he had shewed to his father) the people of Rome were moved to recal him, and restore him to his country.

Upon his return he was by them also created ædile; in which magistracy, when, through the seizure of his goods, he had not wherewithal to set forth the public plays; that he might not want the accustomed honour, the artificers for the Theatre gave him their work gratis; and that nothing might be lacking for the furniture of the plays, the whole people of Rome threw him in so largely, that there was not only sufficient preparation for all things, but he was also thereby exceedingly enriched, and highly commended for his piety.

20. Miltiades, for an expedition he had not so advisedly undertaken against Parus, and wherein he had been unfortunate, was condemned by the Athenians in the fine of fifty talents; which mighty sum, when he was not able to pay, and was dead in prison of a wound in his thigh received in that voyage, and therefore was denied burial, his son Cimon resigned himself voluntarily into prison, till himself had made payment of the debt. But Cimon himself being not able to make satisfaction; it happened that Callias, one of the richest men in the city, married Elpenice his sister, who paid the fine of Miltiades now become Cimon's, by which means Cimon being set free, received at once the great glory and reward of his piety to his father.

21. Darius invaded Scythia with all the forces of his empire. The Scythians retreated by little and little, till they came to the utmost desarts of Asia. Darius sent his ambassadors to them, to demand what end they intended to make of their flying, and where it was that they would begin to fight? They returned him for answer, "that they had no cities, nor cultivated fields, for which they should give him battle; but when once he was come to the place of their father's monuments, he should then understand after what manner the Scythians did use to fight." So great a reverence even that barbarous nation had to their dead ancestors.

22. When Scipio the consul fought unprosperously with Hannibal, at the river Ticinum, and was sore wounded, his son Scipio (afterwards called Africanus the elder) though he was scarce out of the

(17.) Don. Theatr. p. 273.—(18.) Sabel. Exempl. l. 1. c. 5. p. 24. Fulgos. l. 5. c. 4. p. 617. Plut. in Demetrio, p. 914, 915.—(19.) Fulgos. l. 5. c. 4. p. 620. Cæsar. Rhod. l. 11. c. 17. p. 507.—(20.) Sabel. l. 3. c. 6. p. 74. Pezel. Mellific. tom. i. p. 55. Justin. Hist. l. 2. p. 52.—(21.) Val. Max. l. 5. p. 4. p. 144.

years of his childhood, yet did he deliver his father by his seasonable and valorous interposition: neither did the weakness of his tender age, nor his want of experience in military affairs, nor the unhappy event of an unfortunate battle, so appal him (although enough to dishearten an old soldier), but that he deserved a double and illustrious crown, for having at once saved a father and a general.

23. No man saw a gilded statue, neither in the city of Rome, nor throughout all Italy, before such times as M. Acilius Glabrio, a knight, placed one in the Temple of Piety, to the honour of his father. The son himself dedicated that Temple in the consulship of P. Cornelius Lentulus, and M. Bebius Tamphilus; for that his father had obtained his desire, and had overcome Antiochus at the straits of Thermopole.

24. When Edward the First heard of the death of his only son, he took it grievously as a father, but patiently as a wise man: but when he understood shortly after, the death of king Henry the Third, his father, he was wholly dejected and comfortless: whereat, when Charles king of Sicily (with whom he then sojourned, in his return from the Holy Land) greatly marvelled; he satisfied him with this; "God may send me more sons, but the death of a father is irrecoverable."

25. In the time of Pedro the Cruel, there was a citizen of eighty years of age condemned by him to death. A son of his, of eighteen years of age, offered willingly to be put to death to excuse the old man his father; which the cruel tyrant (instead of pardoning him for his rare piety) accepted of, and put him to death accordingly.

26. When the city of Troy was taken, the Greeks did as became gallant men: for, pitying the misfortune of their captives, they caused it to be proclaimed, that every free citizen had liberty to take away along with him any one thing that he desired. Aneas therefore neglected all other things, and carried out with him his household-gods: the Grecians delighted with the piety of the man, gave him a further permission to carry out with him any one other thing from his house;

whereupon he took upon his shoulders his father, who was grown old and decrepid, and carried him forth; the Grecians were not lightly affected with this sight and deed of his, and thereupon gave him all that was his, confessing, "that nature itself would not suffer them to be enemies, but friends, to such as preserved so great piety towards the Gods, and so great a reverence to their parents."

27. Sertorius, that gallant Roman, had so great an affection and respect for his mother, that being general in Spain, he desired that he might have liberty to come home from so noble and gainful an employment, that he might enjoy her company; and when afterwards he heard of her death, he was so afflicted with those unwelcome tidings, that he lay seven days upon the ground; in all which time he never gave his soldiers the watch-word, nor would suffer himself to be seen by any of his most familiar friends.

28. The emperor Decimus had a fixt and earnest desire to set the crown upon the head of his son Decius, but he utterly refused it, saying, "I fear lest, being made an emperor, I should forget that I am a son. I had rather be no emperor and a dutiful son, than an emperor and such a son as hath forsaken his due obedience; let then my father bear the rule, and let this be my empire, to obey with all humility whatsoever he shall command me." By this means the solemnity was put off, and the young man was not crowned, unless you will say that his signal piety towards his parent was a more glorious crown to him than that which consisted of gold and jewels.

29. ♦ The following extraordinary instance of the affection of three brothers, though Pagans, to their mother, took place in the year 1604 in the city of Mecco, the capital of Japan. These three sons, who were in a state of indigence, worked night and day to maintain their mother; but as the earnings of their labour were not sufficient for that purpose, they formed a very singular resolution: a proclamation had been issued by the Cubo, that whoever should seize a robber, and conduct him bound to the magistrates, should re-

(22.) Schell. Exempl. l. 1. c. 4. p. 24.—(23.) Val. Max. l. 2. c. 5. p. 42, 43.—(24.) Camd. Remains, p. 205. Speed's Hist. p. 554. Clark's Mir. c. 25. p. 75.—(25.) Chetw. Hist. Collect. cent. 5. p. 187. (26.) Elian. Var. Hist. l. 3. c. 22. p. 117, 118.—(27.) Plut. in Sertorio, p. 580. Clark's Mir. c. 23. p. 29.—(28.) Val. Max. l. 4. Langij. Polyanth. p. 542.

ceive a considerable reward. They therefore agreed that one of them should pass for a robber, and that the other two should carry him bound to the magistrates, that they might provide a subsistence for their mother. Having cast lots who should be the victim, the lot fell on the youngest; who suffered himself to be bound and carried before the judge, to whom he declared himself a criminal, though guilty of no crime. He was immediately thrown into prison, and his two brothers received the promised reward. Before they departed they were desirous to take leave of their brother, and the whole three embraced each other with great tenderness, and shed abundance of tears. The judge, who happened by accident to be in a place whence he beheld this scene, not being able to comprehend how a criminal should shew so much affection to those who had placed him in the hands of justice, caused the execution to be suspended, and ordered one of his people to follow the two brothers, and mark the place to which they might go. As soon as they got home they related to their mother what had happened; but the poor woman when she heard that her youngest son was in prison began to weep, and giving vent to the most lamentable cries, said, she was resolved to starve rather than live by sacrificing the life of their brother. "Go," said she, "my affectionate children, but unnatural brothers, carry back the money you received, and restore to me my son if he is still alive; if he is dead, think no more of maintaining me, but provide a coffin, for I will not survive him, and am determined to starve myself to death. The servant of the judge who had followed them, ran immediately to his master, and gave an account of what he had heard. The judge sent for the prisoner, interrogated him, and obliged him by threats to tell him the whole truth. The young man having made a full confession, the judge sent a report of the affair to the Curo, who was so affected by this noble action, that he was desirous of seeing the three brothers. When they arrived at the palace, he praised them for their filial affection, and gave to the youngest, who had offered to submit to death in order to maintain his mother, a pension

of 1,500 crowns, and one of 500 to each of his brothers.

CHAP. XI.

Of the singular Love of some Brethren to each other.

It is not only a rare thing to see brethren live together in a mutual love and agreement with each other; but withal it is observed, that when they have fallen out, they have managed their enmities and animosities with greater rancour and bitterness, than if they had been strangers to each other. On the other side, where this fraternal love has rightly seated itself in the soul, it hath shewed itself in as great reality and fervency as any other sort of love whatsoever.

1. Lucius Lucullus, a senator of Rome, though he was elder than his brother Marcus, yet had so great a love to him, that (though the Roman custom was otherwise) he could never be persuaded to stand for any place of magistracy till his brother was of a lawful age to enter upon one also: this was understood by the people, who, therefore, created them both ædiles in their absence.

2. There was a report, though a false one, that Eumenes king of Asia was slain by the fraud of Perseus. His brother Attalus, upon the news, seized upon the crown, and married the wife of his brother: but being informed of Eumenes' return, he went forth to meet him, not without apprehensions of fear, in regard of what he had done in his absence. Eumenes made no shew of his displeasure, only whispered him in the ear, "that before he married another man's wife, he should be sure her husband was dead." This was all: and not long after dying, though by his wife he had a son of his own, yet he left the kingdom to his brother together with the queen his wife. Attalus on the other side, that he might not be surpassed in brotherly love, though he had many children by his own wife, yet he educated that son she had by Eumenes to the hope of the kingdom, and when he came of sufficient age, freely resigned up

(20.) Crasset. Hist. du Japon, book 13. art. 3. part 2. p. 107.

(1.) Vulgos. l. 5. c. 5. p. 628.

De Lavau Recueil de diverses Histoires, vol. 2.

all to him, and lived a private life many years after.

3. When the emperor Augustus had taken Adiatoriges a prince of Cappadocia, together with his wife and children, in war; and had led them to Rome in triumph, he gave order that the father and the elder of the brothers should be slain. The designed ministers of this execution were come to the place of confinement to this unfortunate family, and there inquiring which of the brethren was the eldest, there arose a vehement and earnest contention betwixt the two young princes, each affirming himself to be the elder, that by his death he might preserve the life of the other; when they had long continued in this pious emulation, the mother at last not without difficulty, prevailed with her son Dyetentus, that he would permit his younger brother to die in his stead; as hoping that by him she might most probably be sustained. Augustus was at length certified of this great example of brotherly love, and not only lamented that act of his severity, but gave an honourable support to the mother and her surviving son, by some called Clitatus.

4. Darius king of the Persians extremely provoked by crimes of an extraordinary nature, had pronounced a sentence of death upon Ithaphernes, together with his children, and the whole family of them at once. The wife of Ithaphernes went to the king's palace, and there, all in tears, was so loud in her mournful lamentations, that her cries coming to the king's ear, moved him in such a manner to compassion, that the king sent her word, "that with her own, he gave her the life of any one single person whom she should make choice of among the condemned." The woman begged the life of her brother. Darius wondered that she should rather ask his life, than that of her husband or any of her children, and therefore asked her the reason: who replied, "that since her father was dead, she could never hope for a brother more, if she should lose this: but herself being but young as yet, might hope for another husband and other children." Darius was moved with this answer, and being himself replete with brotherly love

as well as prudence, he gave her also the life of her eldest son.

5. Bernardus Justitianus, the Venetian, had three sons, who, the father being dead, were educated by the mother; so great and mutual a love there was betwixt these three, that there was nothing more admirable in the city, nor more frequently discoursed of. Laurentius was one of these, and although he had put himself into a monastery, yet this different choice of life hindered nothing of the true affection between them: but though Marcus was an eminent senator, and Leonardus an excellent orator, and of singular skill in the Latin and Greek learning; yet both of them went almost daily to the monastery to dine and sup with their brother.

6. In the division of the Norman empire, Robert promised to his brother Roger the half of Calabria and all Sicily: but when it came to sharing and dividing, Robert would give him nothing in Calabria; but Meto and Squillacci, and bade him to purchase the realm, which he already began to possess, meaning Sicily: and in the end resolved (as Alexander wrote to Darius) that as the world could not endure two suns, so one realm could not endure two sovereign lords. Roger, being much displeased herewith, made war upon him, and after many adventures, having taken him prisoner in a castle where Robert was unwisely entered in the habit of a peasant, in order to surprise and take it; Roger, out of brotherly love and pity, not only saved his life, but also restored him to his estate; which by right of war he had lost.

7. Anno 1585, the Portuguese ship called St. Iago, was cast away upon the shallows near to St. Lawrence, towards the coast of Mosambique. Here it was that divers persons had leaped into the long-boat to save their lives; and finding that it was over-burthened, they chose a captain, whom they swore to obey; who caused them to cast lots, and such as the lot fell upon were to be cast overboard. There was one of those that in Portugal are called new Christians. He being allotted to be cast over-board into the sea, had a younger brother in the same boat,

(2) Fulgos. l. 5. c. 5. p. 627. Burton's Mel. part 3. § 3. p. 564. Plut. in Reg. Apotheg.—(3.) Fulgos. Ex. c. 5. p. 630. Heyw. Hist. of Women, l. 7. p. 323. Zuing. Theat. vol. 1. l. 1. p. 56.—(4.) Sabell. Ex. l. 3. c. 7. p. 155. Heyw. Hist. of Women, l. 7. p. 326. Fulgos. Ex. l. 5. c. 5. p. 629.—(5.) Zuing. Theat. vol. 1. l. 1. p. 55. Egnat. l. 5. c. 5. p. 319.—(6.) L. Remy Civil. Considerat. c. 70, p. 180.

that suddenly rose up, and desired the captain that he would pardon his brother, and let him supply his place: saying, "My brother is elder and of better knowledge in the world than I, therefore more fit to live in the world, and to help my sisters and friends in their need, so that I had rather die for him, than live without him." At which request they remitted the elder brother, and threw the younger, by his own request, into the sea: who swam at least six hours after the boat, and although they held up their hands with naked swords, willing him that he should not once come to touch the boat; yet laying hold thereon, and having his hand half cut in two, he would not let go; so that in the end they were constrained to take him in again. Both these brethren I knew, and have been in company with them.

8. Titus Vespasian, the emperor, bore such a brotherly love towards Domitian, that although he knew he spoke irreverently of him, and that he had solicited the army to rebel against him, yet he never treated him with the less love or respect for all this, nor would endure that others should: but called him his co-partner and successor in the empire. Sometimes, when they were alone together, he besought him not only with earnest entreaties, but with tears too, that he would bear the same fraternal love towards him as he should ever find from himself.

9. Heliodorus, the Eriton, had afterwards the surname of Pius, upon this occasion. The people, provoked with the cruelty and avarice of Archigallus, had deposed him, and raised Heliodorus to the throne of his brother. One time, when the king went a hunting, he accidentally met with his brother Archigallus in the wood, whose altered visage and ragged clothes gave sufficient evidence of his afflicted condition. As soon as the king knew him, though he was not ignorant how he had sought his restoration both by force and fraud, yet he lovingly embraced him, and caused him privately to be conveyed into the city. The king pretended he was sick: and giving forth that he would dispose of the affairs of his realm, by his last will and testament, he

called his nobles together. He then signified, that he would confer in private with each of them singly: and as every man entered his chamber, he caused him to be laid hold on; threatening him with death if he would not consent to the sparing of his brother, and that he should resign the throne and kingdom to him. Having by this means gained an universal assent, he then opened the business in presence of them all together. In consequence of this, Archigallus was restored to the kingdom, and he dying in a few years, Heliodorus succeeded him with equal justice and glory.

10. Rare and memorable was the love that was betwixt the Vitellii: they were named Johannes, Camillus, Paulus, and Vitellozcius. These four were the sons of Nicolaus Vitellius, a principal person in the city of Tifernas: to whom while he lived they performed all due obedience. He being dead, all the rest were always, and in all things, obedient to the commands of their elder brother. And although, for the greatness of their military virtue, they were all in high reputation amongst them that carried arms, and were leaders of armies in Italy, and were hired with great stipends into the service of different princes; though they were all married, and had attained the name of their father; yet were they not affected with the least ambition amongst themselves, nor was there ever any breach of love betwixt them. When the eldest of them died, the others yielded the power of command to him that was next in age: in all things else they were alike, in such manner, that it is a difficult thing to find such another example of brotherly love and concord.

11. While Cato Uticensis was a child, when any asked him whom he loved best, he would say, "My brother Cæpio;" and when asked, who in the second or third place was beloved by him, he would continue to say "Cæpio," till they desisted to inquire any farther. When he grew up, he gave many and manifest confirmations of the great love he bore to this brother of his: for at twenty years of age he never supped without Cæpio, never went any journey, nor so much as walked into the market-place without him. Indeed

(.) Linschoten's Voyages, l. 1. c. 92. p. 147.—(8.) Fulgos. Exemp. l. 5, c. 5. p. 632.—(9.) Ibid. p. 634.—(10.) Ibid. p. 635.

the other was more luxurious than Cato, who led a severe and rigid life. When Cæpio was once commended for his frugality and moderate way of living, he confessed he was such, compared with some others: "But," said he, "when I compare my life with that of Cato, methinks I differ not at all from Sippius, who was famous in the city for luxury and an effeminate life." But when Cæpio, passing into Asia, died at Ænus in Thrace, Cato (then a tribune coming out of Thessalonica) seemed to bear this blow with a weaker mind than became a philosopher: he embraced the corpse, and made so great a lamentation, as shewed the excess of his grief: so did the cost he was at in his funeral, the choice odours and precious garments that he burnt with the corpse, and the monument he erected for him in the forum at Ænus, framed of polished Thracian marble, whereon he expended eight talents. The neighbouring cities, and great persons thereabouts, sent him many things to help out the magnificence of the funeral, of all which (refusing the money sent him) he took nothing but perfumes and other ornaments, the just price of which he sent unto the senders of them. And when the estate of Cæpio was to be divided betwixt him and the daughter of his brother, in the partition thereof he would have nothing allowed him for the funeral expenses.

12. There was a soldier in the camp of Cn. Pompeius, who, in the war with Sertorius, perceiving a soldier on the other side to press hard upon him, he fought with him hand to hand, and having slain him, he went to strip him of his arms. Here it was that he found it was his brother who had fallen under him; which, when he discerned, having vehemently reproached the gods for their gift of so impious a victory to him, he carried his dead brother into the camp, and having covered the body with a precious garment, he laid the corpse upon the funeral pile, and put fire to it; which done, he immediately drew the same sword with which he had slain his brother, thrust it into his own breast, and falling prostrate upon the dead body of his brother, they were both burnt together.

13. Tiberius being at Ticinum, and hearing that his brother Drusus lay sick in Germany, he immediately put himself upon a hasty journey to give him a visit. He passed the Alps and the Rhine, and changing his horse night and day, he travelled outright two hundred miles, with only Antabagius in his company as his guide. Drusus though at that time labouring for life (informed of his coming), commanded his legions with their ensigns to march forth and meet him, and to salute him by the title of Imperator. He ordered a prætorial tent to be erected for him on the right hand of his own, and gave him the consular and imperial name: at the same time yielding his honour to his brother, and his body to death.

14. Scipio Africanus, though he held a most entire friendship with Lælius, yet he earnestly implored the senate not to transfer the province to him that fell by lot unto his brother; promising that he would go with L. Scipio his brother into Asia, in quality of his legate. This he the elder did for the younger, the valiant for the weak, one excelling in glory, for the other, who as yet was without name, being greater in his subjection than his brother was in his command.

15. Leopoldus, duke of Austria, when his brother Frederick was taken prisoner by Lewis of Bavaria (his competitor), exerted every method to gain him his liberty: he consulted a magician, to free him by help of the devil. And when Frederick had refused to have his freedom by such detestable means, he gained the pope and the king of France to intercede in his brother's behalf: and when he saw that the Bavarian would not be moved either with entreaties or presents, he entered into a league with the pope and the king of France against Lewis who detained his brother in prison.

16. Great was the love of Timoleon, the Corinthian, to his brother. For when in battle with the Argives, he saw his brother fall down dead with the wounds he had received, he leaped over his dead body, and with his shield he protected the body as it lay; and although in this enterprise he was sore wounded himself, yet would he not retreat into any place of

(11.) Plut. in Catone, p. 704.—(12.) Val. Max. l. 5. c. 5. p. 146.—(13.) Ibid.—(14.) Ibid. p. 145.—(15.) Zuïng. Theatr. vol. i. l. 1. p. 58.

safety till such time as he had seen the dead body of his brother carried from the field.

CHAP. XII.

Of the singular Love of some Servants to their Masters.

HE that says and does well by others, generally meets with the same returns; for there is commonly a certain gratitude in nature, which, if not extinguished by ill usage, will push on a man of sense to requite obligations: but when gratitude comes to be actuated by a principle of love, wonderful things will either be done or suffered to promote the good, or prevent the evil, of the persons beloved and esteemed. Harsh and froward masters do often make disobedient and careless servants; but kindness melts the most obdurate and obstinate natures, subdues the incorrigible, instructs the untractable, humbles the proud, and changes the brute into man. Servants being generally but meanly capacitated, great things cannot be expected from them; and yet we find some that have been of such exemplary fidelity and virtue, that they have excelled in the demonstrations of their love and affection to their masters, as you will find in the following examples.

1. Publius Catienus Philotimus was left by his master the heir of his whole estate: yet did he resolve to die with him, and therefore cast himself alive into the funeral fire which was prepared to burn the dead body of his master.

2. The Tyrians having maintained long wars against the Persians, were much weakened thereby, which occasioned their slaves (being many in number), to rise up against their masters, whom they put to the sword, together with their children, and then seized upon their houses and their wives, whom they married. But one of these slaves, being more merciful than the rest, spared his master Straton and his son, and hid them. The slaves having thus got possession of all, consulted together to choose a king, and agreed

that he that could first discern the sun rise, should be king. Whereupon this fore-mentioned slave consulted with his master about the business; who advised him, when others looked into the east, that he should look into the west. And, accordingly, when they were all assembled in the fields, and every man's eyes were fixed upon the east, he only looked westward, for which he was scoffed at by his companions; but presently he espied the sun-beams shining upon the high towers and chimnies in the city, and so challenged the kingdom. His companions would needs know who taught him this wit: at last he told them; whereupon fetching out old Straton, they gave him not only his life, but elected him their king; who having once been a master, and free born, they thought was fittest to rule all the rest that had been slaves.

3. Grimoaldus, duke of Benevento, was invited by Gondibert, king of the Lombards, to assist him against Partharis, his brother; he came accordingly, and having ejected the one, he slew the other brother he came to defend, and so made himself king of Lombardy, and when he knew that Partharis was retreated to Cakanus, duke of Bavaria, he exerted himself so, that he was expelled from thence. Partharis, not knowing whither to betake himself in safety, came as a suppliant, and committed himself to the faith of Grimoaldus. But he, observing that numbers of the Ticinensians flocked daily to visit him, and fearing lest, by the favour of the people, he should some time or other recover the kingdom, not regarding his oath, he resolved to destroy him; and that he might perform it with less noise and tumult, he intended first to make him drunk, and then send his guards to cut his throat, while he lay buried in wine and sleep. This council of his was not so privately carried, but that it came to the ear of Partharis. He therefore commanded his cup-bearer to give him water instead of wine, lest his troubled head should prove unmindful of the danger he was in; nor could he abstain altogether from drinking, lest Grimoaldus's spies should discover that he had intimation of his intentions. The better therefore to

(16.) Fulgos. l. 5. c. 5. p. 629.

(17.) Sabellic. l. 3. c. 8. p. 161.—(2.) Justin. Hist. l. 18. p. 193. Zuïng. Theatr. vol. 3. l. 4. p. 722. Paric. de Regno, l. 1. tit. 11. p. 48, 49.

colour the matter, after large drinking, he caused himself to be carried by his servants into his chamber, as if to sleep out his debauch. There he consulted Hunnolphus, his most faithful servant, who thought it not safe to go out, since the servants of Grimoaldus stood watching at the gate. But in regard necessity compelled, and that there was no other way to escape, he orders it thus: he covered his master's head and shoulders with the skin of a bear, which was there by chance, after the manner of a rustic, and lays upon his back a mattress, as if he was a porter to carry it away, and then with good blows of a cudgel, drove him out of the chamber; by this artifice he passed unknown through the guards, and, accompanied with one servant, got safe into France. When about midnight the guards came to kill Partharis, they were opposed by Hunnolphus, who besought them not to disturb the rest of his master, now sleeping, but to suffer him to sleep out his large comotation he had taken that night. Twice they were thus put back; but the third time they broke by force into the chamber, and not finding Partharis, whom they had determined to kill, they enquired of Hunnolphus what was become of him? who told them plainly he was fled, and confessed that he was himself privy to his flight. Grimoaldus, admiring his fidelity, who, to save his master, had cast himself into such manifest danger of his life, freed him from the punishment that all cried he was worthy of, with many promises, to allure him to change masters, and serve him with the like fidelity as he had done the former.

4. The Babylonians sought to recover their liberty, and to shake off the Persian yoke; whereof Darius being advertised, prepared an army to recover that city: but finding the same a difficult work, he used the service of Zopyrus, who, for the love he bore Darius, did cut off his own ears and nose, and with other wounds fresh bleeding, he seemed to fly to the Babylonians for succour, to whom he accused the cruelty of Darius, who for having given him advice to give over the siege of their city, had in this sort dis-

membered and deformed him; whereupon the Babylonians gave him such credit, that they trusted him with the disposition and command of their chief forces; which when Zopyrus had obtained, after some colourable overthrows given to the Persians upon sally, he delivered the city into the hand of Darius, who hid lain before it twenty months, and used to say, "That he had rather have Zopyrus unhurt than twenty Babylons besides that he had gained."

5. M. Antonius, an excellent orator, being accused of incest, his servant (the witness deposing that he carried the lanthorn before his master when he went to commit this villany,) was apprehended; and to extort a confession from him he was torn with scourges, set upon the rack, and burnt with hot irons; notwithstanding all which he would not let fall a word whereby he might injure the fame or life of his master, although he knew him guilty.

6. There was a citizen of Rome condemned by the proscription of the Triumvirate, who in fear of his life had fled and hid himself in a cave; one of his servants observed the approach of them that were sent to murder him; and having thereupon desired him to retire to the lowest and most secret part of the cave, he himself put on his master's gown, pretending to the pursuers, that he was the person whom they sought after, being desirous to save the life of his master with the loss of his own. But one of his fellow-servants betrayed him in this officious design, and the master was brought out of his hiding-place, and slain. When this was known to the people of Rome, they would not be satisfied till the betrayer of his master was crucified, and he that attempted to save him was set at liberty.

7. The servant of Urbinius Panopion, knowing that the soldiers commissioned to kill his master were come to his house in Reatina, changed clothes with him, and having put his ring upon his finger, he sent him out at a postern door, but went himself to the chamber, and threw himself upon the bed, where he was slain in his master's stead. Panopion by this

(3.) Diodot. Memorab. l. 4. p. 301.—(4.) Herodot. l. 5. p. 223. Justin. Hist. l. 1. p. 26. Raleigh, Hist. World, l. 3. c. 5. § 2. p. 39. Diodot. Memorab. l. 4. p. 316.—(5.) Val. Max. l. 6. c. 8. p. 169. (6.) Xiphil. in Augusto, p. 27. Diodot. l. 4. p. 293.

means escaped; and afterwards, when the times would permit it, erected a noble monument, with an inscription, in memory of the fidelity of so good a servant.

8. Antistius Restio was proscribed by the Triumvirate, and while all his domestic servants were busied about the plunder and pillage of his house, he conveyed himself away in the midst of night with what privacy he could. His departure was observed by a servant, who not long before he had cast into bonds, and branded his face with infamous characters. This man traced his wandering footsteps with such diligence, that he overtook him and bore him company in his flight: and at such time as the others were scrambling for his goods, all his care was to save his master's life, by whom he had been so severely used. And though it might seem enough that he should forget what had passed, he used all his art to preserve his patron; for having heard that pursuers were at hand, he conveyed away his master, and having erected a funeral pile, and set fire to it, he slew a poor old man that passed that way, and cast him upon it. When the soldiers were come, and asked where was Antistius? pointing to the fire, he said, "he was there burning, to make him amends for that cruelty he had used him with." The soldiers that saw how his master had stigmatized him, thought it was probable enough, believed him; and by this means Antistius obtained his safety.

9. Cornutus having hid himself, was wittily and faithfully preserved by his servants in the difficult days of Marius and Scylla: for they having found the body of a man, set fire about it, and being asked of such as were sent out to kill their master, what they were about? with an officious lie they told them they "were performing the last offices for their dead master," who, hearing this, sought no further after him.

10. Cæpio was adjudged to death for conspiring against the life of Augustus Cæsar: but his servant in the night carried him in a chest out of the city, and brought him by night-journeys from Ostia to the Laurentine fields, to his father's villa, or house of pleasure. Afterwards, to be at

the further distance from danger, they took shipping; but being by force of a tempest, driven upon the coast of Naples, the servant was laid hold on, and brought before the centurion; yet he could not be persuaded, neither by bribes or threats, to make any discovery of his master.

11. Æsopus, the freed-man of Demosthenes, being conscious of the adultery his master had committed with Julia, and being exposed to the rack, bore the tortures thereof a long time with invincible patience: nor by any menaces of pain could he be wrought upon to betray his master; choosing rather to endure all things, than to bring his life or reputation into question.

12. Asdrubal managed the war of the Carthaginians in Spain, and by force and fraud had made himself the master of most of it; but having slain a certain nobleman of Spain, a servant of his, a Frenchman by birth, highly resented it, and determined with himself to revenge the death of his lord, though at the price of his own life. Whereupon he assaulted Asdrubal, and slew him. He was taken in the fact, tormented, and fastened to a cross; but in the midst of all his pains he bore a countenance that showed more of joy than grief, as one that was well satisfied in his revenge.

13. Menenius was in the number of those that were proscribed by the Triumvirate; and when a servant of his perceived that his master's house was enclosed with a company of soldiers that came to kill him, he caused himself to be put into a litter, wherein his master used to be carried. The soldiers, supposing that it was Menenius himself, slew him; whereupon his master, clad in a servile habit, had the means and opportunity to escape into Sicily, where he was in safety, under the protection of Pompeius.

14. The Hungarians had conspired against Sigismund, king of Hungary and Bohemia; but the plot being discovered, the principal persons were all taken, brought to Buda, and there beheaded. Stephanus Contus was the chief of these conspirators, who having thereupon lost his head, Chiopka, his esquire, lamented the death of his lord with such outcries, that

(7.) Val. Max. l. 6. c. 8. p. 160. Dinot. l. 4. p. 300.—(8.) Ibid. p. 181. Lips. Monit. l. 2. c. 13. p. 332. (9.) Plut. in Mario. p. 431.—(10.) Dinot. l. 4. p. 300.—(11.) Ibid. 248, 249.—(12.) Lips. Monit. l. 2. c. 73. p. 131. Sabell. Ex. l. 2. c. 8. p. 160. Liv. Hist. l. 21. p. 190. Val. Max. l. 3. c. 3. p. 78.—(13.) Fulgos. Ex. l. 6. c. 8. p. 797.

the king took notice of him, and said unto him, "I am now become thy lord and master, and it is in my power to do thee much more good than can be expected from that headless trunk." To whom the young man replied: "I will never be the servant of a Bohemian hog: and I had rather be torn into a thousand pieces, than to desert a master of so great magnanimity as all the Bohemians together are not able to equal." And thereupon he voluntarily laid down his head upon the block, and had it severed from his shoulders, that he might no longer survive his master.

15. These are instances of such servants as no considerations whatsoever could move to disloyalty or infidelity to their masters: such examples as these are few and rare, whereas the world are full of those of the contrary: and because I know nothing more pleasant wherewithal to shut up this chapter, I will set down the story of one that was not altogether of so virtuous a humour as the forementioned, and it is this: Lewis the Twelfth, going to Bayonne, lay in a village called Espeiron, which is nearer to Bayonne than Bourdeaux. Upon the great road betwixt these two places the bailiff had built a very noble house. The king thought it very strange, that in a country so bare and barren as that was, and amongst downs and sands that would bear nothing, this bailiff should build so fine a house, and at supper was speaking of it to the chamberlain of his household: who made answer, that "the bailiff was a rich man, which the king not knowing how to believe, considering the wretched country his house was seated in, he immediately sent for him, and said unto him these words, "Come hither, bailiff, and tell me why you did not build your fine house in some place where the country was good and fertile?" "Sir," answered the bailiff, "I was born in this country, and find it very good for me." "Are you so rich," said the king, "as they tell me you are?" "I am not poor," replied the other, "I have (blessed be God) wherewithal to live." The king then asked him, "how it was possible he should grow so rich in so pitiful and barren a country?" "Why very easily," replied the Bailiff. "Tell

me which way then," said the king? "Marry, Sir," replied the other, "because I have ever had more care to do my own business, than that of my master's, or my neighbours." "The devil refuse me," said the king: (for that was always his oath) "thy reason is very good; for doing so and rising sometimes, thou couldst not choose but thrive."

CHAP. XIII.

Of the Faithfulness of some Men to their Engagements; and the Trust repaid in them.

THE Syrians were looked upon as men of no faith, not fit to be trusted by any man, and that besides their curiosity in keeping their gardens, they had scarce any thing in them that was commendable. The Greeks also laboured under this imputation, of being as false as they were luxurious and voluptuous. It is a pity that those who were so anxious after all other kinds of improvement in learning and knowledge, should, in the mean time, neglect that which sets a greater value upon a man than a thousand other accomplishments; I mean, his fidelity to his promise and trust.

1. The people of Japan are very punctual in the performance of what they have promised those who desire their protection or assistance: for if a Japanese makes a promise he will spend his life in the performance of it; and this without any consideration of his family, or the misery whereunto his wife and children may be thereby reduced. Hence it comes, that it is never seen that a malefactor will betray or discover his accomplices: but, on the contrary, they are infinite examples of such as have chosen rather to die with the greatest torments imaginable, than bring their confederates into any inconvenience by their confession.

2. Micithus, servant to Anaxilaus, tyrant of the Regini, was left by his dying master to govern his kingdom and children, during their minority. In the time of this his Viceroyship he behaved himself with that clemency and justice, that people saw themselves governed by a

(14) Zuñg. Theatr. vol. i. l. 2. p. 215.—(15) Commentaries of M. Bluze de Montluc, l. 7. p. 305.

(1) Mandelslo's Travels, l. 2. p. 107.

person neither unfit to rule; nor too mean for the place; yet when the children were come to age, he resigned over his power into their hands, and therewithal the treasures which by his prudence he had heaped up; accounting himself but their steward. As for his part he was content with a small pittance, with which he retired to Olympia, and there lived very privately, but with great content, respect, and serenity.

3. Henry, king of Arragon and Sicily, was deceased, and left John his son, a child of twenty-two months old, behind him, entrusted to the care and fidelity of Ferdinand, the brother of the deceased king, and uncle to the infant. He was a man of great virtue and merit, and therefore the eyes of the nobles and people were upon him; and not only in private discourses, but in the public assembly, he had the general voice and mutual consent to be chosen king of Arragon. But he was deaf to these proffers: alleged the right of his infant nephew, and the custom of the country, which they were bound the rather to maintain, by how much the weaker the young prince was to do it. He could not prevail; yet the assembly was adjourned for that time. They met again, in hopes that having had time to consider of it, he would now accept it; who, not ignorant of their purpose, had caused the little child to be clothed in royal robes, and having hid him under his garment, went and sat in the assembly. There Paralus, master of the horse, by common consent, did again ask him, "Whom, O Ferdinand, is it your pleasure to have declared our king?" He, with a sharp look and tone, replied, "Whom but John, the son of my brother?" and withal took forth the child from under his robe, and lifting him up on his shoulders, cried out, "God save King John!" Commanding the banners to be displayed, he cast himself first to the ground before him, and then all the rest, moved by his example, did the like.

4. King John had left Hubert Burgh, governor of Dover castle; and when king Lewis of France came to take the town, and found it difficult to be taken by force, he sent to Hubert, whose brother Thomas

he had taken prisoner a little before, that unless he would surrender the Castle, he should presently see his brother Thomas put to death with exquisite torments before his eyes. But this threatening moved not Hubert at all, who more regarded his own loyalty than his brother's life. Then prince Lewis sent again, offering him a great sum of money: neither did this move him; but he kept his loyalty as impregnable as his castle.

5. Boges, the Persian, was besieged in the city Etona by Cimon, son of Miltiades, the general of the Athenians; and when he was proffered safely to depart into Asia upon delivery of the city, he constantly refused it, lest he should be thought unfaithful to his prince. Being therefore resolved, he bore all the inconveniences of a siege, till his provisions being now almost utterly spent, and seeing there was no way to break forth, he made a great fire, and cast himself, and his whole family, into the flames of it, concluding he had not sufficiently acquitted himself of his trust to his prince, unless he also laid down his life in his cause.

6. Licungzus, the conductor of the rebel thieves, had seized the empire of China, taken the metropolis Pekin, and, upon the death of the emperor, had seated himself in the imperial throne. He displaced and imprisoned what great officers he pleased. Amongst the rest was one Us, a venerable person, whose son, Usanguejus, led the army of China, on the confines of Leatung, against the Tartars. The tyrant threatened this old man with a cruel death, if by his paternal power he did not reduce him, with his whole army, to the acknowledgment of his power; promising great rewards to them both, if he should prevail; wherefore the poor old man wrote thus to his son; "Know, my son, that the emperor Zunchinius, and the whole family of Taimingus are perished; the heavens have cast the fortune of it upon Licungzus. We must observe the times, and by making a virtue of necessity, avoid his tyranny, and experience his liberality. He promiseth to thee a royal dignity, if with the army thou submit to his dominion, and acknowledge him as emperor. My

(2.) Waterhouse's Discourses, p. 220.—(3.) Fulgos. l. 6. c. 5. p. 772. Lips. Monit. l. 2. c. 4. p. 185. Cæsar. Oper. Subcisiv. cent. 1. c. 22. p. 154.—(4.) Bak. Chron. p. 110.—(5.) Herodot. l. 7. p. 4174. Diodor. Memorab. l. 4. p. 298.

life depends upon thy answer; consider what thou owest to him that gave thee life." To this his son Usanguejus answered; "He that is not faithful to his sovereign, will never be so to me; and if you forget your duty and fidelity to our emperor, no man will blame me if I forget my duty and obedience to such a father. I will rather die than serve a thief;" and immediately sent an ambassador to call in aid, to subdue this usurper of the empire.

7. Gelon, the tyrant of Sicily, as soon as he heard the Persians under Xerxes had passed the Hellespont, sent Cadmus, the son of Scythes, (who had before been the tyrant of Coos, and voluntarily resigned it) to Coos, with three ships, laden with a mighty sum of money, and instructed with a pleasing embassy, giving him in charge to observe which way the victory should fall; that if the Persian should prevail, he then should deliver him the money for such places as were under the dominion of Gelon, but if the Greeks proved victorious, he should return back with the money. Cadmus, although it was in his power to have perverted this vast sum to his own use, yet he would not; but after the Greeks had obtained a naval victory, he returned back into Sicily, and restored all the money.

8. Sanctius, king of Castile, had taken Tariffa from the Moors; but was doubtful of keeping it, by reason both of the neighbourhood of the enemy, and the great cost it would put him to. There was with him at that time Alphonsus Peresius Guzman, a noble and rich person, a great man both in peace and war: he, of his own accord, offered to take the care of it, and to be at part of the charge himself, that the king in the mean time might attend other affairs. A short time after, the king's brother John revolted to the Moors, and with their forces suddenly sat down before Tariffa. The besieged feared him not, but relied upon their own and their governor's valour: one thing unhappily fell out; the only son of Alphonsus was casually taken by the enemy in the field: him they shewed before the walls, and threatened to put him to a cruel death, unless they speedily yielded the town. The hearts of all men were moved, except that of Alphonsus, who cried with a loud

voice, "That, had they an hundred of his sons in their power, he should not thereupon depart from his faith and loyalty: and," saith he, "since you are so thirsty of blood, there is a sword for you;" throwing his own over the wall to them. Away he went, and prepared himself to go to dinner; when on a sudden there was a confused noise and cry that recalled him. He again repaired to the wall, and asking the reason of their amazement, they told him, "That his son had been put to death with barbarous cruelty." "Was it that then?" said he, "I thought the city had been taken by the enemy;" and with his former tranquillity returned to his wife and his dinner. The enemies, astonished at the greatness of his spirit, departed without any further attempt upon the place.

9. Flectius, a nobleman, was made governor of the city and castle of Conimbra, in Portugal, by king Sanctius, anno 1243. This Sanctius was too much swayed by his wife Mencia, and over-addicted to some other minions; by reason of which there was a conspiracy of the nobles against him; and the matter was so far gone that they had got leave of pope Innocent to translate the government of the kingdom to Alphonsus, the brother of Sanctius. Hereupon followed a war. The minds of most men were alienated from their natural prince; but Flectius was still constant, enduring the siege and arms of Alphonsus and the whole nation; nor could he any be swayed till he heard that Sanctius was dead at Toletum. His friends now advised him to yield himself, and not to change a just praise for the title of a desperado and a madman. Flectius heard, but believed not; he therefore begged leave of Alphonsus, that he himself might go to Toletum, and satisfy himself. It was granted; and he there found that the king was indeed dead and buried. He opened the sepulchre, and with sighs and tears he delivered the very keys of Conimbra into the king's hands, with these words; "As long, O king! as I thought thee living, I endured all extremities; I fed upon skins and leather, and quenched my thirst with urine. I quieted or repressed the minds of the citizens that were inclining to sedition; and whatsoever could be expected from a faithful man, and one

(6.) Martin. in Bello Tartarico, p. 277.—(7.) c. 7. p. 109.

Herodot. l. 7. p. 437, 438.—(9.) Lips. Monit. l. 1.

sworn to thy interest, that I performed and persisted in. One only thing remains, that, having delivered the keys of the city to thine own hands, I may return freed of my oath, and tell the citizens their king is dead; God send thee well in another and a better kingdom!" This said, he departed, acknowledged Alphonsus for his faithful prince, and was ever faithful to him.

10. When the Portuguese came first into the East Indies, the king of Cochin, called Trimumpara, made peace and a league of amity with them. Soon after, there was a conspiracy against this new and suspected nation. The king of Calcut, who was rich and strong in soldiers, drew his forces and friends together; and sent to the king of Cochin in the first place, that if he would deliver up those few Portuguese, he should be free from danger or molestation. But he replied, "That he would lose all rather than falsify his faith." When any of his subjects persuaded him to yield them up, he said, he esteemed them worse enemies than the king of Calcut; for he did endeavour to take away only his kingdom, or life, but they would take from him the choicest virtues; that his life was a short and definite space, but the brand of perfidiousness would remain for ever." In the mean time the king of Calcut made war with him, overcame him, drove him from his kingdom, and enforced his retreat unto an island not far off. In his flight he took no greater care for any thing, than to preserve those few Portuguese; nay, when thrust out, though his enemy offered him his kingdom again, upon condition he would surrender them; he constantly refused it, and said, "That his kingdom and sceptre might be taken from him, but not his faith."

11. Sextus Pompeius had seized upon Sicilia and Sardinia, and made a hot war upon the Triumvirate and people of Rome, and having pressed them with want and scarcity, had reduced them to treat with him of peace. Octavianus Cæsar therefore and Antonius met him about Misenum with their land forces, he being drawn thither with his fleet. Having agreed upon the terms, the captains mutually entertained one another, and the first to treat

was Sextus, who received them in his ship; there they supped and discoursed with all freedom and mirth. When Menas, the freed man of Sextus, and admiral of the navy, came, and thus whispered Sextus in the ear: "Wilt thou," said he, "that I shall cut the cables, put off the ship, and make thee lord, not only of Sicilia and Sardinia, but of the whole world itself?" He said it, and it was easy to do it: there was only a bridge which joined the ship and shore together, and that removed, the other fell in; and upon those two chieftains whom he had in his hands, all the Roman welfare depended. But Sextus valued his faith given: "And," said he, "thou Menas, perhaps, oughtest to have done it unknown to me; but since they are here, let us think no more of it, for perjury is none of my property."

12. Fabius had agreed with Hannibal for the exchange of captives; and he that had the most in number, should receive money for the overplus. Fabius acquainted the senate of this agreement, and that Hannibal having two hundred and forty more captives, the money might be sent to ransom them. The senate refused it, and withal twitted Fabius, that he had not done rightly and orderly, nor for the honour of the republic, to endeavour to free those men whose cowardice had made them the prey of their enemies. Fabius took patiently this anger of the senate; but finding he had not money, and purposing not to deceive Hannibal, he sent his son to Rome, with command to sell his lands, and to return with the money to the camp. He did so, and speedily came back. He sent Hannibal the money, and received the prisoners; many of whom would afterwards have repaid him, but he freely forgave them.

13. Guy, earl of Flanders, and his son, were freed from prison by Philip the Fair, king of France, upon their faith given, that in case they could not turn the Flemings to their obedience (who rebelled, and with the English molested Philip), that then they should return to their wonted durance. They were not able to effect the one, and therefore performed the other, and in that prison Guy shortly after died.

14. Ferdinand the First, king of Spain, left three sons behind him, Sanctius, Al-

(9.) Lips. Monit. l. 2. c. 18. p. 324.—(10.) Ibid. p. 325, 326.—(11.) Ibid. p. 317, 319. Xiphil. in Augusto, p. 35.—(12.) Plut. p. 178. in Fabio.—(13.) Fulgos. l. 8. c. 1. p. 43.

phonsus, and Garcius; amongst whom he had also divided his kingdoms; but they lived not long in mutual peace: for, soon after the death of their father Sanctius, who was of a fierce and violent disposition, made war upon his brother Alphonsus, overcame, and took him prisoner, and thrust him into a monastery. Constrained religion lasts not long, and therefore he privately deserted his cloyster, and, in company with Petrus Ansurius, an earl, he fled for protection to Almenon, king of Toledo. He was a Moor, and an enemy to the religion of Alphonsus; but there had been friendship and peace betwixt him and Ferdinand, the father of this distressed prince; and upon this account he chose to commit himself unto his faith, and was cheerfully received by him. He had not long been with him, when, in the presence of the king, the hairs of this prince were observed to stand up an end in such manner, that being several times stroked down with the hand, they still continued in their upright posture. The Moorish soothsayers interpreted this to be a prodigy of evil abodement, and told the king, that this was the man that should be advanced to the throne of Toledo; and thereupon persuaded to put him to death. The king would not do it, but preferred his faith given, to the fear he might apprehend; and thought it sufficient to make him swear, that during his life he should not invade his kingdom. Awhile after king Sanctius was slain by conspirators at Zamora, and his sister Urrata, being well affected to this her brother, sent him a messenger with letters to invite him to the kingdom, advising him, by craft and with celerity to quit the borders of the Barbarians where he was. Alphonsus, bearing a grateful mind, would not relinquish his patron in this manner, but coming to Almenon, acquainted him with the matter: "And now," said he, "noble prince, complete your royal favours to me, by sending me to my kingdom: that, as I have hitherto had my life, I may also have my sceptre from your generosity." The king embraced him, and wished him all happiness: "But," said he, "you had lost both life and crown, if with an ungrateful mind you had fled without my

privity; for I knew of the death of Sanctius, and silently I awaited what course you would take, and had disposed upon the way such as should have returned you back from your flight, had it been attempted. But no more of this; all I shall require of you is, that during life you shall be a friend to me, and my elder son Hissemas;" he then sent him away with money, and an honourable retinue. This Alphonsus did afterwards take the city and kingdom of Toledo: but it was after the death of Almenon and his son.

15. John the First, king of France, was overthrown in battle, and made prisoner by Edward the Black Prince, and afterwards brought over into England. Here he remained four years, and was then suffered to return unto France upon certain conditions, which, if he could make his subjects submit to, he should be free; if otherwise, he gave his faith to return. He could not prevail to make them accept of the hard terms that were proffered; whereupon he returned into England, and there died.

16. Renatus, duke of Bury and Lorrain, was taken in battle by the soldiers of Philip, duke of Burgundy, and was set at liberty upon this condition: that as oft as he should be summoned, he should return himself into the power of the duke. While he was thus at liberty, it fell out, that upon the death of his brother Lewis, king of Naples, he was called to succeed him in that kingdom; and at this time it was, that the duke of Burgundy demanded his return according to his oath. Renatus well understood that this came to pass by the means of Alphonsus of Arragon, who gaped after Naples, and he was also proffered by Eugenius the Fourth, to be dispensed with in his oath: notwithstanding all which, he determined to keep his faith inviolate, and so returned to the duke; by him he was put in safe custody: yet at last he was again set at liberty, but not before such time as that, through this his constrained delay, the enemy had scoured the kingdom to himself.

17. Autaff, king of some part of Ireland, warring against king Ethelstan, disguised himself like a harper, and came into Ethelstan's tent; whence being gone,

(14.) Lips. Monit. l. 2. c. 13. p. 321.—(15) Ibid. p. 330. Fulgos. Ex. l. 1. p. 44.—(16.) Ibid. c. 1, p. 44.
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a soldier who knew him, discovered it to the king, who being offended with the soldier for not declaring it sooner, the soldier made this answer: "I once served Antaff under his pay as a soldier, and gave him the same faith I now give you; if then I should betray him, what trust could your grace repose in my truth? Let him therefore die, but not by my treachery; and let your care remove your royal self from danger, by removing your tent from the place where it stands; lest at unawares he assail you;" which the king did; and a bishop pitching in the same place, was that night, with all his retinue, slain by Antaff; hoping to have surpris'd the king, and believing he had slain him, because himself knew his tent stood in that place.

18. ♦ Shah Abas I. King of Persia, being one day out hunting in the mountain, and having wandered to a distance from his attendants, found a young man playing on a flute, near a flock of goats. The king having asked him some questions, was so struck with the acuteness of his replies, and the solidity of his judgment, that he committed him to the care of the kan, or governor of Jeriras, giving him orders to cause him to be properly educated. This young man made such a rapid progress in his studies, that he soon excited the admiration of the nobility at court, and acquired the good graces of the Sophi, who honoured him so far as to give him the name of Mahamed Ali Beg, together with the office of nazur, or intendant of his household. The king being convinced of his fidelity and prudence on every occasion, sent him twice as ambassador to the Great Mogul, and was much pleased with the result of his negotiations, for Mahamed had the firmness not to be suffer himself to be corrupted by presents; a thing very uncommon among the Mahometans. This integrity raised up against him a host of enemies, particularly among the eunuchs and the women, who always find means to command the royal ear, but none of them would venture to speak to his disadvantage, because his sovereign entertained

too high an opinion of his fidelity. After the death of that sovereign, however, his enemies endeavoured to effect his ruin with Sebah Sefi, his successor, who, being a young man, was more susceptible of the bad impressions which they wished to give him, in regard to the conduct of the intendant of his household. They represented to the king, that as Mahamed had caused to be built, in his own name, several caravanseras, and a magnificent palace for his own use, he could not erect all these grand works, without employing part of the public money, for which he ought to be made to account. The Sophi, desirous to ascertain the truth of this accusation, ordered Mahamed to settle his accounts within fifteen days; but this faithful intendant begged his majesty to come the next day to the treasury, where the king found every thing in good order. From the treasury he proceeded to the house of Mahamed, who gave him a very small present, for it is customary in Persia, that those who are honoured with a visit from the king, must testify their gratitude by giving him a present. Shah Sefi was surprised to find all the apartments of his house ornamented in the simplest style, and could not help admiring the moderation which he had shewn in so exalted a station. One of the eunuchs observing a door, shut by means of three large padlocks, informed the king, who had overlooked it. His majesty had the curiosity to ask Mahamed, what treasure was contained in that place, which was shut with so much care. Mahamed replied, that the whole of his property was concealed in it, all the rest being the property of his majesty, and immediately opened the door of the apartment, in which nothing was found but Mahamed's crook, his wallet, the goat's skin, which he filled with water, his flute, and his shepherd's dress, all suspended by a nail from the wall. The nazar, seeing the king's astonishment, related to him the history of his good fortune, and in what manner he had been brought to court by order of Shah Abas, begging his majesty to permit him, if his services were of no utility, to allow him to resume the habit of his original

occupation. The king was so struck with this virtuous conduct, that he took off the dress he then wore, and gave it to the nazar, which is the greatest honour that a king of Persia can confer on a subject; and putting on another, returned to his palace. Mahamed continued in the exercise of his office, notwithstanding the efforts of his enemies, and died in that employment.

CHAP. XIV.

Of the exact Obedience which some have yielded to their Superiors.

WHEN Metellus had disinherited his sons, they choose rather to have no share in his estate, than to admit of any dispute about the force of his will; and some have freely parted with liberty and life itself, when either has come into competition with the commandment of their superiors.

1. Tirabasus was a stout and valiant man, and when some Persians came to lay hold on him, he drew his cimeter, and manfully defended himself. His aggressors thereupon fearing to be worsted by him, cried out, "That what they did was by the king's command." Tirabasus no sooner heard this, but he threw away his weapon, and gave his hands to be bound by them.

2. The great bassa of Aleppo, who was also an Emir or hereditary prince, the year before my coming thither, had revolted from his emperor, and fighting the bassas of Dasmascus and Carahemen, overcame them. The year following, and in my being there, the Grand Signior sent from Constantinople a Chiaus and two Janizaries in embassy to him. When they came to Aleppo, the bassa was in his own country of Mesopotamia; the messengers made haste after him, but in their journey they met him coming to Aleppo, accompanied with his two sons and five hundred horsemen. Upon the highway they delivered their message, where he stood still and heard them. The profler of Sultan Achmet was, that if he would acknowledge his rebellion, and for that treason committed send him his head, his eldest

son should both inherit his possessions and the bassaship of Aleppo; that otherwise he would come with great forces in all expedition, and in his own person would extirpate him and all his from the face of the earth. At the hearing of which the bassa, knowing he was not able to resist the invincible army of his master in his own person; he dismounted from his horse, and went to counsel with his sons, and nearest fiends; where he and they concluded it was best for him to die, being an old man, to save his race undestroyed, and to preserve his son in his authority and inheritance. This done, the Bassa went to prayer, and taking his leave of them all, kneeled down on his knees, where the Chiaus struck off his head, putting it into a box to carry with him to Aleppo. The dead corpse was carried to Aleppo, and honourably buried; for I was an eyewitness to that funeral feast.

3. No monarch had ever the glory of being so exactly obeyed as was that poor fisher-boy in Naples, vulgarly called Masaniello. He ordered that men should go without cloaks, gowns, wide cassocks, or such-like: which was universally obeyed, not only of the common sort, but the nobility, all churchmen and religious orders, the two cardinals, Filomarino and Trivultio, the apostolical Nuncio and all the Bishops in that city. He commanded that all women, of what degree or quality soever, should go without their farthingales; and that when they went abroad they should tuck their petticoats somewhat high, that no arms might be carried by them. This order was also obeyed. He commanded that all Cavaliers should deliver their arms, as also all noble persons, to the hands of such officers as he should send with commission to receive them. It was done. He had at his beck an hundred and fifty thousand men: and in the presence of the viceroy of Naples, he bade them cry out, "Let God live, let the holy virgin of Carmine live, let the king of Spain live! live Filomarino and the Duke of Arcos, with the most faithful people of Naples!" The people followed him in every clause; and at last ended with, "Let the ill government die;" which they also echoed. This was his first proof. He made a second upon the people; putting his finger to his mouth, there was a profound univer-

(18.) Tavernier Voyage de Perse; De Lavau Recueil de Deverses Histoires, vol. i. part 2 p. 106

(1.) Plut. de Superstitione, p. 264.—(2.) Lithgow's Travels, part 5. p. 202.

sal silence, that scarce a man was known to breathe. For a last proof of his authority; and the people's obedience, he commanded, with a loud voice (out of the balcony wherein he was), that every soul there present, under pain of rebellion and death, should retire from the place they then stood; which was punctually and presently obeyed, not one remaining behind; so that the viceroy was amazed at such a ready and marvellous obedience. If he said, "Bring me the head of such a one," or, "Let such a palace be burnt, and the house of such a one be plundered," or any other the least thing commanded, at the very instant, without any doubts or replies, it was put in execution. All this was at Naples in the year of our Lord, 1617, in the month of July.

4. Thienkius, the emperor of China, had advanced an eunuch, called Gueio, to such height and power, that he styled him by the name of Father, and passed the absolute and sovereign command into his hands, so that persons of the greatest eminency were put to death by his orders for trivial matters: it was enough if they could not bow themselves to flatter and fawn upon him. Zunchinius succeeded in the empire, his brother being dead without issue, and he having resolved the destruction of his over-potent eunuch, sent him an order to go visit the tombs of his ancestors, to consider if any of those ancient monuments wanted reparation. He had not gone far upon his journey, but there was presented to him, by order from the emperor, a silver box, with a halter of silk folded up in it; by which he understood he was commanded to hang himself, which he accordingly did.

5. Amongst the Persians before the palace there perpetually stands a seat of iron with three feet: if it so fall out, that the king is more than ordinarily displeased with any Persian, he may not fly to any temple or other sanctuary; but standing at this tripos of the king's, he is there to expect his sentence; and oftentimes, at the distance of some days, the King sends one to put an end to his fearful expectation, by taking away his life.

6. In that part of Syria which the Per-

sians once held, there is a people called Assassines, or as Nicetas calls them Chasians: these are wont so to reverence and observe the commands of their Prince, that they perform them with all the readiness and alacrity, how dangerous or difficult soever the execution of them be. At the first sign or intimation by gesture of their king, they will immediately cast themselves headlong from rocks and towers, leap into the waves, throw themselves into the fire, or being sent by him to kill any such prince whose death he desires they set themselves about it, despising all the tortures they must endure after they have performed the murder, or discovery of their intention. When Henry Earl of Campania passed from Antioch towards Tyrus, having obtained a safe-conduct, the prince of this people, called Vetus, gave him a strange assurance of his people's obedience; for he shewed him several persons standing upon the top of a high tower: one of these he called out by name, who no sooner understood his command, but without any delay cast himself down from thence in their sight, and, broken in pieces with the fall, he immediately died. The king would have called out others to trial, and was with difficulty diverted from his designs by the earnest entreaties of the earl, who was astonished with wonder and horror at the experiment. The Salsidas of the Sequimar of Arabia the Happy, perform the same at their prince's command.

7. When Hannibal made war against the Romans in Italy, he at that time had under his standard Carthaginians, Numidians, Moors, Spaniards, Baleares, Gauls, Ligurians, and a number of Italian people, and yet the general was of that authority amongst them, that though his army consisted of so many and different nations, and that the war was drawn out into so long a continuance, and that there was such a variety of events therein, yet in all that time there never was known that there was any stir, tumult, or sedition, amongst them.

8. Instead of crowns and sceptres the ornaments of the kings of Peru, whereby they shew their majesty, are these: they

(3.) Lord Giraffi Hist. Masaniel. Englished by F. Howel, p. 58. & 92. Jani Nicii Pinacothec, s. p. 305, &c.—(4.) Martin Bell. Tartaric. p. 272.—(5.) Cæl. Rhod. Antiq. Lect. 1. 18. c. 18. p. 848.—(6.) Camerar. Oper. Subcis. cent. 2. c. 7. p. 23. 24. Fulgos. 1. 1. c. 1. p. 26. Nicet. de Imp. Isaac. Angel. 1. 2. p. 45. Vincent le Blanc's Travels, tom. 1. c. 7. p. 20. Petr. Greg. de Repub. 1. 20. c. 1. p. 748.—(7.) Sabel. Ex. 1. 6. c. 8. p. 333.

wear certain tassels of red wool, bound about their heads, hanging down upon their shoulders, almost covering their eyes, whereat they hang other threads, which they use when they would have any thing done or executed. They give that thread unto one of the lords that attend upon them: by this token they command in all their provinces, and the king hath done whatsoever he doth desire. At the sight of this thread, his pleasure is by his subjects with so great diligence and dutiful obedience fulfilled, that the like is not known in any place of the world: for if (by this way) he chance to command that a whole province shall be destroyed, and utterly left desolate, both of men and all living creatures whatsoever, it is done. If he send but one of his servants to execute the severest of his commands, although he send no other power or aid of men, nor other commission, than one of the threads of his quispel, it is sufficient; and they willingly yield themselves to all dangers, even to death and destruction.

9. Xerxes flying out of Greece, the ship or boat was so over-pressed with the numbers of such as were got within her, that a tempest arising, they were all brought to the hazard of their lives. Here it was that Xerxes spoke to them in this manner: "Since upon you, O Persians! depends the safety of your king, let me now understand how far you take yourselves to be concerned therein." He had no sooner spoken these words, but that having first adored him, most of them leaped into the sea, and by their death freed their king of his present danger.

CHAP. XV.

Of the Generosity of some Persons, and the noble Actions by them performed.

As amongst those starry lights where-with the arched roof of Heaven is beautiful and bespangled, there are some more conspicuous for their extraordinary brightness and lustre, and draw the eyes of man with greater admiration towards them; so amongst the race of mankind there are some found to shine with that

advantage in point of generosity and true nobleness of mind, above the standard of humanity, that we fix our eyes with equal wonder and delight upon those actions, which we know to be the effects whereof the vulgar are incapable.

1. Cardinal Petrus Damianus relates, that being a student at Faenza, one to'd him of an act of charity and generosity that happened, of which he made more account than of all the wonders of the world. It was this: a man whose eyes another had most traitorously pulled out, was by th's accident confined in a monastery, where he lived an unspotted life, performing all offices of charity according to the ability of his body. It fell out, the cruel creature who had done this mischievous act, sickened of a languishing malady, and was forced to be carried to the same place where he was whom he had bereaved of sight. His conscience made him fear this man would endeavour to revenge his injury, and put out his eyes. On the contrary, the blind man made earnest suit to have the charge of him, as if he had sought some great fortune from the hand of a prince. He prevailed, and was deputed to the service of the sick man, and he dedicated to him all the functions of his body, except the eyes which the other had pulled out. Notwithstanding, saith the cardinal, he wanted not eyes; you would say the blind man was all eyes, all arms, all hands, all heart, to attend the sick man; so much consideration, vigour, diligence and affection he used.

2. In the cathedral church of Rome in Normandy, is the sepulchre of John duke of Bedford, and regent of France for King Henry the Sixth. An envious courtier persuaded Charles the Eighth to deface it: "God forbid," said he, "that I should wrong him, being dead, whom living, all the power of France was not able to withstand." Adding withal, that "he deserved a better monument than the English had bestowed upon him."

3. Conrade succeeded Henry in the empire; by this Henry Wenceslaus, the duke of Poland, was overcome in a battle, and made a tributary of the empire. He afterwards rebelled, and took upon him the title of a king; to whom succeeded

(8.) J. Huig. Linschot. Voyages, vol. ii. p. 290.—(9.) Heidseld. Sphing. c. 31. p. 819.

(1.) Causs. H. C. tom. 1. l. 3. p. 91.—(2.) Heyl. Cosm. p. 192.

Mysias in both the kingdom and contumacy towards the empire. Conrade therefore, by the help of his brother, had enforced him to quit Poland, and fly to Ulrick duke of Bohemia, who at that time was also an enemy to the empire. Ulrick despising all the laws of hospitality, gives Conrade to understand, that in case he would compound the difference betwixt them two, he would send him Mysias as his prisoner, to dispose of him as he should think meet. The generous Emperor so abhorred this villany, that immediately he sent an express to Mysias, to let him know the danger he was in. By this action (wherein so much of the true nobility did appear) Mysias, who before had not yielded to Conrade his arms, was perfectly subdued. He went to the emperor, laid his crown at his feet, and submitted to the payment of the former tribute.

4. Dromichetes, king of the Getes, had overcome in battle, and taken prisoner, king Lysimachus, who had causelessly and unprovoked invaded him: yet though he had just occasion to have dealt severely with him, passing over the injury he had received by his assault, he familiarly (as other kings their treasures) shewed him the poverty of himself and his people, saying, that he was very well contented therewith. That done, he gave him his liberty, and presented him with such gifts as he could: and withal, at parting gave this counsel; that for the future he should not make war upon such people, the conquest of whom would yield him no profit, but rather use them as friends.

5. When Pyrrhus king of Epirus warred upon the Romans, the king's physician, called Nicias, sent a letter to Fabricius the Roman consul and general, promising him therein to poison Pyrrhus. Fabricius, detesting to be rid of his enemy in so base a way, and desirous that the treacherous servant might meet with his due reward, sent back the letter to Pyrrhus himself, withal advising him to take heed to himself, for that he seemed to be but an ill judge of either his friends or enemies. The king having found out the treason, hanged up his physician, as he deserved; and sent back all the prisoners to Fabricius without ransom: but the generous consul

would not receive them in that manner; but sent him an equal number of his, which he had formerly taken.

6. One of the emperors of China, going his progress, met with a certain company leading some malefactors to punishment: he caused his coach to stop, and enquired what the matter was? which, as soon as he understood, he fell into a passionate weeping. They who accompanied him began to comfort him, and, said one amongst them, "Sir, in a commonwealth there must be chastisements, it cannot be avoided; so have the former kings, your predecessors, commanded it to be; so have the laws ordained it; so doth the government of the State require it." The emperor replied, "I weep not to see these men prisoners, nor to see them chastised; I know very well, that the good without rewards are not encouraged; and without chastisement, the wicked are not restrained; that correction is as necessary to the government of a kingdom, as bread is for the nourishment and sustenance thereof: but I weep, because my time is not so happy as that of old was, when the virtues of the princes were such, that they served as a bridle to the people, and their example was sufficient to restrain the whole kingdom."

7. Alphonsus the Twelfth, king of Spain, was driven out of his kingdom by his son Sancius, and reduced to those straits, that he was forced to offer to pawn his crown to Abenyza, the king of Morocco, for a great sum of money. But Abenyza, as a noble and most generous prince, hearing of the distress of Alphonsus, sent first his ambassadors to endeavour a reconciliation betwixt the father and son; that not succeeding, he not only assisted him with money, but also with a great army, and with his own treasure he reinstated him in a great part of his kingdom. That which renders this action the more truly generous, is, that neither diversity of religion, nor the memory of those wars, that had long and bitterly been waged betwixt this Alphonsus and him, could hinder him from lending him both men and money, from venturing his own person in his behalf, crossing the seas in favour of him, and exposing himself to foreign nations, and divers

(3.) Fulgos. l. 6. c. 5. p. 776.—(4.) Wieri Oper. p. 639. de Ira. Fulgos. l. 5. c. 1. p. 563, 564.—(5.) Plut. Paral. in Pyrrho, p. 396. Ælian. Var. Hist. l. 12. c. 33. p. 322.—(6.) Alvarez, Hist. of China, part. 1 c. 22. p. 109.

hazards, in an affair whereof he could expect no profit to himself.

8. The bassa of Natolia, leading a parcel of Turks, as the forerunners of Bajazet's army, was entrapped by an ambush of the prince Ciarcam, and most of his soldiers cut in pieces, himself was taken prisoner, and sent to Tamerlane. He demanded the reason why Bajazet shewed such contempt of his army, which he should find strong enough to abate his pride. The bassa replied, that, "his lord was the sun upon earth, which could endure no equal; that he was astonished to see how he had enterprised so dangerous a journey to hinder the fortune of his lord; and that he committed great folly in going about to resist the same." "I am," said Tamerlane, "sent from Heaven to punish his rashness, and to confound his pride." Then changing his discourse, he asked if his master did come resolved to give him battle. "Assure yourself," said he, "there is nothing more he desireth: and would to God I might acknowledge your goodness in giving me leave to assist my Lord at that battle." "Good leave have thou," said Tamerlane, "go thy ways, and tell thy lord, that thou hast seen me, and that in the battle he shall find me on horseback, where he shall see a green ensign displayed." He then gave the bassa both his liberty and a fair horse, well furnished, although he well knew he was shortly to use both against himself.

9. There was among the Huguenot faction one John Poltrot, Sieur de Mereborne, of a noble family near Angoulesme. This man lay in wait for the life of Francis duke of Guise; and upon the twenty-fourth of February, 1563, performed his wicked intention: for the duke being against Orleans, retired that evening unarmed to his lodging. Poltrot, mounted on a swift jennet, discharged a gun at him laden with three bullets, which all three hit him on the right shoulder, and passing through the body, so wounded him, that he died on the third day after his hurt. But the proceedings of the queen-mother were much different: for when soon after this a Huguenot captain, commonly called La Motte, offered himself to find means to kill Anselot; she caused him to be apprehended by her guards, and sent him

bound to the same Anselot, that he might punish him as he pleased himself. Surely there are few examples of the like generous actions in any of our modern stories.

10. The emperor of China, called Vamlie, had no child by his lawful empress; but had two sons, one by a maid of honour, which was the eldest, and another young son by one of his concubines. This son he loved very much: and by reason of the particular affection he bore him, he would by all means leave him the kingdom, saying, "that by reason he had no son by the empress, the succession was not of right to any of the rest, but that it belonged to him to elect whom he pleased; and because the elder was the son of a servant, he chose rather to leave the kingdom to the other." But for all this the great officers of the court did most stoutly oppose him, saying, "that since he had commerce with that servant, she was ennobled by a superior law, and that her son being the eldest, ought not to lose the right and privilege of his birth." The king, notwithstanding, persisted in his intentions, and the rest to oppose them: whereupon many were by the king's orders thrust out of their places; others left them of their own accord, and having laid down the ensigns of their dignity, hung them at the gate of the palace, and departed to their own houses, despising at once the honour, profit, dignity and revenue of their places, only for the defence of the laws and customs of the realm, and the preservation of the just right of a youth that wanted protection. The king, at length, though a more potent than himself had seldom sat on the throne, was yet enforced (besides his custom) to hold a royal audience; and taking his eldest son, now as prince, he placed him next behind him, and shewing him to the Mandarines, he recommended unto them the care of the public peace and quiet without doors, assuring them that all was quiet in the palace, and that Thai Cham (that was the name of the prince) should succeed him in the kingdom, as in effect it fell out.

11. The daughters of the emperors of China have their palaces in the city of Peking. One of the domestic servants of one of those princesses had committed sundry insolences, and amongst those one

(7.) Fulgos l. 6. c. 5. p. 775.—(8.) Knowles's Turk. Hist. p. 217.—(9.) Davilas Hist. of Civ. Wars of France, l. 1. p. 376. 177.—(10.) Alvarez. Samed. Hist. China, part. 1. c. 22. p. 114.

that deserved death. The Mandarines much desired to apprehend him; but in the palace they could not, and he never went abroad but when he waited on his princess. At length a Mandarin resolved to take him by any means he could; and therefore when the princess went next abroad, he, with him and his men, set himself before the coaches made them stop, and then presently laid hands on the criminal, and carried him away. The princess, resenting the affront that was done her, returned immediately to the palace full of indignation, and was so transported with choler, that (not staying the king's return from the audience, where he then was) she went thither in person to complain. The Mandarin was presently sent for, who had put himself in readiness, supposing he should be called. He presented himself before the king who sharply reproved him. He answered, "Sir, I have done nothing but that which your Majesty commandeth, and your law ordaineth." "But you ought," replied the king, "to have sought some other time or opportunity." "I have sought it long," answered the Mandarin, "but I should never have found it." "At least," said the king, "ask my daughter pardon, and bow your head." "Where there is no fault," said the other, "there is no need of pardon, neither will I ask pardon for having discharged my office." Then the king commanded two Mandarines, that by force they should bow down his head to the ground: but he by strength kept up himself so stiff, that it was not possible for them to do it; so that the king sent him away, and a few days after gave order he should have a better office bestowed upon him, being well pleased with his integrity, and generous zeal for justice.

12. The Turks had taken the city of Buda, in Hungary, the inhabitants being fled out of it for fear: but the castle was guarded by German soldiers under the command of Thomas Nadast, the governor. These Germans, also affrighted, began to confer with the enemy about the surrender of the castle; which Nadast not enduring, being full of courage and constancy, broke off their conference, and commanded the guns to be planted against

the enemy; these cowards, converting their minds to villainy, laid hands upon their captain, bound him, while he threatened in vain; and having conditioned for the safety of their lives and goods, yielded up the castle. When the Turks were entered and found Nadast in bonds; they related all to their emperor, as they had heard it from him, who was so incensed at their perfidious cowardice, that he immediately sent out his Janissaries after them to cut them all in pieces. As for Nadast, he freed him from his bonds, caused him to be brought into his presence, highly commended him, invited him with a liberal stipend to serve on his side, and when he refused, honourably dismissed him.

13. Papinianus was the honour of lawyers; and it was to this man the emperor Severus, when dying, recommended his two sons, with the government of the empire; but the impious Caracalla, having imbrued his hands in the blood of his brother Geta, was desirous that this excellent person should set some colour by his eloquence before the senate and people upon an action so barbarous: to which proposal of his he made answer, "it was more easy to commit a parricide, than to justify it," uttering this truth to the prejudice of his head, which this wretched prince caused to be cut off.

14. The father of Lycurgus being slain in a popular tumult, the kingdom of Sparta descended to Polydecta, the elder brother: but he soon after dying, it came in all men's opinion, to Lycurgus; and he reigned till such time as it was known that the wife of his brother was with child. This once clearly discovered, he declared, that the kingdom did appertain to the son of Polydecta, in case his wife should be delivered of a male child: in the mean time he governed the kingdom in the quality of protector. But the lady privately sent to Lycurgus, offering him to cause an abortion, in case that he thereby receiving the kingdom, would also receive her as his wife. He, though detesting the impiety of the woman, yet rejected not her offer; but as one that approved and accepted the condition, represented to her, that by no means she should endanger the state of her body, by

(11.) Alvarez, Hist. of China, part 1. c. 29. p. 147.—(12.) Lips. Monit. l. 2. c. 13. p. 328.—(13.) Caus. Treatise of the Passions. p. 78.

any such harsh medicaments as that case would require; but that as soon as she was safely delivered, it should be his care to see that the child should be destroyed. By this means he drew on the woman to the time of her travail; which, as soon as he was informed of, he ordered persons to be present, together with a guard attending there with this order, that in case she should be delivered of a girl, they should leave it with the women, but if otherwise, they should by all means forthwith convey it to himself. It so fell out that as he sat at supper with the nobles, she was delivered of a male child, and the boy was brought to him where he then was. As soon as he received him, he said to them that were present, "O ye Spartans there is a king born to us!" and so placed him on the throne of the kingdom. He gave him the name of Charilaus, because all persons received him with the greatest expressions of joy, and the highest admiration of the justice and greatness of his mind, that with so true a generosity, had preserved and yielded up the kingdom to his nephew.

15. Titus Pomponius Atticus, a patrician of Rome, refused to join with Brutus and Cassius in their war upon Augustus; but after that Brutus was forcibly driven from Rome, he sent him one hundred thousand sesterces for a present, and took care that he should be furnished with as many more in Epirus. Contrary to the custom of most other men, whilst Brutus was fortunate, he gave him no assistance; but, after he was expelled and laboured under adversity, he administered to his wants with a bounty to be wondered at.

16. Tancred, the Norman, was in Syria, with Boëmund his uncle, prince of Antioch. It happened that Boëmund was taken prisoner in a fight with the Infidels. Three years Tancred governed the principality in his room: in which time having enlarged his territories, and augmented his treasure with a great sum, he ransomed his uncle, and resigned up all into his hands.

17. Ferdinand, king of Leon, by the instigation of some slanderous informers, was brought to make war upon Pontius, Count of Minerba (an old friend of his father's,) and had already taken divers places from him. Sanctius the third,

king of Castile, and brother to Ferdinand, being informed hereof, gathered a mighty army, and marched against his brother. Ferdinand, surprised and terrified with the coming of so sudden and unlooked-for an enemy, mounting his horse, with a few of his followers, came into the camp, of his brother, and told him, he "put himself into his hands, to deal with him as he saw good;" (as one whose only hope it was this way to preserve his kingdom to himself) but Sanctius, who was a just king and a good brother, despising all the proffers he had made him, told him, that he "had not taken up arms for any desire he had to wrest his kingdom out of his hands, and annex it to his own; but his sole design was, that whatever had been taken away from count Pontius should be restored to him; seeing he had been a great friend to their common parent, and had most valorously assisted him against the Moors." This was gladly yielded to by Ferdinand; and as soon as it was done Sanctius returned to his own territories.

18. Emanuel the first, king of Portugal, levied a most puissant army, with a design to pass into Africa, where victory seemed to attend him: when being upon his march, and just ready to transport his army over those straits which divide Spain and Mauritania, the Venetians dispatched ambassadors to intreat succours from him as their ally against the Turks, who had now declared war against them. This generous prince resolutely suspended his hopes of conquest, to assist his ancient friends, and suddenly altered his design, and sent his army entirely to them, deferring his enterprize upon Algiers to another season.

19. The Venetians had leagued themselves with the Turks against the Hungarians: they aided them to the ruin of that kingdom, and reduced that country almost to a desolation; and having been the cause of the death of two of their kings, of which the great Hunniades was the last, yet notwithstanding, seeing themselves afterwards all in flames by the Turks, their allies, they sent ambassadors to Hungary, to implore succours from the famous Matthias Corvinus, son to Hunniades; who, after he had afforded them an honourable audience, and re-

(14.) Plat. p. 40, in *Lycurgo*. Cam. H. C. tom. i. l. 1. p. 3.—(15.) Fulg. l. 4. c. 8. p. 543.—(16.) Fulg. l. 6. c. 5. p. 772, 773.—(17.) *Ibid.* l. 6. c. 3. p. 771.—(18.) *Curia Politicæ*, by M. Soudery, p. 66.

proached them with their unworthy and hateful proceedings, did yet grant them the succours which they had sought at his hands.

20. Renatus, duke of Lorrain, with fire and sword was driven out of his dukedom by Charles, the last duke of Burgundy; afterwards, by the help of the Switzers, he overcame and slew in battle him from whom he had received so great a calamity. With great industry he sought out the body of Charles amongst the multitude of the slain; not to insult his corpse, or expose it to mockery; but to bury it, as he did at St. George's in the town of Nancy: he and his whole court followed it in mourning, with as many priests and torches as could be procured; discovering as many signs of grief at the funeral of his enemy, as if it had been that of his own father.

21. ♦ Half, king of Rogaland and Herdaland, in Norway, rendered himself celebrated by his frequent and successful maritime expeditions. He suffered no person to accompany him, until he had given sufficient proofs of his strength and courage; and all his men were subjected to conditions, which rendered them valiant in combat, and merciful towards the vanquished. This association commanded the whole of the North Sea, and formed, as it were, a small floating republic. Having acquired abundance of honour, and great riches, they resolved, at the end of several years, to return to Norway, but on their way thither, they were overtaken by a dreadful storm, which threatened them with destruction. Their ship being heavily laden, was in danger of sinking, and they had no other resource than to throw a part of the people overboard, in order to save the rest. Half proposed that they should cast lots, in order to determine which of them should be sacrificed; but he had scarcely spoken, when each vied with another, who should first offer himself, and without waiting for the casting of lots, they jumped into the sea, until the vessel was lightened.

22. ♦ Ingi, prince of Norway, had commissioned Dagfind, one of his brave captains, to build the Castle of Bergen. The Bagles, a people of that country, who had elected another king, and who were

hostile to Ingi, advanced towards Bergen, which they attacked, and summoned Dagfind to surrender. Dagfind made along and brave defence, but the enemy having obtained a reinforcement, and seeing no possibility of resisting them any longer, he sent to Philip, king of the Bagles, and offered to submit, provided safety were ensured to himself, and to his people. Philip replied, that he would grant him his life, but that he would enter into no promise in regard to his people. "Tell then your king," said Dagfind to the messenger, "that I will accept nothing for myself alone; my soldiers must live with me, or I will die along with them." Philip was so much struck with the resolution of this brave man, that he complied with his request, after which he surrendered.

CHAP. XVI.

Of the Frugality of some Men in their Apparel, Furniture, and other Things.

THE kings of India used to dry the bodies of their ancestors; which done, they caused them to be hung up at the roof of their palace in precious cords; they adorned them with gold and jewels of all sorts, and so preserved them with a care and reverence, little short of veneration itself. Of the like ridiculous superstition are they guilty, who make over-careful and costly provisions for those bodies of theirs, which will, ere long, be breathless and stinking carcases. They are usually souls of an over-delicate and voluptuous constitution and temper, that are so delighted with this kind of luxury; whereas the most worthy men, and persons of the greatest improvements by reason and experience, have expressed such a moderation herein, as may almost seem a kind of carelessness and neglect of themselves.

1. Of Lewis the Eleventh, king of France, there is found in the chamber of accounts, anno 1461; two shillings for fustian to new-sleeve his majesty's old doublet, and three halfpence for liquor to grease his boots. I choose rather to call it his frugality than covetousness, inasmuch as no man was more liberal of his coin than himself where occasion did re-

(10.) *Curia Politia*, by M. Scudery, p. 28.—(20.) *Fulgos*, Ex. l. 4. c. 1. p. 582.—(21.) *Recueil de de Traits memorables tirez de l'Histoire de Danemark*, &c. par Ove Malling, p. 46.—(22.) *Ibid*. p. 47.

quire, as Comines, who wrote his history, and was also of his council, doth frequently witness.

2. Charles the fifth, emperor of Germany, was very frugal; especially, once, being to make a royal entrance into the city of Milan, there was great preparation for his entertainment; the houses and streets were beautified and adorned; the citizens dressed in their richest ornaments, a golden canopy was prepared to be carried over his head, and great expectation there was to see a great and glorious emperor. But when he entered the city, he came in a plain black cloth cloak, with an old hat on his head; so that they who saw him, not believing their eyes, asked which was he? laughing at themselves for being so deceived in their expectations.

3. The meanness of the emperor Augustus's furniture and household-stuff, doth appear to this day, in the beds and tables that are left, the most of which are scarce so costly as those of a private person. It is said he used not to lie in any bed, but such as was low and moderately covered, and for his wearing apparel it was rarely any other than such as was homespun, and made by his wife, sister, daughter, and grand-children.

4. The emperor Rodolphus did not at all differ from a private person in his habit; and being at Mentz, he walked out the morning alone. The air was cold and piercing; and therefore, having observed a fire in a baker's shop, he went in and began to warm himself. But the woman of the house, judging of him only by his apparel, after she had treated him with more than a sufficiency of ill-language, threatened to throw scalding water on him if he did not depart. Nor was he only thus meanly accoutred upon ordinary days, but even in that great solemnity, when Ottocarus being overcome (the then king of Bohemia), was received by him to pay him homage upon his knees; the king of Bohemia came with a splendid retinue; his attendants and their horses shone with jewels, gold, and silk; and when the emperor was advised by his nobles to appear in his imperial robes, "No," said he, "the king of Bohemia hath often laughed at my grey coat, and now my grey coat shall laugh at him."

5. Alexander the Great, in his habit, little differed from a private person; and when one day, after much labour and sweat, he was about to bathe himself in the river Cydnus, he undressed himself in the sight of his army: esteeming it a piece of gallantry to shew that he was content with such apparel as was cheap, and easily procured.

6. Mr. Herbert tells, "that at the public audience of the lord ambassador, upon two or three white silken shags, sat the potshaw or emperor of Persia, Abbas, who, though he was more beloved at home, more famous abroad, more formidable to his enemies than any of his predecessors, was found at that time in a plain red callico coat, quilted with cotton; as if he should have said, we might see his dignity consisted in his parts and prudence, not to steal respect by borrowed colours or rich embroideries. His turban was white; his waist was girded with a thong of leather, and his courtiers were but ordinarily attired."

7. Plutarch relates of Marcus Cato the elder, that he never put on a garment that cost him more than an hundred pence: he drank, in his prætor and consulship, the same wine that labourers use to drink of; and when he would treat himself with unusual magnificence, he would fetch his supper from the market that cost him thirty halfpence. He soon disposed of a painted Babylonish garment that was left him by inheritance. He bought no slave at above one thousand five hundred pence; as one that cared not for them that were tender and handsome, but sought for such as were strong, able to work, and to look after his horses and herds. He used to say, "That nothing which is superfluous can be had at a small rate; and that for his part he accounted that dear of a halfpenny of which he had no need."

8. Plato being minded to draw Timotheus, the son of Canon, from sumptuous feasts and superfluous banquets (which great captains commonly make), invited him one day to a supper in the academy, which was philosophical indeed and frugal; where the table was not furnished with those viands which might distemper the body with feverous heats and inflammations;

(1.) Clark's Mir. c. 57. p. 232.—(2.) Lips. Monit. Polit. l. 2. c. 15. p. 359, 360. Clark's Mir. c. 57. p. 233.—(3.) Lips. Monit. l. 2. c. 15. p. 355. Drexel. Oper. l. 3. c. 8. p. 424.—(4.) Lips. Monit. l. 2. c. 15. p. 357, 358.—(5.) Drexel. Oper. l. 3. c. 8. p. 424.—(6.) Herbert's Travels, l. 2. p. 170.—(7.) Plut. in Cato. Major. p. 338.

but there was such a supper, upon which ordinarily there follow kind and quiet sleeps; such fancies also as engender few dreams, and those short; and (in a word) where the sleeps do testify a great calmness and tranquillity of the body. The morrow after, his guest, Timotheus, perceiving the difference between these suppers and the other, said, "That they who supped with Plato over-night, found the pleasure and comfort thereof next day."

9. Ptolemæus, the son of Lagus, king of Egypt, both supped, and also took his bed for the most part in his friends' houses; and if at any time he invited them to supper, he used their furniture, for he would send unto them to borrow their vessels, their boards, carpets, and table-cloths; for that he had never about him any more than was sufficient for the service of his own person: and he used to say, "That to enrich others, seemed to him more regal than to enrich himself."

10. It is certain that our ancestors, in old time, so much hated and abhorred all excessive delicacy, superfluities and costly delights, and voluptuous pleasures; that, within the temple of the city of Thebes in Egypt, there stood a square column or pillar, whereon were engraven certain curse and execrations against their king Minis, who was the first that turned and averted the Egyptians from their simple and frugal manner of life, without money, without sumptuous fare, and chargeable delights. It is said also that Technatis, the father of Bocchoræus, in an expedition against the Arabians (when it chanced that his carriages were far behind, and came not in due time to the place where he encamped) was content to make his supper of whatsoever he could get, and so to take up with a small and very simple pittance, and after supper to lie upon a coarse and homely pallet, where he slept all night very soundly, without so much as once waking: whereupon he ever after loved sobriety of life and frugality, and cursed the forementioned king Minis: which malediction of his being, by the priests of that time, approved, he caused it to be engraved upon the pillar aforesaid.

11. The Thracians, as they lived in a country that abounded with all things, especially with good wine, so they were a

people somewhat too much addicted to luxury. When Agesilaus marched with his army through their country, the Thracians in honour of him sent him a present of meal, geese, cakes made of honey, and divers other things of great price, together with variety of sweetmeats; of all these Agesilaus only accepted of the meal, commanding, that all the rest should be carried back again by those who had brought them. But when they importuned him with earnest entreaties that he would be pleased to accept of them, he commanded that all those should be distributed and divided amongst the Helotes, that is, a sort of slaves belonging to the Lacedæmonians. When some asked the reason of that action of his, he told them "That such kind of delicacies were unseemly for men, who were addicted to the study of virtue and valour; and that those things which ensnared servile natures and dispositions, should be kept far off from men of freedom and liberal education."

CHAP. XVII.

Of the Hospitality of some Men, and their free Entertainment of Strangers.

The Lucinians have a law amongst them, as unrepealable as those of the Medes and Persians, "That no man shall refuse the entertainment of a stranger (especially if he be under any kind of necessity) that comes to him after the sun is set, with a purpose to lodge with him, and be entertained by him;" and in case of offending against this law of hospitality, he is to be fined, stigmatized, and his house to be demolished, he being unworthy to have one, that was unwilling to afford the use of it to him that wanted it. Men that live always to themselves, had need to have a well-timbered bottom, for if once it proves leaky, they will find but few hands to stop it, but many to widen the breeches, that the whole may sink together. It was once the glory of England, that a plentiful country was given by Heaven to an hospitable and charitable people: but, as Mr. Fuller says, hospitality has fetched its last groan, and there is small hopes it

(9.) Plut. Moral. in Symposiæc. l. 6. p. 799.—(10.) Plut. Moral. l. de Apoth. Reg. &c. p. 414.—(11.) Plut. Moral. in l. de Isid. & Osyr. p. 1290.—(12.) Laërtii Polyanth. p. 460.

will ever come to light again, whilst costly equipages, and gaudy liveries on idle fellows backs, takes away what used to be laid out in filling empty bellies.

1. Lychas, the Lacedemonian, was famous for his munificence this way, whose constant custom it was to entertain all those that came to try masteries in Sparta. If they were strangers his house was their inn, while they were desirous to stay; and when they would not, they were civilly dismissed by him.

2. In the war of the Medes upon the Athenians, when for fear of the enemy their wives and children were fled out of their country, the Træzenii received them into their city, where they were provided for upon the public account; and withal set forth an edict, that the children had liberty to take and gather all sort of fruit, whence they would, without fear of any punishment to ensue thereupon.

3. Henry Wardlaw, precentor of Glasgow, being at Avignon at the decease of Thomas Stewart, archbishop of S. Andrews, was presented thereto, by pope Benedict the Thirteenth. Of this man's great hospitality take this instance; the masters of his house complained of the great numbers that resorted to him for entertainment; and desiring that for the ease of the servants he would condescend to make a bill of household, that they might know who were to be served; he condescended: and when his secretary was called to set down the names of the household, being asked whom he would first name? he answered "Eife and Angus." (these are two large countries, containing a million of people.) His servants hearing this, gave over their purpose of retrenching his family, for they saw he would have no man refused that came to his house.

4. At Tednest, a city of Morocco, such respect is had to strangers, that if a merchant comes thither, and hath no acquaintance, the gentlemen of the city cast lots which shall be his host, and they use him kindly, looking only for some present at his departure, in token of his thankfulness. And if he be a mean person, he may choose his host without any recompence at all expected from him.

5. Tesegdelt is another city of the same

kingdom, where a guard is set at the gates, not so much to keep out enemies, as to entertain strangers. At the first coming of a stranger they ask him if he have any friends in the city; if not, by the custom of the place, they must see to provide him entertainment upon free cost.

6. Edward earl of Derby was famous for unbounded charity and hospitality; his provision was such as his own neighbourhood supplied, and was rather plentiful than various, solid than dainty, that cost him little, and contented his guests much; his table was constant and even, where all were welcome, and none invited: his hall was full most commonly, his gates always. The one with the honest gentry and yeomanry who were his retainers in love and observance, bringing good stomachs to his table, and resolved hearts for his service: the other with the aged, maimed, industrious poor, whose craving was prevented with compassion, and expectation with bounty: the first being provided with meat, the second with money, and the third with employment. In a word, Mr. Camden observes, that hospitality lieth buried since 1572, in this earl's grave, whence may that divine Power raise it, who shall raise him, but before the last resurrection! Neither was he munificent at other men's charge; for once a month he looked into his incomes, and once a week to his disbursements, that none should wrong him, or be wronged by him. The earl of Derby, he would say, shall keep his own house; whereof it is an observation of him and the second duke of Norfolk, that when they were buried, not a tradesman could demand the payment of a groat they owed him; nor a neighbour the restitution of a penny wherein they had wronged him.

7. Conradus Gesnarus, by the writer of his life, hath this given him as part of his character: that "his house was ever opened to all sorts of strangers, but especially to learned men, many whereof daily repaired to him, some to see and be acquainted with him, others to behold something that was rare and worthy of their sight in his keeping: for his house was replenished with great abundance of such things. He had the carcasses of almost all exotic living creatures, or else the figures of them re-

(1.) Sabell Ex. l. 7. c. 6. p. 394. Plut. in Cimone, p. 484.—(2.) Sabell. Ex. l. 7. c. 6. p. 394. Plut. p. 117. in Themist.—(3.) Bp. Spow. Hist. Ch. of Scotland. l. 2. p. 56, 57.—(4.) Parch. Pilgr. tom. 1. l. 11. c. 11. § 1, p. 785.—(5.) Ibid.—(6.) Loyd in his State Worthies, p. 548.

presented in colours to the life; he had a nursery of very many plants, unknown in our country, in his garden; more he preserved dried in his boxes; he had also no despicable treasure of gems, metals, and fossils. None of these did he keep secret to himself, but he willingly shewed them to as many as came to him, that were studious in the things of nature, and learnedly and elegantly would he discourse of the nature, efficacy, and virtues of them; for though he did not abound in gold and riches, yet he liberally and willingly did impart what was in his power, and drawn out of the treasures of learning and experience; and he had many secrets in physic, imparted by the best physicians of Germany, France, and Italy, and many others which he himself had found out, and tried with great success, of which, had he been sordid and covetous, he might have made a large increase to his private estate; yet all these he either published for the common good, or else communicated to such friends as desired them of him.

8. It is written of Celeus, that he was the first man who delighted to assemble to his house a number of honourable persons; which assembly he called *Prytanæum*.

9. Bernard Gilpin was rector of Houghton le Spring, in the reigns of the queens Mary and Elizabeth. At his first undertaking the care of a parish, he laid it down as a maxim, to do all the good in his power, and to gain the affections of his parishioners: to succeed in this, he used no servile compliances; but his behaviour was free without levity, obliging without meanness, and insinuating without art. He condescended to the weak, bore with the passionate, and complied with the scrupulous: and in a truly apostolic manner "became all things to all men."

To his humanity and courtesy he added an unwearied application to the instruction of those under his care; and with unceasing assiduity, he employed himself in admonishing the vicious, and encouraging the well intended; so that in a few years he made a greater change in his neighbourhood than could have been imagined.

His hospitable manner of living was the admiration of the whole country. He spent in his family, every fortnight, forty

bushels of corn, twenty bushels of malt, and a whole ox; besides a proportionable quantity of other kinds of provisions. Strangers and travellers found a cheerful reception, all were welcome that came, and even their beasts had such care taken of them, that it was humourously said, "if a horse was turned loose in any part of the country, it would immediately make its way to the rector of Houghton's."

Every Sunday, from Michaelmas till Easter, was a sort of a public day with him. During this season, he expected to see all his parishioners and their families. For their reception he had three tables well covered; the first was for gentlemen, the second for husbandmen and farmers, and the third for day labourers. This piece of hospitality he never omitted, even when losses, or a scarcity of provision made its continuance rather difficult. Even when he was absent from home, no alteration was made in his family expences: the poor were fed as usual, and his neighbours entertained.

Lord Burleigh, the lord treasurer, being sent by queen Elizabeth to transact some affairs in Scotland; when he came in Gilpin's neighbourhood, struck with the universal praises which filled every mouth, he could not resist his inclination to see a man so truly respectable; and although his lordship came on him unawares, yet he received his noble guest with such true politeness, and treated him and his retinue in so affluent and generous a manner, that the treasurer would often afterwards say, "he could hardly have expected more at Lambeth." At his departure, embracing his generous host, he told him, "he had heard great things in his commendation, but he had seen what far exceeded all he had heard;" and when he had got to the top of a hill, which is about a mile from Houghton, he turned his horse to take one more view of the place, and broke out into this exclamation, "There is enjoyment of life indeed! who can blame that man for not accepting a bishopric? what doth he want to make him greater, or happier, or more useful to mankind?"

As Mr. Gilpin's whole life was a series of pious, generous, and charitable acts,

(7.) Melch. Adam in Vit. Germ. Medic. p. 160.—(8.) Plut. Moral. de Symposiac. l. 4. p. 707.—

there is no doing him justice in the limits we are obliged to prescribe ourselves in this work; although the scarcity of such examples, as well as the pleasure they must afford every generous reader, may apologize for prolixity in this. However, we must farther observe, that Mr. Gilpin was not a high dignitary of the church, or possessed of a plurality of rich benefices; but he exercised a noble hospitality, and a seemingly boundless charity and liberality, with a living of four hundred pounds a year, which he refused to exchange for a bishopric of Carlisle; and many rich benefices that were offered him at different times.

CHAP. XVIII.

Of the blameless and innocent Life of some Persons.

If man alone is a wonder, the good and virtuous man must certainly be a double one: he is such a rarity, that Diogenes thought the sun at noon scarce a sufficient light to make his discovery by, when he went up and down in quest of such a one, whimsically carrying a candle and lanthorn to assist his discovery. *Vir bonus cito nec fieri, nec intelligi potest; nam ille alter fortasse tanquam Phoenix, anno quingentesimo nascitur*: "A good man is neither quickly made, nor easily understood; for like the phoenix of Arabia, there is possibly one of them born in the space of five hundred years." This was the opinion of Seneca: and since the world is so seldom enriched with these jewels, the reader will the less wonder at that poverty of instances, that is to be met with in writers, and may do well to have in greater veneration the virtues of those illustrious persons, which he is here presented with.

1. Camerarius mentions an inscription upon a tombstone in Rome, near the place of the Jews, in these words:

Julia B. Prisca vivit Annos XXVI.

Nihil unquam peccavit nisi

quod mortua est. i. e.

"In this only she did amiss, that she died."

2. M. Portius Cato, the elder, lived with that integrity, that though he was fifty times accused, he was yet so many times adjudged innocent, nor did he obtain this by favour or wealth, but against the favour and riches of almost the whole city. His honesty and severity had raised him up very many enemies, and much of envy, for he spared no man, nor was a friend to any who was not so to the commonwealth. At last, being accused in his old age, he required and obtained that Tiberius Sempronius Gracchus, one of the chiefest of his enemies, should be appointed for his judge: but even he acquitted him, and gave sentence that he was innocent. Through this his confident action he ever after lived both in great glory and equal security.

3. It is said of king Henry the sixth of England, that he had one immunity peculiar, that no man could ever be revenged of him, seeing he never offered a man an injury: once for all let his confessor be heard speak, who in ten years confession never found that he had said or done any thing, for which he might justly be enjoined penance.

4. When the corpse of Thomas Howard, second duke of Norfolk, was carried to be interred in the abbey of Thetford, anno 1524, no person could demand of him one groat for debt, or restitution for any injury done by him.

5. Aristophon, the Athenian, used to boast amongst his citizens, that whereas he had been ninety-five times cited and accused before the tribunal of justice, yet he had ever been absolved and pronounced innocent, in every of those trials.

6. Julius Drusus, a tribune of the people, had a house, that in many places lay open to the eyes of the neighbourhood. There came a workman to him, and told him, that at the price of five talents, he would so alter it, that it should not be liable to that inconvenience. "I will give thee ten talents," said he, "if thou canst make my house conspicuous in every room of it, that so all the city may behold after what manner I lead my life." For he was a man of great temperance and moderation. Lipsius calls him Livius Drusus, and relates the story in somewhat a different manner, though to the same purpose.

(9.) Vide Biog. Dict. 12 vols. 8vo.

(1.) Camerar. Oper. Subsis. cent. 1. c. 97. — (2.) Lips. Monit. l. 1. c. 7. p. 92. Plin. Nat. Hist. l. 7. c. 27. p. 170. Solin. c. 7. p. 198. — (3.) Bak. Chron. p. 287. — (4.) Weayer's Fun. Monum. p. 839. — (5.) Zuing. Theatr. vol. 3. l. 5. p. 765. — (6.) Ibid. vol. 1. l. 2. p. 133. Lips. Monit. l. 1. c. 6. p. 88.

7. Aristides

7. Aristides was the most just and honest person amongst all the Greeks, and by reason of the glory and name he had gained, was in danger of a ten years exile, which, from the manner of the suffrage, the Greeks call Ostracism. While they were now giving in their voices, and he himself was present, standing in the crowd and throng of the people, there came one to him, who (not able to write himself) desired him (being next to him) that he would write the name of Aristides in his shell, viz. him that he would have condemned and banished. "Do you know him then," said Aristides, "or has he any ways injured you?" "Neither," said the other, "but this is that which vexes me, and therefore I would he were condemned, because I hear him called up and down, Aristides, the just or honest." Aristides took his shell, and wrote his name in it as he had desired.

8. Scipio Nasica was judged once by the senate of Rome (and each of those senators were sworn to speak without passion or affection), to be the best and most honest man that ever was from the beginning of the world: yet this same man, as upright and innocent as he was, through the ingratitude of the people, was not suffered to die in his own country.

9. M. Cato, the younger, was flatterer of no mortal: he frequently opposed Pompey, fearing his greatness, for he esteemed the commonwealth more dearly than any other person or thing. He was suspicious and jealous of any thing that was beyond measure, as dreading an excess of power in any upon the score of the republic. He sided with the people in any thing for their advantage; and would freely deliver his opinion in things that were just, let the hazard and danger of doing it be as great as it would.

10. Asclepiodorus went on a pilgrimage from the city of Athens into Syria, and visited most cities as he went along. This he undertook, that he might observe the manners of men and their way of life. His journey being ended, he said, "that in all his perambulation he had not met with more than three men, that lived with modesty and according to the rules of honesty and justice." These three were Apicius, a philosopher in Antioch: Mares of Laodi-

cea, the most honest man of that age; and Domninus, the philosopher; so that it should seem Heraclitus had reason for his tears, who is said to weep as oft as he came abroad, in consideration of so many thousands of evil livers as he beheld about him.

11. Biblius (as we read of him) was a man of that integrity and singular abstinence, in respect of what was another's right, that if he casually saw any thing as he passed upon the way, he would depart without offering to take it up: saying, "It was a kind of blossom of injustice, to seize upon what was so found." Agreeable to which practice of his was that law of Stagir, *Quod non posuisti ne tollas*, "Take not that up which you never laid down."

12. When the senate of Rome was in debate about the election of censor, and that Valerianus was in nomination, Trebellius Pollio writes, that the universal acclamation of the senators was; "The life of Valerianus is a censorship, let him be the judge of us all, who is better than all of us: let him judge of the senate who cannot be charged with any crime; let him pass sentence upon our life, against whom nothing is to be objected. Valerianus was almost a censor from his cradle; Valerianus is a censor in his whole life. A prudent senator, modest, grave, a friend to good men, an enemy to tyrants, an enemy to the vicious, but a greater unto vice. We receive this man for our censor: him will we all imitate; he is the most noble amongst us, the best in blood, of exemplary life, of excellent learning, of choice manners, and the example of antiquity." This was a glorious character of a man given by so honourable an assembly: and yet we see after what manner virtue is sometimes afflicted in the world: this worthy person having attained to the empire, was unfortunately taken by Saporess, king of Persia, and made his footstool.

13. Upon the death of Julian, the emperor, by the unanimous consent of the army, Salustius, the præfect of the prætorian soldiers, was elected; but he excused himself, pretending his age and the infirmities of his body; so that Jovianus was thereupon chosen. When he also was dead, by the means of this Salustius, Valentinianus, a tribune, was elected as emperor; of

(7.) Lips. Monit. l. 1. c. 7. p. 90.—(8.) Plin. Nat. Hist. l. 7. 34. p. 173. Solin. c. 7. p. 106.—(9.) Xiphil. p. 6.—(10.) Cæl. Rhod. l. 14. c. 3. p. 631.—(11.) Ibid. l. 19. c. 26. p. 916.—(12.) Trebell. Poll. Cæl. Rhod. l. 21. c. 11. p. 978. Pezel. Mellicific. Hist. tom. 2. p. 229.

this Salustius the prefect, Suidas saith, "That he was a person of that integrity, that when Valentinian was emperor, he commanded any that had ever received any injury from him, that they should go to the emperor to complain of him: but there was no man that had any such complaint to prefer against him."

14. Richard the Second, king of England, was deposed, and Henry Bolingbroke crowned king in his stead. It was also enacted in parliament, "That the inheritance of the crown and realm of England should be united, and remain in the person of king Henry, and in the heirs of his body lawfully begotten: a motion was likewise made in the same parliament, what should be done with the deposed king?" Then it was that Thomas Merks, bishop of Carlisle, shewed at once his great loyalty and integrity: he rose up, and with extraordinary freedom and constancy, he made an honest and learned oration, wherein by Scripture, reason, and other arguments, he maintained the right of his deposed sovereign: resolutely opposed the usurpation of his supplanter, concluding, that the parliament had neither power nor policy to depose king Richard, or in his place to elect duke Henry; and however this doctrine first got the good prelate a prison, and then the loss of his life, yet the memory of so gallant an action shall never die, so long as fidelity and loyalty shall have any respect amongst men.

CHAP. XIX.

Instances of entire Friendship.

THE ancients had a most excellent emblem, whereby they used to express a true and sincere friendship; they pictured it in the shape of a young man very fair, bare-headed, and meanly attired; on the outside of his garment was written *VIVERE ET MORI*, "To live and die;" and in his forehead *ÆSTATE ET HYEME*, "In summer and winter;" his breast was open, so that his heart might be seen; and with his finger he pointed to his heart, where was written *PROPE LONGE*, "Far and near." "But such faithful friends,"

saith bishop Morton, "are in this age (for the most part) gone in pilgrimage, and their return is uncertain; we must, therefore, for the present, be content to borrow instances from the histories of former times*."

1. One Mesippus relates in Lucian, that he one day seeing a man comely, and of eminent condition, passing along in a coach with a woman extremely ordinary, he was much amazed, and said, "He could not understand why a man of prime quality, and so fine a presence, should be seen to stir abroad in the company of a monster." Hereupon one that followed the coach, overhearing him, said, "Sir, you seem to wonder at what you now see; but if I tell you the causes and circumstances thereof, you will much more admire. Know, this gentleman whom you see in the coach is called Zenothemis, and born in the city of Marseilles, where he heretofore contracted a firm amity with a neighbour of his named Menecrates, who was at that time one of the chief men of the city, as well in wealth as dignities. But, as all things in the world are exposed to the inconstancy of fortune, it happened, that (as it is thought) having given a false sentence, he was degraded of honour, and all his goods were confiscated. Every man avoided him as a monster in this change of fortune, but Zenothemis, his good friend, who, as if he had loved miseries, not men, more esteemed him in his adversity than he had done in prosperity, and bringing him to his house, shewed him his treasures, and conjured him to share them with him, since such were the laws of amity." The other weeping for joy to see himself thus entertained in such sharp necessities, said, "He was not so apprehensive of the want of worldly wealth, as of the burden he had in a daughter ripe for marriage, and willing enough, but blemished with many deformities." "She was, saith the history, but half a woman, a body mishapen, limping and blear-eyed, a face disfigured, and besides, she had the falling-sickness, with horrible convulsions." Nevertheless, this generous man said unto him, "Trouble not yourself about the marriage of your daughter, for I will be her husband." The other astonished at such goodness,

(13.) Pezel. Mellific. Hist. tom. ii. p. 277.—(14.) Daniel's Hist. continued, l. 3. p. 52.

* Camerar. Oper. Subcis. cent. 3. c. 35. p. 187.

"God forbid," said he, "that I should lay such a burden upon you." "No," replied the other, "she shall be mine." And instantly he married her, making great feasts at the nuptials. Being married, he honoureth her with much regard, and makes it his glory to shew her in the best of company as a trophy of his friendship. In the end she brought him a son, who restored his grand-father to his estate, and was the honour of his family.

2. At Rome, saith Camerarius, there are to be seen these verses engraven about an urn:

D. D. S.

*Urna brevis geminum, quamvis tenet ista cadaver,
Attamen in Cœlo spiritus unus adest;
Fixinus unanimes Luciusque & Flavius idem
Sensus, amor, studium, vita uobis erat.*

Though both our ashes this urn doth inclose,
Yet as one soul in Heaven we repose:
Lucius and Flavius living were one mind,
One will, one love, and to one course inclin'd.

3. Damo and Pythias, two Pythagorean philosophers, had betwixt them so firm a friendship, that when Dionysius, the tyrant of Syracuse, had resolved the death of one of them, who begging he might have liberty first to go home, and set his affairs in order, the other cheerfully staid as surety in the mean time to the tyrant for his return. The tyrant granted this request; intent upon what this new and strange action would come to in the end: a day had passed, and he came not; then all began to condemn the rashness of the surety; but he told them, "He doubted not of the constancy of his friend." At the same hour as was agreed with Dionysius he came, that was condemned, thereby freeing the other. The tyrant, admiring the courage and fidelity of them both, remitted the punishment; and intreated that he himself might be admitted as a third person into the society of so amiable a friendship.

4. Pylades and Orestes, were famous of old for their friendship: Orestes, being very desirous to ease himself of that grief which he had conceived for the death of his mother, consulted the oracle; and understood thereby that he should forthwith take the way to the temple of Diana,

in the country of Taurica; thither he went in the company of Pylades his friend. Now, it was the cruel custom of Thoas, the then king of that country, to put to death every tenth stranger that came into his dominions. This unfortunate lot fell upon Orestes. The king at last asked which was that Orestes? Pylades readily stepped forth, and told him he was the man who had that name. Orestes denied it: he again affirmed; so that the king was in doubt which of them he should kill.

5. Eudamidas, the Corinthian, had Aretæus and Charixenus for his friends; they were both rich, whereas he was exceeding poor: he departing this life left a will, (ridiculous perhaps to some) wherein was thus written:

I give and bequeath to Aretæus, my mother, to be kept and fostered in her old age; as also my daughter, to Charixenus, to be married with a dowry as great as he can afford; but if any thing in the mean time fall out to either of these men, my will is, that the other shall perform that which he should have done had he lived.

This testament being read, they who knew the poverty of Eudamidas, but not his friendship with these men, accounted it all as mere jest and sport; and no man that was present but departed laughing at the legacies which Aretæus and Charixenus were to receive. But those to whom the bequests were left, as soon as they heard of it, came forthwith, acknowledging and ratifying what was commanded in the will. Charixenus died within five days after. Aretæus, his excellent successor, took upon him, both charges, kept the mother of Eudamidas; and as soon as might be, disposed his daughter in marriage: and of five talents, which his estate amounted to, two of them he gave in dowry with his own daughter, and two more with the daughter of his friend, and had their nuptials solemnized in one and the same day.

6. Alexander the Great was so true a lover of Hephæstion, that in his life-time he had him always near him, made him acquainted with the nearest and weightiest of his secrets; and when he was dead bewailed him with inconsolable tears. He hanged up Glaucus, his physician, for being absent when he took that which hastened his end. In token of heavy mourning,

(1.) CAUS. TRÉAT. OF PASSIONS. EREAT. 4. § 4. p. 47.—(2.) CAMERAR. OPÉR. SUBCIS. cent. 1. c. 97. p. 435.—(3.) LON. THEAT. p. 521. CLARK'S MIR. c. 26. p. 230.—(4.) LOND. THEATR. p. 428.—(5.) LUCIAN. i. TOXARI. LON. THEATR. p. 425.

he caused the battlements of city walls to be pulled down, and the manes of mules and horses to be cut off. He bestowed ten thousand talents upon his funeral; and that he might not want attendants to wait upon him in the other world, he caused some thousands of men to be slain, even the whole Cussean nation at once.

7. Pelopidas and Epaminondas were singularly noted, and commended for the perfect love and friendship that was ever inviolably kept betwixt them to the day of their deaths. They went both together to Mantinea, in assistance of the Lacedæmonians, then in league with the Thebans, their place in battle fell near together; for they were appointed to oppose the Arcadians, and to fight on foot. It fell out, that the Spartan wing, wherein they were, was enforced to retreat, and some fled outright; but those two gallant young spirits were resolved to prefer death before flight, and so standing close together, with great courage they sustained the many enemies that came upon them, till such time as Pelopidas, having received seven dangerous wounds, fell upon a heap of dead bodies. Here it was that the brave Epaminondas (though he thought he was slain) kept before him, defended his body and armour with invincible courage and resolution, till at last he was thrust through the breast with a pike; and receiving a deep wound with a sword on his left arm, he was ready to sink, when Agesipolis, king of Sparta, came in with the other wing; and saved the lives of these incomparable friends.

8. Lucilius was one of the friends of Brutus, and a good man. When Brutus was overthrown at Philippi, he perceiving a troop of the Barbarians careless in the pursuit of others, but with loose reins following hard after Brutus, resolved to take off their eagerness with the hazard of his own life: and being somewhat left behind, he told them that he was Brutus. They gave the more credit to him, because he desired to be presented to Antony, as if he feared Cæsar, and reposed some confidence in the other. They, glad of their prize, and extolling their good fortune, led him away: and it being towards evening, they sent before certain of their com-

pany to carry the news to Antony. With great joy he hastens to meet them, as many others did to see Brutus; some pitying his misfortune, others thinking him unworthy of glory, that, for desire of life, he would suffer himself to be made the prey of Barbarians. When they drew near, Antony made a halt, as doubting in what manner he should receive Brutus; but Lucilius being brought before him, with an undaunted mind thus spoke: "No man, Antony, hath taken M. Brutus; nor shall ever any enemy take him; the gods are more just than to permit fortune to trample upon so much virtue; he will be found to be alive, or at least dead in such a manner as is worthy of him. But 'tis I have imposed upon your soldiers; and I am here ready to undergo all the severity I shall be adjudged to for it." All that were present were astonished. Antony turning to them that had brought him, "You are displeased, fellow soldiers," said he, "because you suppose you are deceived; but make account with yourselves that you have met with a more precious prize than that which ye sought after: for whilst you sought for an enemy you have brought me a friend. I am not resolved what I shall do with Brutus alive; but I had rather obtain such friends than enemies." Having so said, he embraceth Lucilius, and then committed him to one of his familiars; and afterwards found him, upon all occasions, as firm and faithful to him as he had been to Brutus.

9. Lucius Rægius, being tribune of the people, Quintus Servilius Cæpio was, by public authority, cast into prison; for it seemed that by his default, the Roman army was overthrown by the Cimbrians and Teutones. Lucius had a strict friendship with him, and therefore not only freed him from prison, but was also a companion of his flight; and thereby thrust himself into a banishment, which he could not hope should be other than perpetual.

10. Titus Volumnius, a gentleman of Rome, was the friend of Marcus Lucullus, who was slain by the command of M. Antony; for that he had followed the party of Brutus and Cassius; and though he had a sufficient time to prepare himself for

(6.) *Ellan. Var. Hist.* l. 7. c. 8. p. 203. *Lon. Theatr.* p. 426. *Zonar. Ann. tom.* 1. p. 38. *Sabell. Ex. l.* 10. c. 15. p. 599.—(7.) *Plut. Parah.* p. 279. in *Pelopid.* *Fulgos. l.* 4. c. 7. p. 528.—(8.) *Plut. Parah.* p. 1097. in *Bruto.* *Lips. Monit.* l. 2. c. 13. p. 319. *Dinoh. Memorab. l.* 4. p. 317. *Fulgos. l.* 4. c. 7. p. 527. *Lon. Theatr.* 422.—(9.) *Val. Max. l.* 4. c. 7. p. 118.

flight, yet he remained by the body of his dead friend, and lamented him with such abundance of sighs and tears, that particular notice was taken of him by the officers. They therefore dragged him to Antonius; into whose sight and presence he was no sooner come, but, "Command me, sir," said he, "to be forthwith carried to the body of Lucullus, and to be there slain: for I ought not to survive him, since I was the only person who persuaded him to take that unfortunate side." He easily prevailed with Antonius to grant his request: he was therefore led to the place he desired, where, when he came, he kissed the right hand of Lucullus; took up his head that was cut off, and put it into his bosom, and then stretched out his own neck, to receive the blow of the executioner.

11. Great was the confidence which M. Ulpius Trajanus the emperor, had in his friend Surra. It was told him one morning that Surra had conspired against him. He, in the evening of the same day, uninvited, went to his house, attended only by two persons. He stayed and supped with him; would needs be trimmed by his barber: consulted his physician about a disease in his eyes; and caused him to look upon them. That night he was again told of the conspiracy. He, smiling, said, "I have this day made trial of the matter, and if Surra had any evil design I have put myself in his power;" so that remaining without suspicion of his friendship, not long after he made him Tribune; and the custom being to deliver a naked sword to the Tribune, he gave him one, saying; "I give you this to defend me if I rule well, if otherwise to kill me."

12. I think no former histories of the Grecians or Romans, can afford such another example of faithful and constant friendship, as that betwixt Barbadićus and Tarrisanus, two gentlemen of Venice; fully and lively expressed in this inscription, as I find it printed at Venice, and allowed by authority, anno 1627:

Nicholai Barbadići, & Marci Tarrisani Philophilia.

Regina Adriæ, Orbis miraculum, intemerata Virgo, propria virtute gravida tandem peperit, at quidnam miraculum seipsa majus.

Monstra vitio parentis.

Barbadićum et Tarrisanum gemellos, quorum duo corpora unanimat anima, Pylades et Orestes transeant inter fabulas, et quicquid Græcia mendax audit in historia. Commorantes deliria sunt Poetarum somniantium, at isti unanimes digni quos operi intentus suo Deus respiciat. Magna ingeniorum disparitas.

Major Geniorum Paritas.

Non Major unus, nec melior alter, iidem et non iidem, ipsi nec ipsi sunt, pereuntem Barbadićum servat Tarrisanus, perditum Tarrisanum redimit Barbadićus.

Auri hic sanguinis ille prodigus.

De uno Tarrisano sollicitus Barbadićus, conjugis, liberorum, nepotum postponit curam, uni Barbadićo ut placeat Tarrisanus, veneri, alexæque (deliciis suis) valēdicit: vitam dedit huic ille, animam hic illi; utrique debetur Cœlum. Philomachiam istam vidit Adria, stupet Orbis, admirabitur posteritas.

Cum duo certarent Victor uterque fuit.

This example was held so strange, that first Giacomo S. Caglia, one of the principal citizens in Venice, published a narration thereof in Italian, anno 1627: and since Alexander de Gattis, a churchman of that city, hath out of Italian translated it into Latin, and printed it in the year following in Venice. The historical argument of de Gattis take thus: "Nicholaus Barbadićus and M. Trivisanus, two patricians of Venice, of great reputation in respect of their own virtues, the splendour of their families, and the dignities and offices they had honourably borne in the commonwealth. Those two illustrious persons from their youth had contracted a friendship with each other, a solid and most entire one it was, carried on all along with the mutual performance of good offices; at last it fell out that Trivisanus, through extraordinary domestic expenses, charges in journies, indulgence of such pleasures as are common with the more generous sort of youth, and also by reason of some losses he had sustained at dice, and other casualties of human life; he was reduced to a condition most unworthy of his birth and blood. His debts being greater than his fortunes, he was deserted even by his own brethren; when he was received into the house of his only friend

Barbadius a noble and very rich person. He had before lent him four thousand ducats, which debt he forgave him as soon as he entered his house; he also paid for him two thousand more which he had contracted with others: and after this, by an extraordinary and irrevocable act of his own, he made him overseer and administrator of all his goods moveable and immoveable, in such manner that he might dispose of them at his pleasure. Nor was Barbadius satisfied with this, but that he might provide for the profit of his friend in case he should die, he leaves it in his will, that though he had a wife and brother, yet Trivisanus should be his sole executor: that he should have sole power of disposing of his daughters in marriage, nor should at any time be compelled to render an account of his trust, or of any thing pertaining to that estate: he also bequeathed him a legacy large as his estate would permit, without apparent prejudice to the fortunes of his children. Barbadius was moved to do all this, for that he perceived Trivisanus, as soon as he had entered his house, (by a singular modesty of mind) from being prodigal of his own estate, became sparing of another's, and from that moment had left off all gaming and other such pleasures of youth. He had also betaken himself to the company and converse of learned and wise men, and by addicting himself to the perusal and study of the best authors, had shewed him that he would answer his liberality with sincerity, uprightness, and unblameable fidelity; which fidelity Barbadius had often before, and also since this liberality of his, experienced in him his beloved and most constant friend, when he alone defended the life and honour of Barbadius in his greatest straits and worst dangers, as well open as concealed, so that he openly professed to owe the safety of them both to Trivisanus. The whole city knows how he supported the innocency of his friend, in the false and devilish calumnies that were raised upon him; and would not desert him in the worst of his fortunes, though he was slandered for taking his part. While he did this, he not only interrupted the course of his preferments to the chiefest places of honour in his country, unto which (to the amazement of all men) he was in a most

hopeful way; but he also forfeited and lost those opportunities. It is also well known to all men, that he contracted great and dangerous enmities (with some that had aforetime been his companions), upon the sole score of this friend of his. He despised all that extrinsic honour which depends upon the opinion of the brutish multitude; and at the last also exposed his own life to frequent and manifest hazards: which he also would yet do when any such occasion should require it. And whereas Trivisanus hath lived many years, and is yet alive, through this incomparable expression of a grateful mind in Barbadius, he lives with great splendor and in great authority. He is merciful to the afflicted, courteous to his friends, and is especially a most worthy patron of all those that are virtuous. He is honourably esteemed by the daughters of his friend, in such manner, as if he were their own father; he is also cheerfully received by his wife, and truly honoured by her as her brother, as well because she is not ignorant of his merits in respect of her husband, as also for his excellent temper, and such other uncommon qualities as render him worthy the love and admiration of all men."

13. In the time of the proscription by the Triumvirate at Rome, there was threatened a grievous punishment to any person that should conceal or any way assist one that was proscribed; on the other side, great rewards promised to the discoverers of them. Marcus Varro the Philosopher was in the list of the proscribed; at which time Calenus, his dear friend, concealed him some time in his house; and though Antonius came often thither to walk, yet was he never affrighted to change his mind, though he daily saw men punished or rewarded according to the edicts set forth.

14. There was a great example of friendship between cardinal Pole and a Venetian gentleman named Alostio Priuli, and there was much notice taken in Rome of the conformity in manners, reciprocal affection, and delightful sympathy which was between them, and continued twenty-six years without interruption. Cardinal Pole falling sick, and being told by his physicians he could not live, he made his will, and left Priuli heir to all he had;

but such was the generosity of the Venetian, that he made not one penny benefit by it, but gave it all among his English kindred : and was wont to say, "While my friend the cardinal lived, we strove who should do the greatest benefits ; but by dying the cardinal has got the start of me in kindness, in enabling me to do so much good to his relations in England."

15. ♦ During the bombardment of Algiers, by the marquis du Quesne, the inhabitants carried their cruelty to such a pitch, as to tie the French prisoners alive to the mouth of their cannon. A French officer, named Choiseul, and friend to an Algerine captain, was bound to the mouth of a cannon, when the captain being present, soon recognised him. He instantly solicited his friend's pardon; but not being able to obtain it, he darted upon the executioners, and three times rescued Choiseul. At length, finding all his efforts useless, he fastened himself to the mouth of the same cannon, entangled himself in Choiseul's chains, tenderly and closely embraced him, and addressed the cannonier in these words : "Fire, for as I cannot save my friend and benefactor, I will die with him." The Dey, who witnessed this shocking sight, passed many eulogiums upon the generosity of his subject, and exempted Choiseul from death.

CHAP. XX.

Of the grateful Dispositions of some Persons, and what Returns they have made for Benefits received.

THIS of gratitude is justly held to be the mother of all virtues, seeing that from this one fountain those many rivulets arise : as that of reverence and due respect unto our masters and governors, that of friendship amongst men, love to our country, piety to our parents, and religion towards God himself. Therefore the ungrateful are every where hated : being under the

suspicion of every vice ; on the contrary, grateful persons are in the estimation of all men, having by their gratitude put in a kind of security, that they are not without some measure of every other sort of virtue.

1. Sir William Fitzwilliams the elder, being a merchant-taylor, and servant some time to cardinal Wolsey, was chosen alderman of Broad-street Ward in London, anno 1506. Going afterwards to dwell at Milton in Northamptonshire, in the fall of the cardinal, his former master, he gave him kind entertainment there, at his house in the country ; for which being called before the king, and demanded how he durst entertain so great an enemy to the state ? His answer was, "That he had not contemptuously or wilfully done it, but only because he had been his master, and partly the means of his greatest fortunes." The king was so well pleased with his answer, that saying he himself had few such servants, he immediately knighted him, and afterwards made him one of his privy council.

2. Thyreus, or, as Curtius calls him, Thriotes, was one of the eunuchs to Statira, the wife of Darius, and taken at the same time with her by Alexander the Great. When she was dead in travail he stole out of the camp, went to Darius, and told him of the death of his wife ; and perceiving that he lamented not her death very passionately, being jealous that her chastity, together with that of his sister and daughters, had been violated by Alexander ; Thyreus, with the most solemn oaths, asserted the chastity of Alexander. Darius turning to his friends, with his hands lifted up to heaven, with a heart filled with gratitude ; "O ye gods of my country, (said he) and presidents of kingdoms, I beseech you, in the first place, that the fortune of Persia may recover its former grandeur, that I may leave it in the same splendour I received it, and that I may render unto Alexander all that he hath performed in my adverse estate, unto my dearest pledges ! But if that fatal time is come, wherein, by the envy of the gods, there is a decreed revolution to pass upon us, and that the kingdom of Persia must be overthrown ; then

(14.) Greg. Animad.—(15.) Adams's Anecdotes, vol. ii. p. 17 —

(1.) Fuller's Worthies, p. 298. Northamptonshire. Stowe's Surv. of Lond. p. 69.

I beg of you that no other amongst mortal men besides Alexander may sit on the throne of Cyrus !”

3 Ptolemæus, king of Egypt, having overcome Demetrius Poliorcetes in battle, and made himself master of all his carriages, he sent back to Demetrius his royal tent, with all the wealth he had taken, and also such captives as were of the best account with him; sending him word withal, that the contention betwixt them was not for riches but glory. When Demetrius had returned him thanks, he added, that he “earnestly besought the gods, that they would speedily enable him to return him equal kindness for that he had received of him.” Not long after, when Ptolemy had sent Cilles, his general, with an army against him, he was overthrown and taken by Demetrius, who sent both him and all the rest of the captives as a present to Ptolemy.

4. Agrippa, being accused by Eutyches, his coachman, of some words against Tiberius, was by his order seized and put to the chain before the palace-gate, with other criminals. It was hot weather, and he extremely thirsty; seeing, therefore, Thaumastus, a servant of Caligula's, pass by with a pitcher of water, he called him, and entreated that he might drink, which the other presented with much courtesy. When he had drank, “Assure thyself,” said he, “I will one day pay thee well for this glass of water thou hast given me. If I get out of this captivity, I will make thee great.” Tiberius dying soon after, he was freed by the favour of Caligula, and by the same favour made king of Judea. Here it was that he remembered Thaumastus, rewarding him with the place of comptroller of his house. Such power hath a slight good-turn, well placed, upon a generous soul.

5. Darius, the son of Hystaspes, was one of the guard to Cambyzes, in his expedition against Ægypt, and a man then of no extraordinary condition; but one day seeing Syloson, the brother of Polycrates, walking in the market place of Memphis in a glittering cloak, he went to him, and as one taken, with the garment, desired to buy it of him. Syloson, perceiving he was

very desirous of it, told him he would not sell it him for any money; “but,” said he, “I will give it you on this condition, that you never part with it to any other.” Darius received it; and in process of time, Cambyzes being dead, and the Magi overcome by the seven princes, Darius was made king. Syloson hearing this, comes to Susa, and sat in the entrance of the palace, saying, “he was one that deserved well of the king.” This was told to Darius: who wondering who it was that he should be obliged to, commanded he should be admitted. Syloson was asked by an interpreter, who he was, and what he had done for the king? He tells the matter about the cloak, and said, he was the person who gave it. “O thou most generous amongst men!” said Darius, “art thou he then who, when I had no power, gavest me that, which, though small in itself, was yet as acceptable to me then, as greater things would be to me now? know I will reward thee with such a quantity of gold and silver, that it shall never repent thee thou wast liberal to Darius the son of Hystaspes.” “O king!” said Syloson, “give me neither gold nor silver; but when thou hast freed my country of Samos, which is now held by a servant of my dead brother Polycrates, give me that without slaughter or plunder.” Darius hearing this, sent an army under the conduct of Otanes, one of the seven princes of Persia, commanding him that he should do for Syloson as he had desired.

6. Rodericus Davalus was lieutenant general of the horse in Spain, Anno Dom. 423, he, together with some others, was accused of high treason for writing letters to Josephus, king of the Moors, as one that intended the betraying of his country into his hands. Divers copies of these letters were produced, and the whole affair debated at the council-table. In the crime of his master was involved Alearus Nunnus Ferrerius, born at Corduba, and steward to Davalus; but he stoutly defending himself and his master, ceased not till he had shewed that the letters were counterfeited, and that the author of them was Johannes Garsias, of which he was convicted and condemned. By

(2.) Plut. Paral. p. 682. in Alexandriæ. L. Curtii. Hist. l. 4. p. 97. Zuñg. Theatr. vol. i. l. 2. p. 174.—(3.) Plut. in Demetrio, p. 895. Diodor. Sicul. l. 19. Justin. Hist. l. 15. p. 172, 173.—(4.) Fulgus. l. 3. c. 2. p. 589. Caus. H. C. tom. 2. p. 333, Joseph. Antiq. l. 18. c. 8. p. 475.—(5.) Herodot. l. 3. p. 217. Lon. Theatr. p. 326. Val. Max. l. 5. c. 2. p. 184. Ælian. Var. Hist. l. 4. c. 3. p. 144.

this means he got himself clear off: but the other great persons, together with *Davalus*, were condemned to perpetual banishment. And *Ferrerius*, to support his master in his wants, sold all those goods of his, which he had got in the service and by the bounty of his master; and having thereby made up the sum of 8000 crowns, he disposed it into wicker bottles, loaded an ass with it, and causing his own son to be meanly attired, to drive the ass, he sent it all privately to his master *Davalus*.

7. The only daughter of *Peter Martyr*, through the riot and prodigality of her debauched husband, being brought to extreme poverty; the senate of *Zurich* (out of a grateful remembrance of her father's worth) supported her with a bountiful maintenance so long as she lived.

8. *M. Minutius*, master of the horse, by his insolence and temerity, had led his army against *Hannibal* into great distress, where it was likely to be cut in pieces; but by the seasonable assistance of *Q. Fabius*, the then dictator, he was preserved. Returning into his camp, he confessed his error; commanded the ensigns to be taken up, and the whole army to follow them. He marched into the camp of the dictator, and went to the tent of *Fabius*, to the wonder and amazement of all men. *Fabius* came out to meet him; then he caused the ensigns to be stuck down, himself, with a loud voice, called *Fabius* his father; his army called the other soldiers their patrons; and silence being commanded, "You have this day, dictator," said *Minutius*, "obtained a double victory; by your prowess upon the enemy, by your prudence and humanity upon your colleague; by the one you have saved us, and by the other instructed us; so that we, who were ignominiously conquered by *Hannibal*, are honourably and profitably overcome by you; since, therefore, I know no other name that is more venerable, I call you an indulgent father, although this benefit I have from you is greater than that of my parent; for to him I do only owe my life, but to you I am indebted both for my own, and also for that of these." This said, he embraced *Fabius*, and the whole army received each other with mutual embraces; insomuch that

the whole camp was elated with joy, and found no other way to express itself but by tears.

9. On the town-house of *Geneva*, upon a marble table, is written in letters of gold thus:

Post Tenebras Lux.

Quum Anno Dom. 1535, profligata Romana Anti-Christi Tyrannide, abrogatisque ejus superstitionibus, Sacro-Sancta Christi Religio hic in suam puritatem; Ecclesia in meliorem ordinem singulari Dei beneficio reposita, & simul pulsus fugatisque hostibus urbs ipsa in suam libertatem, non sine insigni miraculo, restituta fuerit. Senatus populusque Genevensis Monumentum hoc perpetuæ memoriæ causæ fieri, atque hoc loco erigi curavit, quo suam erga Deum gratitudinem, apud Posterios testatam fecerit. In English thus:

"After darkness light."

"Whereas, Anno Dom. 1535, the Roman tyranny of Anti-Christ was ejected; his superstitious abolished, the holy religion of Christ restored here in its proper purity; the church, by the singular goodness of God, put into better order; the enemy overcome and put to flight, and the city itself, by a remarkable miracle, did then obtain its former liberty and freedom. The Senate and people of Geneva have caused this monument (in perpetual memory thereof) to be made and erected in this place, as also to leave a testimony of their thankfulness to God to posterity."

10. In the time of the second Punic war, when *Fulvius* besieged *Capua*, there were two women of *Campania* that were resolute in their good wishes to the Romans. These were *Vestia Opidia*, a matron and mistress of a family; and *Cluvia Facula*, a common prostitute. The one of these did daily sacrifice for the good fortune of their army; and the other ceased not to carry provisions to such Romans as were made prisoners amongst them. When therefore *Capua* was taken, these two had their liberty and goods restored by special order of the senate of Rome; and not only so, but they sent them a promise to grant what reward they should desire. It is much, that in so great and public a joy, the fathers had leisure to thank two poor women of mean condition; but it was more for them to make it a special part of their business, and that by their own motion.

(6.) Lips. Monit. l. 2. c. 13. p. 334.—(7.) Clark's Mirr. c. 59. p. 236. Fuller's Hol. State, l. 2. c. 11. p. 46.—(8.) Plut. Paral. in Fabio. Zuïng. vol. i. l. 2. p. 159. Val. Max. l. 5. c. 2. p. 133. Sabellic. Ex. imp. l. 7. c. 1. p. 366.—(9.) Clark's Mirr. c. 59. p. 236.—(10.) Val. Max. l. 5. c. 2. p. 132; 133.

not speak with him, and that he should come to him again at seven years end.

2. A certain jeweller had sold the wife of Galienus, the emperor, counterfeit glass gems for true ones. The empress being told of the cheat, requested that he might have due punishment. The emperor, having heard the complaint of his wife, commands the man to be dragged from his presence, and that he should be exposed to a lion to be torn in pieces. But whilst the impostor fearfully, and the people greedily expected, that some fierce and terrible lion should be let out of his den to devour him, the head of a man appeared from the den, and, by the emperor's order, proclaimed these words, "He has played the cheat, and now he is cheated himself."

3. When Alcens the poet, with a bitter hatred, had used all the advantages of his wit against Pittacus the Mytelenian, Pittacus, having afterwards obtained the sovereignty by the consent of the city, contented himself to let him understand, by a messenger, that he had sufficient power to make himself an amends with his ruin.

4. Artaxerxes, king of Persia, when Alcides Sampson did every where abuse him with words behind his back; caused one to tell him, that indeed he had the liberty impudently to reproach and slander him; but that the king, besides the liberty of speech which he had assumed to himself, had also the power to take off his head for so doing. Contenting himself with this mild and gentle admonition, to reprove both the rashness of Alcides, and to shew his own power and clemency.

5. Philemon, the comedian, had scurrilously derided Magus, the prefect of Paretonium, in the public theatre, decrying his unskilfulness, and other imperfections; not long after by tempest he was drove upon the shore where Magus was governor; who being speedily advertised of his arrival, caused him to be apprehended, and gave sentence for him to lose his head. He was brought to the scaffold, his neck laid out on the block, which the executioner, by private order, gently touched with his sword, and so let him go unhurt. Magus contenting himself to let him un-

derstand it was in his power to have punished his scurrility as it deserved.

6. M. Bibulus, a man of eminent authority, while he abode in the province of Syria, had two sons slain by the soldiers of Gabinus, for whose death he exceedingly mourned. Queen Cleopatra, of Egypt, to assuage his grief, sent him bound those that had slain his sons, that he might take of them such revenge as he thought fit. He very joyfully received this good office, but commanded them untouched to be returned back to Cleopatra; thinking it revenge enough, that he had the enemies of his blood in his power.

7. Sophia Augusta, the wife of Justinus the younger, had conspired against Tiberius, the emperor, to advance Justinianus, the nephew of Justinus, to the Greek empire; and in the absence of Tiberius had called him to her for that purpose: but he having notice of the business, hasted to Constantinople; and by his presence quite spoiled the plot. He caused Augusta to be apprehended, took from her her treasure, displaced such officers about her whose counsel he knew she used, and appointed others in their places, yet left her an abundant maintenance. This done, he called Justinianus before him; and contenting himself sharply to reprove him, he afterwards (unpunished) permitted him to go at his liberty where he pleased.

8. Flavius Vespasianus in the reign of Nero, was forbid the court, from whence he departed in great fear. At that time there came to him one of the courtiers, who gave him harsh language, and withal driving him thence, commanded him to go to Morbovia. When Vespasianus had afterwards attained the empire, this same man, in terrible apprehensions of death, presented himself before him, begging his life. The emperor revenged himself only with a jest, and in his own former words commanded him also to go to Morbovia.

9. Tiberius Cæsar, when the Rhodians had wrote a letter to him, and in the latter end of it had not prayed for his health; he sent for their ambassadors, as if he had

(1.) Sueton. in Tiberio, p. 141.—(2.) Trebell. Pollio. Wieri Opera, p. 838. lib. de Irâ. Dinoth. lib. 4. p. 329.—(3.) Liert Val. Max. lib. 4. cap. 1. p. 100. Dinoth. lib. 4. cap. 328, 329.—(4.) Wieri Opera, p. 833. lib. de Irâ. Dinoth. Memor. lib. 4. p. 327.—(5.) Ibid. p. 328. Plot. Moral. lib. de Irâ. Cohibend. p. 124, 125.—(6.) Dinoth. lib. 4. p. 328. Val. Max. lib. 4. cap. 1. p. 294. Cæsar. de Bello. Civil. —(7.) Dinoth. lib. 4. p. 330.—(8.) Lips. Monit. lib. 2. cap. 12. p. 322.

resolved to inflict some punishment upon them. As soon as they came, he caused them to add to their letter the good wishes which were wanting, and without any further severity dismissed them.

10. Amilcar, the brave general of the Carthaginians, had fought divers battles with success: after which he was looked upon with the eyes of envy, and being accused, as if he went about to establish the sole sovereignty in himself, he was put to death, his brother Giskon was forced into exile, and all his goods confiscated. After which the Carthaginians made use of several generals; but finding themselves to be shamefully beaten, and reduced to an extreme hazard of servitude, they recalled Giskon from his banishment; and having entrusted him with the supreme command in all military affairs, they put into his hands all his and his brother's enemies to be disposed of, and punished at his pleasure. Giskon caused them all to be bound, and in the sight of the people commanded them all to lie prostrate on the ground: which done, with a quick foot, he passed over them all three times, treading upon each of their necks: "I have now," said he, "a sufficient revenge for the murder of my brother;" upon which he freely dismissed them all; saying, "I have not rendered evil for evil, but good for evil."

11. The civil law, for many ages together, lay concealed amongst the ceremonies and mysteries of the gods, and was known only to the chief priests. Cn. Flavius, the son of a freed man and a scribe (being to the indignation of the nobility made edile curule) divulged the maxims of it, and made it common almost to the whole forum. When, therefore, Flavius came once to visit his colleague in his sickness, he found the chamber filled with the nobility, none of which would vouchsafe to proffer him a seat amongst them: whereupon he commanded his chair of state to be brought him, and sat down therein; this way revenging at once his injured honour, and the contempt that was shewed to his person.

12. When the duke of Alva was in Brussels, about the beginning of the tumults in the Netherlands, he had sat

down before Hulst in Flanders; and there was a provost-marshal in his army who was a favourite of his, and this provost had put some to death by secret commission from the duke. There was one captain Bolea in the army, who was an intimate friend of the provost's; and one evening late he went to the captain's tent, and brought with him a confessor and an executioner, as it was his custom. He told the captain he was come to execute his excellency's commission and martial law upon him. The captain started up suddenly, his hair standing upright, and being struck with amazement, asked him, "wherein have I offended the duke?" The provost answered, "Sir, I am not to expostulate the business with you, but to execute my commission; therefore I pray prepare yourself, for there is your ghostly father and executioner." So he fell on his knees before the priest, and having done, and the hangman going to put the halter about his neck, the provost threw it away, and breaking into a laughter, told him, "there was no such thing, and that he had done this to try his courage, how he would bear the terror of death." The captain looking ghastly at him, said, "Then, Sir, get you out of my tent, for you have done me a very ill office." The next morning the said captain Bolea, though a young man of about thirty, had his hair all turned gray, to the admiration of all the world, and the duke of Alva himself, who questioned him about it: but he would confess nothing. The next year the duke was recalled, and in his journey to the court of Spain, he was to pass by Saragossa; and this captain Bolea and the provost went along with him as his domestics. The duke being to repose some days in Saragossa, the young old captain Bolea told him, "that there was a thing in that town worthy to be seen by his excellency, which was a casa de loco, a bedlam-house, such an one as there was not the like in Christendom." "Well," said the duke, "go and tell the warden I will be there to-morrow in the afternoon." The captain having obtained this, went to the warden, and told him the duke's intention; and that the chief occasion that moved him to it was, that he had an unruly provost about him, who was subject

(9.) Sueton. in Tiberio, p. 140.—(10.) Polisen. l. 5. Zuing. vol. i. l. 2. p. 201.—(11.) Val. Max. l. 2. c. 9. p. 43.

oftentimes to fits of frenzy; and because he wished him well, he had tried divers means to cure him, but all would not do, therefore he would try whether keeping him close in Bedlam for some days would do him any good. The next day the duke came with a ruffling train of captains after him, amongst whom was the said provost very shining and fine: being entered into the house about the duke's person, captain Bolea told the warden, pointing at the provost, "that's the man:" the warden took him aside into a dark lobby, where he had placed some of his men, who muffled him in his cloak, seized upon his sword, and hurried him down into a dungeon. The provost had lain there two nights and a day; and afterwards it happened that a gentleman, coming out of curiosity to see the house, peeped into a small grate where the provost was. The provost conjured him as he was a christian, to go and tell the duke of Alva, his provost was there confined, nor could he imagine why. The gentleman did his errand: and the duke being astonished, sent for the warden with his prisoner: the warden brought the provost in cuerpo, full of straws and feathers, madman-like, before the duke; who at the sight of him bursting into laughter, asked the warden why he had made him prisoner? "Sir," said the warden, "it was by virtue of your excellency's commission, brought me by captain Bolea," Bolea stepped forth, and told the duke; "Sir, you have asked me oft, how these hairs of mine grew so suddenly gray: I have not revealed it to any soul breathing; but now I'll tell your excellency, and so related the passage in Flanders; and added, "I have been ever since beating my brains to know how to get an equal revenge of him, for making me old before my time." The duke was so well pleased with the story and the wittiness of the revenge, that he made them both friends: and the gentleman who told me this passage, said, that the said captain Bolea is now alive, and could not be less than ninety years of age.

13. Thrasippus was present at a great feast in the house of Pisistratus, the Athenian tyrant, where he fell into intemperate speeches, and not only reviled Pisistratus, but spit in his face, yet went he the next morning betimes to the house of Thrasip-

pus, and contenting himself to let him know what he had done; he forgave him, and used him as his friend ever after.

14. The pope, that he might congratulate Charles, cardinal of Lorraine, for his great zeal against the Lutherans, sent him his letters of thanks, and withal the picture of the Virgin, with Christ in her arms, painted by Michael Angelo, and esteemed his most curious master-piece. The messenger in his journey fell sick, and lighting upon a merchant of Lucca, who pretended himself a retainer to the cardinal, delivered the pope's letter and present to him, to convey to the cardinal; who undertook it. This merchant was a bitter enemy to the cardinal for divers injuries from him received, and therefore determined at this time to have upon him at least a moderate and bloodless revenge. Being therefore arrived at Paris, he gets a limner (who also owed ill-will to the cardinal) to draw a picture of equal bigness; in which, instead of the Virgin Mary, were painted the cardinal, the queen his niece, the queen-mother, and the duke of Guise his wife, all stark naked, their arms about his neck, and their legs twisted in his. This being put in the case of the other, with the pope's letters, was delivered to one of the cardinal's secretaries, while he was with the king in council. At his return, the cardinal (having read the letters) reserved the opening of the case till the next day, where having invited those ladies, and many nobles and cardinals, they found themselves miserably deceived, disappointed, and exceedingly confounded and ashamed.

15. An astrologer predicted the death of king Henry the Seventh such a year. The king sent for him, and asked if he could tell fortunes? He said, "Yes." The king then asked if he did not foresee some imminent danger that much about that time should hang over his own head? He said, "No." "Then" said the king, "thou art a foolish figure-caster, and I am more skilful than thou; for as soon as I saw thee, I instantly prophesied thou shouldst be in prison before night, which thou shalt find true;" and sent him thither. He had not been long in custody, before the king sent for him again, "to know whether he could cast a figure, to know how long he should be in prison?"

(12.) Howel's Epist. vol. 1. § 4. Ep. 2 p. 132.—(13.) Chetwind's Hist. Collect. cent. 1. p. 15.
(14.) Ibid. cent. 12. p. 359.

He still answered "No." "Then" said the king, "thou art an illiterate fellow, that canst not foretel either good or bad that shall befall thyself; therefore I will conclude thou canst not tell of mine," and so set him at liberty.

CHAP. XXIII.

Of the Sobriety and Temperance of some Men in their Meat and Drink, and other things.

SOBRIETY and temperance in meat, drink, and pleasures, are the great supports of nature, prevent weary days, and wakeful nights, which are the common effects of rioting and drunkenness. There needs no greater commendations of a sober life, than that all men covet to be so reputed, though they are utter strangers to the practice of it. What is a drunkard or a glutton fit for, but to make a tub to hold wash, and grains for swine, or a reservatory for noisome offals? Whose belies are their gods, and glorying in their shame, are despised by all sober men in the world, as incapable of business, and unfit to be trusted with any thing, but what might be as safely communicated to the common cryer. So much care and time is employed in making provision for the belly, that a minute cannot be spared for other matters; and when that is crammed, he is unfit for every thing but sleep. In drink men traduce or betray the best friend they have; and if slander is not the topic, out comes a secret, to make room for the other bottle; against which vices, sobriety and temperance is the only antidote; gives men reputation; prevents and cures diseases; and lengthens the thread of life to the utmost period.

1. Carus the Roman emperor, was upon his expedition into Persia, who being arrived upon the confines of Armenia there came ambassadors to him from the enemy. They expected not a speedy admittance to his presence, but after a day or two to be presented to him by some of the nobles about him: but he, informed of their coming, caused them to be brought before him. When they came, they found

this great emperor at his dinner in the open field, lying upon the grass with a number of soldiers about him, nothing of gold or silver to be seen. Carus himself was in a plain purple cloak, and the feast that was prepared for him, was only a kind of ancient black-broth, and therein a piece of salted hogs-flesh, to which he also invited the ambassadors.

2. Augustus Caesar, the master of the world, was a person of a very sparing diet, and as abstemious in his drinking: he would feed on coarse bread and small fishes, cheese made of cows milk, and the same pressed with the hand, green figs and the like; he drank sparingly, and but thrice at supper; his supper consisted mostly of three, and, when he desired to exceed, but of six dishes; he delighted most in Rhetian wine; and seldom drank in the day-time; but instead of drink he took a sop of bread, soaked in cold water; or a slice of cucumber, or a young lettuce, or else some new gathered sharp and tart apple, that had a kind of winish liquor in it. I have lived this great person, in a manner more abstemious than the poorest and meanest of his subjects.

3. Ludovicus Cornarius, a Venetian, and a learned man, wrote a book on the benefit of a sober life, and produced himself as a testimony thereof, saying: "Unto the fortieth year of my age, I was continually vexed with variety of infirmities: I was sick of a fever, a pleurisy, and lay ill of the gout." At last this man, by the persuasion of physicians, took up a way of living with such temperance, that in the space of one year he was freed almost of all his diseases. In the seventieth year of his age he had a fall, whereby he broke his arm and his leg, so that upon the third day nothing but death was expected; yet he recovered without physic, for his abstinence was to him instead of all other means, and hindered a recurrence of malignant humours to the parts affected. In the eighty third year of his age he was so sound and cheerful, and so entire in his strength, that he could climb hills, leap upon his horse from the even ground, write comedies, and do most of those things he used to do when he was young. If you ask how much meat and drink this man took, his daily allowance for bread and all manner

(15.) Chetw. Hist. Collect. cent. 12. p. 327.

(1.) Drexel. Oper. l. 3. c. 8. § 1. p. 424.—(2.) Suet. l. 2. c. 76. p. 162. Drexel. Oper. tom. 2. p. 794.

of other food was twelve ounces, and his drink for a day was fourteen ounces. This was his usual measure; and the said Cornarius did seriously affirm, that if he chanced to exceed but a few ounces, he was thereby apt to relapse into his former diseases. All this he hath set down of himself in writing: and it is annexed to the book of Leonardus Lessius, a physician which was printed at Amsterdam, Anno Dom. 1631, and in many editions printed since that time in all languages.

4. Philippus Nerius at nineteen years of age, made it a law to himself, that he would refresh his body but once a day, and that only with bread and water, and sometimes he would abstain even from these cold delights unto the third day. Being made priest, his manner was to eat some small thing in the morning, and then abstain till supper, which never consisted of more than two poached eggs, or instead of these some pulse or herbs. He would not suffer more dishes than one to be set upon his table; he seldom eat of flesh or fish, and of white meats he never tasted. His wine was little, and that much diluted with water: and, which is most wonderful, he never seemed to be delighted with one dish more than another.

5. Cardinal Carolus Borromæus, was of the abstinence, that he kept a daily fast with bread and water, Sundays and holy-days only excepted; and this manner of life he continued till his death. He kept even festivals with that frugality, that he usually fed upon pulse, apples, or herbs. Pope Gregory the Thirteenth, sent to him not only to advise, but to command him to moderate the rigours: but the cardinal wrote back to him, that he was most ready to obey, but that withal he had learned by experience, that his spare eating was conducive to health, and that it was subservient to the drying up of that phlegm and humours wherewith his body did abound: whereupon the pope left him to his pleasure: and he persisted therein with so rigid a constancy, that even in the heat of summer, and when he had drawn out his labours beyond his accustomed time, he would not indulge himself so far as to taste a little wine, nor allow his thirst so much as a drop of water.

6. the Egyptian kings fed upon simple diet: nor was any thing brought to their tables besides a calf and a goose. For wine, they had a stated measure, such as would neither fill the belly nor intoxicate the head; and their whole lives were managed with that modesty and sobriety, that a man would think it was not ordered by a lawgiver, but a most skilful physician for the preservation of health.

7. Cato, the younger, marching with his army through the hot sands of Lybia, when, by the burning heats of the sun and their own labour, they were pressed with an immoderate thirst, a soldier brought him his helmet full of water, (which he had with difficulty found) that he might quench his thirst with it: but Cato poured out the water in the sight of all his army, and seeing he had not enough for them all, he would not taste it alone. By this example of his temperance, he taught his soldiers not to repine at their hardships.

8. When Pausanias had overcome Mardonius in battle, and beheld the splendid utensils, and vessels of gold and silver belonging to the Barbarian, he commanded the bakers and cooks, &c. to prepare him such a supper as they used to do for Mardonius; which when they had done, and Pausanias had viewed the beds of gold and silver, the tables, dishes, and other magnificent preparations to his amazement, he then ordered his own servants to prepare him such a supper as was usual in Sparta, which was a coarse repast with their black-broth and the like. When they had done it, and the difference appeared to be very strange, he then sent for the Grecian commanders, and shewed them both suppers: and laughing, "O ye Greeks!" said he, "I have called you together for this purpose, that I might show you the madness of the Median general, who, when he lived such a life as this, must needs come to invade us who eat after this homely and mean manner."

9. Alphonsus, the elder, king of Sicily, had suddenly drawn out his forces to oppose the passage of Jacobus Caudolus over the river Vulturius, and had forced his troops back again: but being necessitated to stay there all day, with his army unrefreshed, a soldier towards evening

(3.) Drexel. Oper. tom. 2. p. 794. Lessius Hygiastic. c. 4. § 25. p. 86.—(4.) Drexel. Oper. tom. 2. de Jejun. et Abstin. part. 1. c. 11. § 8. p. 796.—(5.) Ibid.—(6.) Lon. Theatr. p. 654. Diod. Sicul.—(7.) Fulgos. Ex. 1. 4. c. 3. p. 486. Lon. Theatr. p. 650.—(8.) Herodot. 1. 9. p. 106. Camer. Oper. cent. 1. c. 79. p. 365. Lon. Theatr. p. 655.

brought him a piece of bread, a radish, and a piece cheese; a valuable and welcome present at that time. But Alphonsus, commending the soldier's liberality, refused his offer, and said, "It was not seemly for him to feast, while his army fasted."

10. Agesilaus, king of Sparta, was sent for into Egypt to assist that king against his enemies: at his arrival all the kings, great captains, nobles, and an infinite number of people went to see him: but that which they chiefly wondered at, was, that he took only the coarsest fare: and as for their perfumes, confections, and other delicacies, he prayed them to give those dainty things to the Heliois his slaves.

11. Sous was besieged by the Clitorians, and so distressed for water, that he offered to surrender all those lands he had conquered from them, in case he and all his army might drink at a fountain near hand. The Clitorians agreed to it. He then assembled his men, and declared to them, "that if there were any amongst them that would abstain from drinking, he would surrender all his sovereign power into his hands: but there was not one that could contain or forbear but he alone, who went last to the spring; where he only cooled and besprinkled his body with it, in the presence of his enemies: by which evasion he refused to deliver up the lands, saying, "that *all* of them did not drink."

CHAP. XXIV.

Of the Affability and Humility of divers great Persons.

THERE is nothing renders a man so amiable in the sight of others, or so happy in himself as affability and humility. They are the criterion of true greatness, and add lustre to the most brilliant qualifications, and exaltation to the highest rank. Nor, in point of policy, are these virtues less important; for they never fail to create love and esteem: and those are ever the surest friends whom repeated civilities have made so; whereas a vulgar and unrestrained indulgence of pride and petulance, tyranny,

and cruelty, is sure to render men despised and hated by others, and uneasy to themselves.

1. Alexander the Great being in Asia was surprised with cold and tempestuous weather on a sudden, insomuch that divers about him fainted by reason of the extremity of it. He found a private soldier of Macedonia in this condition, fainting and almost dead; whom he caused to be carried into his tent, and set by the fire in his chair royal. The warmth of the fire brought the soldier to himself again; and then perceiving in what manner he sat, he started up astonished, to excuse himself to the king. But Alexander, with a smiling countenance, said unto him, "Knowest thou not, my soldier, that you, Macedonians, live after another sort under your king, than the Persians do under theirs; for unto them it is death to sit in the king's chair, but unto thee it hath been life."

2. Alphonsus, king of Arragon, Naples, and Sicily, as he passed through Campania, met by accident with a muleteer, whose mule, overladen with corn, stuck in the mire; nor was he able, with all his strength, to deliver her thence. The muleteer besought all that passed by to assist him; but in vain. At last the king himself dismounted from his horse, and was so good a help to the poor man, that he freed his beast. When he knew it was the king, falling on his knees, he begged his pardon; the king, with words of courtesy, dismissed him. This may seem to be a thing of small moment, yet hereby several people of Campania became reconciled to the king.

3. It is reported by Gualter Mapes, an old historiographer of ours, (who lived four hundred years since) that king Edward the First, and Leoline prince of Wales, being at an interview near Aust upon Severn, in Gloucestershire, and the prince being sent for, but refusing to come, the king would needs go over to him, which Leoline perceiving, went up to the arms in water, and laying hold on the king's boat, would have carried the king off upon his shoulders; adding, "That his humility and wisdom had triumphed over his pride and folly:" and thereupon was reconciled to him, and did him homage.

(9.) Fulgos. Ex. l. 4. c. 3. p. 501. Lon. Theatr. p. 658.—(10.) Clark's Mir. c. 113. p. 557.—(11.) Plut. Moral. l. de Lacon. Apotheg. p. 467.

(1.) M. Hurault. Disc. of Policy, &c. l. 2. c. 5. p. 243.—(2.) Lon. Theatr. p. 628.—(3.) Burton's Melanch. part 2. § 3. p. 307. Speed's Hist.

4. Rudolphus Austriacus; anno 1273; was earl of Hapsburg. One day he went out a hunting with some of his followers; it rained that day, and the way was dirty and uneven; when he chanced to meet a priest, who was bearing on foot the sacred host unto a sick man thereabouts, as the last comfort he was capable of giving. The earl was moved with this sight; and with some passion dismounting from his horse, "What," said he, "shall I ride on horse-back, while he that carries my Saviour walks on foot?" It is certainly uncomely, if not a profane thing, and therefore take this horse and get up." It was his command as well as intreaty: whereupon the priest obeyed. The humble earl in the mean time followed to the house of the sick on foot, and uncovered; and in the same manner accompanied him back from thence to his own house. The priest, astonished at the humility of so great a person, and inspired from above, gave him his blessing at parting, and withal predicted the possession of the empire to him and his posterity; which fell out accordingly.

5. Elizabetha was the daughter of the king of Hungary, and married to Lewis the landgrave of Thurengia: yet in the midst of riches and abundance, she affected poverty and humility. Sometimes, when she remained at home with her maids, she put on the meanest apparel; saying, "That she would never use any other ornament whensoever the good and merciful lord should put her into a condition wherein she might more freely dispose of herself." When she went to church her manner was to place herself amongst the poorer sort of women. After the death of her husband she undertook a pilgrimage, wherein she gave to the poor and necessitous all that came to her hands to dispose of. She built an hospital, and therein made herself an attendant upon the sick and the poor; and when by her father she was recalled into Hungary, she refused to go, preferring this manner of life before the enjoyment of a kingdom.

6. It was observed of St. Bernard, of Claraval, that certain bright rays did seem to proceed from his eyes; which was thought to proceed from his great humility and preference of others to himself. If

he saw a man in vile habit, he would say to himself, "This man bears his poverty with greater patience than you, Bernard!" and beholding one in more costly attire, he would say, "Perhaps under these fine clothes there is a better man than Bernard is in his coarse raiment. Thus a true and holy humility was the constant collyrium that this devout person made use of.

7. When Robert, the Norman, had refused the kingdom of Jerusalem, the princes proceeded to make a second choice; and that they might know the nature of the princes the better, their servants were examined upon oath to confess their masters' faults. The servants of Godfrey of Boulogne, protested their master's only fault was this, that, "when mattins were done, he would stay so long in the church to know of the priest the meaning of every image and picture, that dinner at home was spoiled by his long tarrying." All admired that this man's worst vice should be so great a virtue, and unanimously chose him their king. He accepted the place, but refused the solemnity thereof; saying, "That he would not wear a crown of gold there, where the Saviour of Mankind had worn a crown of thorns."

8. Upon the death of pope Paul the Third, the cardinals being divided about the election; the Imperial part, which was the greatest, gave their voice for cardinal Pole, which being told him, he disabled himself, and wished them, "to choose one that might be most for the glory of God and good of the church." Upon this step, some that were no friends to Pole, and perhaps looked for the place themselves if he were put off, laid many things to his charge; amongst others, that he was not without suspicion of Lutheranism, nor without blemish of incontinence; but he cleared himself so handsomely, that he was now more importuned to take the place than before. And therefore one night the cardinals came to him, being in bed, and sent him in word, that "They came to adore him;" (a circumstance of the new pope's honour) but he being awaked out of his sleep, and acquainted with it, made answer, "That this was not a work of darkness; and therefore required them to forbear till next day, and then do as God

(4.) Lips. Monit. l. 1. c. 2. p. 17.—(5.) Zuïng. Theat. vol. 1. l. 1. p. 63.—(6.) Ibid. p. 86.—(7.) Luther's Holy War, l. 2. c. 2. p. 44. Loel. Comp. Hist. Univers. Period. Germ. c. 9. § 1. p. 253. Jov. Elog. l. 1. p. 27.

should put it into their minds." But the Italian cardinals attributing this humility to a kind of stupidity and sloth in Pole, looked no more after him; but the next day chose cardinal Montanus pope, who was afterwards named Julius the Third. I have read of many that would have been popes, but could not; I mention this man as one who could have been pope, but would not.

9. Ulpian Trajanus, the emperor, was a person of that rare affability and humility, that when his soldiers were wounded in any battle, he himself would go from tent to tent, to visit and take care of them; and when swaths and other cloths were wanting wherewithal to bind up their wounds, he did not spare his own linen, but tore them in pieces to make things necessary for the wounds of his soldiers; and being reproved for his too-much familiarity with his subjects; he answered, "That he desired to be such an emperor to his subjects, as he would wish if he himself was a private man."

10. Maud, daughter of Malcolm Canmore, king of Scots, and wife to king Henry I. of England, was so affable, pious and humble, that she condescended to relieve the poor with her own hands, dress their sores, and wash their feet; and being reprimanded for it by a courtier, as not agreeable to her royal dignity, she made this answer, "That she followed the example of our blessed Saviour, and the precepts of the Gospel; and that the brightest jewel in the crown of majesty was affability and courtesy."

11. Dr. Hall, sometime bishop of Norwich, was as humble and courteous, as learned and devout, and had all the qualifications of a good bishop in great perfection. He was accustomed to say, "That he would suffer a thousand wrongs, rather than be guilty of doing one. He would rather suffer a hundred, than return one, and endure many, rather than complain of one, or endeavour to right himself by contending; for he had always observed, that to contend with one's superiors is foolish, with one's equals is dubious, and with one's inferiors mean-spirited and sordid. Suits in law may be sometimes necessary, but he had

need be more than man, that can manage them with justice and innocence."

CHAP. XXV.

Of Counsel, and the Wisdom of some Men therein.

No man (they say) is wise at all hours; at least there are some hours wherein few are wise enough to give such counsel to themselves as the present emergency of their affairs may require. Being dulled by calamity, our inventions are too barren to yield us the means of our safety; or else by precipitancy or partiality, we are apt to miscarry in the conduct of our own business. In this case a cordial friend is of singular use; and if wise as well as faithful, may stand us in as much stead as if the oracle of Apollo was yet in being to be consulted with.

1. A certain chaquen, that is, a governor of a province in China (one of the most important employments in the kingdom), receiving of his visits, after a few days were over, shut up his gates, and refused to admit any further their visits or business, pretending for his excuse that he was sick. This being told a certain mandarine, a friend of his, began to be much troubled at it, and with much ado obtained leave to speak with him. Being admitted, he gave him notice of the discontent in the city, by reason that business was not dispatched; the other put him off with the same excuse of his sickness. "I see no signs of it," replied his friend, "but if your lordship will be pleased to tell me the true cause, I will serve you in it to the utmost of my power, conformable to that affection I bear you in my heart." "Know, then," replied the governor, "they have stolen the king's seal out of the cabinet where it used to be kept, leaving it looked as if it had not been touched; so that if I would give audience, I have not wherewithal to seal dispatches; if I discover my negligence in the loss of the seal, I shall, as you know, lose both my government and my life." The mandarine perceiving

(6.) Lloyd's State Worthies, p. 438.—(9.) Pezel. Mellific. Hist. tom. 2. p. 191. Imperial History, p. 144.—(10.) Weav. Fun. Mon.—(11.) Life of Bishop Hall.

11. Q. Fabius Maximus was the person that saved the Roman state from being overwhelmed with the torrent of Hannibal, and had fortunately served the commonwealth in five several consulships. When, therefore, he was dead, the Roman people, not unmindful of his good service, did strive who should contribute most money to render the pomp of his funeral glorious and magnificent.

12. There was in Florence a merchant whose name was Francis Frescobald, of a noble family and a liberal mind; who, through a prosperous success in his affairs, was grown up to an abundance of wealth. While he was at Florence, a young man presented himself to him asking his alms for God's sake. Frescobald beheld the ragged stripling, and, in despite of his tatters, reading in his countenance some significations of virtue, was moved with pity, and demanded his country and name. "I am," said he, "of England; my name is Thomas Cromwell; my father (meaning his father-in-law) is a poor man, a cloth-shearer. I am strayed from my country, and am now come into Italy with the camp of Frenchmen that were overthrown at Gatyllion, where I was page to a foot-soldier, carrying after him his pike and burganet." Frescobald, partly in pity of his state, and partly in love to the English nation, amongst whom he had received some civilities, took him into his house, made him his guest, and at his departure gave him a horse, new apparel, and sixteen ducats of gold in his purse. Cromwell, rendering him hearty thanks, returned into his own country; where, in process of time, he became in such favour with king Henry the Eighth, that he raised him to the dignity of being lord high chancellor of England. In the mean time Frescobald, by great and successive losses, was become poor; but remembering that some English merchants owed him fifteen thousand ducats, he came to London to seek after it, not thinking of what had passed betwixt Cromwell and him. But travelling earnestly about his business, he accidentally met with the lord chancellor as he was riding to court. As soon as the lord chancellor saw him, he thought he looked like the merchant of Florence, of whose liberality he had tasted in times past. Immediately he alighted, embraced him, and

with a broken voice, scarce refraining tears, demanded if he were not Francis Frescobald, the Florentine? "Yes, Sir," said he; "and your humble servant." "My servant," said Cromwell, "no, as you have not been my servant in times past, so will I not now account you other than my great and especial friend; assuring you that I have just reason to be sorry that you, knowing what I am, (or at least what I should be) would not let me understand of your arrival in this land: had I known it, I should certainly have paid part of that debt which I confess I owe you; but thanks be to God that I have yet time, and will not fail to make you heartily welcome; but having now weighty affairs in my prince's cause, you must hold me excused that I can no longer tarry with you: therefore at this time I take my leave; desiring you, with the faithful mind of a friend, that you forget not to dine with me this day at my house. Frescobald wondered who this lord could be; but at last, after some pause, he remembered him for the same he had relieved at Florence: he therefore repaired to his house, not a little joyed, and walking in the lower court attended his return. He came soon after and was no sooner dismounted, but he again embraced him with so friendly a countenance, as the lord admiral and other nobles, then in his company, much marvelled at. He, turning back, and holding Frescobald by the hand, "Do you not wonder, my lords," said he, "that I seem so glad of this man? This is he by whose means I have attained this my present degree:" and thereupon recounted to them all that had passed. Then holding him still by the hand, he led him to the chamber where he dined, and seated him next himself. When the lords departed, he would know what occasion had brought him to London: Frescobald in few words truly opened his case to him. To which Cromwell returned, "Things already past, Mr. Frescobald, can by no power or policy of man be recalled: yet is not your sorrow so peculiar to yourself, but by the bond of mutual love I am to bear a part therein, and that in this your distress you may receive some consolation. It is fit I should repay some portion of that debt wherein I stand bound to you, as it is the part of a grateful man to do; and I further promise

you on the word of a true friend, that during this life and state of mine, I will not fail to do for you what my authority may command." Then taking him by the hand, he led him into a chamber, and commanded all to depart. He locked the door, and then opening a coffer, he first took out sixteen ducats, and delivered them to Frescobald: "My friend," said he, "here is your money you lent me at my departure from Florence; here are the other ten you bestowed in mine apparel, with ten more you disbursed for the horse I rode upon. But considering you are a merchant, it seemeth to me not honest to return your money, without some consideration for the long detaining of it; take you therefore these four bags, in every one of which is four hundred ducats, to receive and enjoy from the hand of your assured friend." The modesty of Frescobald would have refused these, but the other forced them upon him. This done, he caused him to give him the names of all his debtors, and the sums they owed. The list he delivered to one of his servants, with charge to search out the men, if within any part of the realm, and straitly to charge them to make payment within fifteen days, or else to abide the hazard of his displeasure. The servant so well performed the command of his master, that in a very short time the whole sum was paid in. During all this time Frescobald lodged in the lord chancellor's house, who gave him the entertainment he deserved, and oftentimes moved him to abide in England, offering him the loan of sixty thousand ducats for the space of four years, if he would continue and make his bank at London; but he desired to return to his own country, which he did with the great favour of lord Cromwell, and there richly arrived; where he enjoyed his wealth but a short time, for in the first year of his return he died.

13. Franciscus Dandalus was sent ambassador from the Venetians to pope Clement, into France, where he then was, to deprecate his anger, and to take off the public ignominy which he was resolved to expose them to. Long did he lie in chains, prostrate at the pope's table, in mourning and great humility, before he could any way appease that indignation which the pope had conceived against his people. At

the last he returned well acquainted of his charge: when such was the gratitude of his fellow-citizens, that, by a universal consent, they elected him duke of Venice; that he, who but lately had been in such a despicable state for his country's sake, might now be as conspicuous on the other side in gold and purple.

14. Antonius Musa was physician to Augustus Cæsar, who being one time delivered by him from a disease, that it was believed would prove deadly to him, the people of Rome were so overjoyed with the unexpected recovery of their prince, that, to express their gratitude to his physician, they passed a decree, that his statue should be erected and placed next unto that of Æsculapius.

15. Hippocrates, the physician, perceiving the plague from Illyricum to begin to grow upon the parts adjacent, sent some of his scholars into divers cities of Greece, to assist and administer to such as were seized with it: upon which, in token of their gratitude, they decreed to him the same honour which they had used to give to Hercules.

16. Junius Brutus did notably revenge the rape done upon Lucretia by one of the Tarquins, with the expulsion of them all, and delivering Rome from the bondage of their tyranny. When therefore this grand patron of feminine chastity was dead, the Roman matrons lamented the death of him in mourning for a year entire.

17. A war was commenced betwixt the Athenians and the Dorians. These last, consulting the oracle, were told they should carry the victory, unless they killed the king of the Athenians: they therefore gave charge to their soldiers concerning the safety of the king. Codrus was at that time king of the Athenians: who having understood the answer of the oracle, in love to his country he disguised himself in mean apparel, and entered the enemy's camp with a scythe upon his shoulder: with this he wounded one of the soldiers, by whom he was immediately slain. The body of the king being known, the Dorians departed without fighting; and the Athenians, in gratitude to their prince, who had devoted his life for the common safety, would never after suffer themselves to be ruled by a king; doing their departed

(12.) Hakew. Apol. l. 4. c. 10. § 5. p. 436. Clark's Mir. Eccles. Hist. part 2. l. 1. p. 42.—(13.) Sabell. Exemp. l. 7. c. 1. p. 365.—(14.) Ibid. p. 367.—(15.) Ibid.—(16.) Ibid. p. 365.

prince this honour, that they declared they thought no man worthy to succeed him.

CHAP. XXI.

Of the Meekness, Humanity, Clemency, and Mercy of some Men.

SURLY, rash, boisterous, and rugged natures are the scandal to humanity, and in truth are but a kind of savage beasts, that walk upright and on two feet, who, like their fellow-brutes in nature, should trudge on all four. If they have leisure, they employ it in doing mischief; and if you put them into business, they spoil every thing they undertake by their forwardness and ill-nature: but the meek and humble man is easy in himself, studies to make others so, and a denial from him is better relished by his obliging regret in doing it, than a favour granted by the other. He makes the nearest approach to original innocence, and is most godlike when he resembles him in doing good, and showing mercy, which is as beneficial to themselves as others. He cannot hate, because he esteems all as worthy of love as himself. He cannot fear, because he does no wrong; and grief can find no entrance into his breast, because he has given none to others.

1. Photius, the learned Patriarch of Constantinople, observeth in his Bibliothéque, a wonderful judgment given in the city of Athens: he saith, "the senate of the Areopagites being assembled together on a mountain, without any roof but heaven, the senators perceived a bird of prey which pursued a little sparrow; that came to save itself in the bosom of one of their company: This man, who naturally was harsh, threw it from him so roughly, that he killed it; whereat the court was offended, and a decree was made, by which he was condemned and banished from the senate:" where the judicious may observe, that this company, which was at that time one of the gravest in the world, did it not for the cure they had to make a law concerning sparrows, but it was to show that clemency and a merciful inclination, was so necessary in a state, that

a man destitute of it was not worthy to hold any place in the government, he having (as it were) renounced humanity.

2. Agesilaus, the Spartan, was of that humanity and clemency towards those whom he had overcome in battle, that he often gave public admonitions to his soldiers, that they should not treat their prisoners with cruelty; but should consider that those who were thus subdued and reduced to this condition were men. And when any of these, at the removal of the camp, were left behind by his soldiers, as unable to follow through sickness or age, he took care to order some persons to receive and take care of them, lest, being destitute of all assistance, they should perish with hunger, or become a prey to the wild beasts.

3. Titus-Vespasian, the emperor, was deservedly called the darling of mankind: he professed that he took upon him the supreme pontificate, because in so high a priesthood he might be obliged to keep his hands pure from the blood of all men, which he also performed: and, saith Suetonius, from that time forth he never was the author of, or consenting to, the death of any man, although sometimes there were offered him just causes of revenge; but he used to say, "he had rather perish himself than be the ruin of another." When two patricians stood convicted of high-treason, he thought it sufficient to admonish them in these words: "to desist from such designs; that princes were ordained by fate; that if they wanted any other thing of him, they might ask and have it." Soon after, the mother of one of them living far off, lest she should be affrighted with some sad news, he sent his own messengers to inform her of the danger and safety of her son. Although his brother Domitian did manifestly conspire against him, yet he did him no harm, nor lessened him in any thing, but dealt with him by intreaties, that he would bear him a friendly mind, and after all nominated him his colleague and successor in the empire. But all this goodness wrought little with this unnatural brother; for soon after he was poisoned by him, to the great loss of all mankind.

4. Acacius, bishop of Amada, was

(17.) Justin Hist. l. 2. p. 38.

(1.) Caus. H. C. in the Treatise of Passions, § 1. p. 2.—(2.) Sabell. Ex. l. 6. c. 4. p. 331.—(3.) Lips. Monit. l. 2. c. 12. p. 302. Sueton. Wieri Oper. de ira p. 837. Fulgos. Ex. l. 5. c. 1. p. 505. Sabell. Ex. l. 8. c. 2. p. 425.

renowned, and much spoken of for the following notable work of mercy which he did. When the Romans had taken seven thousand Persian captives at the reduction of Azazena, and to the grief of the Persian king would not restore them, but kept them in such condition that they were almost starved for want of food: Acacius, lamenting their state and condition, called his clergy together, and said thus unto them, "our God hath no need either of dishes or cups, for he neither eateth nor drinketh; wherefore, seeing the church hath many precious things both of gold and silver, bestowed of the free will and liberality of the faithful, it is requisite that the captive soldiers should be therewith redeemed and delivered out of prison and bondage, and that they also perishing with famine, should, with some part thereof, be refreshed and relieved." This said, he commanded the vessels and gifts to be melted; made money thereof, and sent the whole, partly to redeem captives out of prison, and partly to relieve them, that they perished not with famine. Lastly, he gave the Persians necessary provisions for their voyage, and sent them back to their king. This notable act of the renowned Acacius, brought the king of Persia into great admiration, that the Romans should endeavour to vanquish their enemies both ways, by wars and mercy: whereupon he greatly desired the sight of Acacius, and Theodosius, the emperor, commanded the bishop to gratify the king therein.

5. When Pericles, the noble Athenian, was dying, the better sort of the citizens, and his friends that sat about him, were discoursing amongst themselves of those virtues wherein he excelled: his riches and eloquence, his famous exploits, the number of his victories, and as having erected nine trophies while he had the command of the city. These things they were recounting amongst themselves, as supposing that he no longer understood them, but was now become senseless. Pericles heard all that had passed, and said, "I wonder that you so celebrate those deeds of mine, in which fortune doth challenge a part, and which are common to other leaders, and yet, in the mean-time, pass over with silence that which is the greatest and most

excellent of them all, namely, that none of my fellow-citizens have ever put on mourning through my means." And indeed it was worthy of high commendation, that he retained so much humanity and clemency in the midst of so many bitter enemies he was perpetually surrounded with, and that he had never showed himself implacable to any enemy whatsoever, in all the power he so long together had enjoyed.

6. One Guydomer, a viscount, having found a great treasure in the dominions of Richard the first, surnamed Cœur de Leon, for fear of the king, fled to a town of France for his safeguard. Thither Richard pursued him, but the town denied him entrance: going therefore about the walls, to find out the fittest places to assault it, one Bertram de Gurdon, or as others call him Peter Basile, shot at him with a poisoned arrow from a strong bow, and therewith gave him a wound in the arm (in the eye saith Fuller,) which being neglected at first, and suffered to rankle, or, as others say, handled by an unskilful surgeon, in four days brought him to his end. Finding himself past hope of recovery, he caused the party that had wounded him to be brought before him: who being asked what had moved him to do this fact? answered, "that king Richard had killed his father, and two of his brothers with his own hand, and therefore he would do it if it were to do it again." Upon this insolent answer, every one thought that the king would have adjudged him to some terrible punishment; when, contrary to their expectations, in a high degree of clemency, he not only freely forgave him, but gave special charge he should be set at liberty, and that no man should presume to do him the least hurt; commanding besides, to give him an hundred shillings to bear him away. This was done anno 1199, in the ninth year of this king's reign, and the forty-fourth of his age. Dying, he bequeathed his heart to Roan, his body to be buried at Fount Everard, and his bowels at Chalons, (or as others say) at Carlisle in England.

7. Charilaus, the king of Sparta, was of so mild and gentle a disposition, that Archelaus, his associate in the kingdom, used to say to those that spake high in the

(1.) Socrates Eccles. Hist. l. 7. c. 21. p. 385.—(5.) Plut. in Pericl. p. 173. Lips. Monit. l. 2. c. 12. p. 290. Fulgos. Ex. l. 8. c. 1. p. 570.—(6.) Bak. Chron. p. 95, 96, 97. Full. Ch. Hist. l. 3. cent. 12. p. 44. Stew's Ann. p. 163.

commendation of the young man: "How is it possible that Charilaus should be a good man, seeing he is not able to be severe, even against those that are wicked."

8. Q. Fabius Maximus was of that meek and mild disposition throughout his whole life, that he was commonly called the lamb.

9. Augustus Cæsar, walking abroad with Diomedes his freed-man, a wild boar had broken the place of his restraint, and seemed to run directly towards Augustus. The freed-man, in whom at that time there was more of fear than of prudence, consulting his own safety, took hold of the emperor and placed him before himself: yet Augustus never discovered any sign of anger, or offence at what he did. He also managed the commonwealth with that clemency and mercy; that when in the theatre it was recited, *O Dominum æquum & bonum*, "O gracious and good governor!" all the people turned their eyes upon him, and gave him their applause.

10. C. Julius Cæsar was not more famous for his valour in overcoming his enemies, than he was for his clemency, wherein at once he overcame both them and himself: Cornelius Phagita, one of the bloody emissaries of Sylla, in the civil dissensions betwixt him and Marius, industriously hunted out Cæsar (as one of the Marian party) from all his lurking-places, at last took him, and was with difficulty persuaded to let him escape at the price of two talents: when the times changed, and that it was in his power to be severely revenged of this man, yet he never did him the least harm, as one that could not be angry with the winds when the tempest was over. L. Domitius, an old and sharp enemy of his, held Corfinium against him with thirty cohorts, there were also with him very many senators, knights of Rome, and the flower and strength of the Pompeian party; Cæsar besieged the town, and the soldiers talked of surrendering both the town and themselves to Cæsar. Domitius, despairing of any mercy, commanded a physician of his to bring him a cup of poison: the physician knowing he would repent it, upon the appearance of Cæsar's clemency, gave him, instead of poison, a soporiferous potion. The town being surrendered,

Cæsar called all the more honourable persons to his camp, spoke civilly to them, and having exhorted them to peaceable and quiet counsels, sent them away in safety with whatsoever was theirs. When Domitius heard of this, he repented of the poison he supposed he had taken: but being freed of that fear by his physician, he went unto Cæsar, who gave him his life, liberty, and estate. In the battle of Pharsalia, as he rode to and fro, he cried "spare the citizens!" nor was any killed, but such only as continued to make resistance. After the battle, he gave leave to every man of his own side to save one of the contrary: and at last, by his edict, gave leave to all whom he had not yet pardoned, to return in peace to Italy, to enjoy their estates, honours, and commands. When he heard of the death of Pompey, which was caused by the villainy of others, so far was he from exulting, that he broke out into tears, and prosecuted his murderers with slaughter and blood.

11. Lewis the Twelfth, the next heir to the crown of France, was eagerly persecuted by Charles the eighth, the then king: who being displeased that he had no issue of his own, so far pressed him, that at last he was shut up in prison, with little hopes of his life; and most of the nobles and people, embracing the present times, declared themselves against the unfortunate prince. But Charles dying on the sudden, Lewis ascended the throne, to the amazement of many, who now began to change their countenance and speech, and sought to insinuate themselves into the good grace and favour of the new prince. Some also, who had been constant to him in his adversity, began now to lift up their heads high; amongst these, one with great confidence came to the king, and begged the estate of a citizen of Orleans, who in that sad time had showed himself to be one of the sharpest enemies of Lewis. Here it was that the king, with a royal mind, made him this reply: "Ask something else of me, and I will show that I have respect unto your merits; but of this say no more, for the king of France doth not concern himself with the injuries of the duke of Orleans:" this was his title before he came to the crown. He declared that he would have the same counsellors and

(7.) Plut. in Lycurgo. Zuïng. Theatr. vol. i. l. 1. p. 91.—(8.) Ibid.—(9.) Sueton. l. 2. c. 67. p. 95. Lips. Monit. l. 2. c. 2. p. 299. Fulgos. l. 5. c. 1. p. 555.—(10.) Lips. Monit. h. 2. c. 12. p. 295.

guards as the dead king had, in the same honour, and with the same salaries.

12. Sigismund the First, king of Poland, did so condemn the private injuries, slanderous reproaches, and evil speeches of insolent men, that he never thought them worthy of revenge; nor was he known, for that cause alone, to be afterwards more backward to reward such kind of men with beneficence and princely liberality.

13. Hadrianus the emperor, while he was a private man, had one that on divers occasions had showed himself his enemy. This man, when the other was arrived to the imperial dignity, presents himself before him in a trembling posture, and scarce able to bring forth words wherein to implore his pardon. The emperor, immediately upon the sight of him, said unto him "*Evasisti*," "Thou hast escaped me." As if he had said, "thou hadst been undone if we had equally contended; but I being now thy superior, do cease, and choose rather to show my power by clemency than revenge."

14. Alphonsus, king of Naples and Sicily, was all goodness and mercy. He had besieged the city of Cajeta, that had insolently rebelled against him: and the city being distressed for want of necessary provisions, put forth all their old men, women, and children, and such as were unserviceable, and shut their gates against them. The king's counsel advised, that they should not be permitted to pass, but should be forced back again into the city, by which means he should speedily become the master of it. The king, pitying the distressed multitude, suffered them to depart; though he knew it would occasion the protraction of the siege. But when he could not take the city, some were so bold as to tell him, that it had been his own in case he had not dealt in this manner; "but" said the king, "I value the safety of so many persons at the rate of an hundred Cajeta's." Yet he was not long without that neither: for the citizens, moved with so great a virtue, and repenting themselves of their disloyalty, yielded it to him of their own accord. Antonius Caldora was also one of the most powerful and obstinate enemies of the realm of Naples; but being in a great battle overthrown and made prisoner, all men per-

sued the king to rid his hands of this insolent person, who had been so dangerous to the kingdom. Alphonsus was the only person that opposed it, and not only gave him his life, but also restored him to his forfeited estate; he also gave back unto his wife all his plate, precious furniture, and household-stuff, that were fallen into his hands, only reserving to himself one vessel of crystal. These were the deeds of this illustrious prince, whereunto his speeches were also agreeable. For being asked, why he was thus favourable to all men, even to those that were evil? "Because," saith he, "good men are won by justice, and the bad by clemency." And when some of his ministers complained of his lenity, and said it was more than became a prince: "What then," said he, "would you have lions and bears to reign over you? for clemency is the property of men, as cruelty is that of the wild beasts." Nor did he say other than what is truth; for the greater a man is, and (as I may say) the more he is a man the more prone and inclinable will he be to this virtue, which is therefore called humanity.

15. M. Antonius, the philosopher and emperor, excelled most other men in this excellent virtue; as he manifestly shewed, in that glorious action of his towards Avidius Cassius and his family, who had rebelled against him in Egypt. For as the Senate did bitterly prosecute Avidius and all his relations, Antonius, as if they had been his friends, did always appear as an intercessor in their behalf. Nothing can represent him herein so much to the life, as to recite part of the oration which, upon this occasion, was made by him in the senate, to this purpose. "As for what concerns the Cassian rebellion, I beseech you, conscript fathers, that laying aside the severity of your censure, you will preserve mine and your own clemency. Neither let any man be slain by the senate, nor let any man suffer that is a senator. Let not the blood of any patrician be spilt; let the banished return, and the exiles be restored to their estates. I heartily wish, that I could restore them that are already dead unto life again. In an emperor I could never approve of the revenge of his own injuries, which, however it may be

(11.) Lips. Monit. l. 2. c. 12. p. 306.—(12.) Monit. l. 2. c. 12. p. 307.—(14.) Ibid, p. 308.

Zuing. Theatr. vol. i. l. 1. p. 92.—(13.) Lips.

sometimes just, yet for the most part (if not always) it appears to be cruel. You shall therefore pardon the children, son-in-law, and wife of Avidius Cassius. But why do I say pardon them, since there is none of them that have done amiss? Let them live, therefore, and let them know that they live in security under Marcus. Let them live in the enjoyment of their patrimony; and in the possession of their garments, their gold and silver; and let them be not only rich, but safe. Let them have the freedom to transport themselves into all places as they please; that throughout the whole world, and in the sight of all people, they may bear along with them the true and unquestionable instance of yours and my clemency. Neither, O ye conscript fathers, is this any remarkable clemency, to pardon the children and wives of the rebellious; I therefore desire you, that you would free at once all senators and knights of Rome that are under accusation, not only from death and banishment, but also from fear and hatred, from infamy and injury. Allow thus much to my present times, that in these conspiracies, framed for the erection of tyranny, the blood of those that fell in the tumult itself may suffice, and that the punishment may proceed no further." This oration was so pleasing to the senate and populace of Rome, that they extolled the clemency of Marcus with infinite praises.

16. Some young men had publicly reproached the wife of Pisistratus, the Athenian tyrant: the next day, sensible of their error, in great fear, they presented themselves before him, and with tears implored his pardon. He, without any emotion to anger or revenge, made them this answer. "Hereafter demean yourselves more modestly; although my wife did not (as you suppose) go out of the doors yesterday." By this saying, of no less prudence than humanity, he covered at once both the error of the young men, and the disgrace that was done to his wife.

17. After what manner compassion and mercy does sometimes meet with unexpected rewards, is prettily represented by Ursinus Velius, in a story which the ingenious Mr. Robertson, of York, has

paraphrased in his agreeable volume of poems, lately published:

Unknown and unknown to fame,
An honest clown—Dorus his name,
With fraudulent line and baited hook,
Near the sea-shore his station took,
In hopes the cravings to supply
Of a large helpless family;
But fortune, who her favour sheds
Seldom upon deserving heads
On Dorus glanc'd with scornful spite;
No prize—not ev'n a single bite.
Tir'd with ill-luck, he now despairs,
And for a hungry home prepares:
When, to his joy and great surprise,
He feels a fish of monstrous size;
(So flatters smiling hope)—when, lo—
Fortune again appears his foe;
He drags on shore with cautious pull—
A fish;—Ah no—a human skull;
A ghastly and forbidden treat,
Improper food for him to eat:
What can he do? shall he again
Commit his captive to the main?
But here humanity prevails,
And piety his heart assails;
"Who knows," cries Dorus with a sigh,
(a heart-sprung tear in either eye)
"But this might once a portion be
Of some poor spouse or sire like me;
On whose endeavours a large brood
Of little ones might hang for food;
Shipwreck'd, perhaps, in sight of land,
Or murder'd by some villain's hand;
My duty and my feelings too
Strongly evince what I should do;
The kindness which to him I shew,
Perhaps to others I may owe."
——So said, away the skull he bears,
And in the wood a grave prepares;
He digs—his heart dilates with pleasure
To find a heaven-sent golden treasure;
A treasure to his utmost wishes,
Superior to ten thousand fishes;
With which he, joyous marches home,
The skull bequeathing in its room.
Those hearts that with humanity distend,
In providence are sure to meet a friend;
And the same love we to our brethren show
Our heavenly father will on us bestow.

18. Jaques Amiot, great almoner of France, told me, says Montaigne, the following story, much to the honour of a prince of ours: "In the time of our first commotions at the siege of Rouen, this prince, being advertised by the queen-mother of a conspiracy against his life by a gentlemen of Anjou or Maine, kept it secret, but accidentally seeing the person, he called him to him, and seeing him pale and trembling with the consciousness of his guilt, thus accosted him: "Sir, you

already guess what I have to say to you, your countenance discovers it; you know very well such and such passages (mentioning the most secret circumstances of his conspiracy); and therefore, as you tender your life, confess the whole truth of your design." "The poor man seeing himself thus discovered, was in such a fright he knew not what to do; but joining his hands together to beg for mercy, he meant to throw himself at the prince's feet, who taking him up, said further," "Come, Sir, tell me, if you can, if at any time I have done you, or any of your friends or relations, the least injury? I have not known you above three weeks; what could induce you, without provocation, to attempt my death?" "The gentleman replied with a trembling voice," "That it was no particular hatred to his person, but the general interest and concern of a party that had persuaded him to it as a meritorious act, to be rid of a person that was so great an enemy of their religion." "Well," said the prince, "I will let you see that my religion is more merciful than yours; I will pardon your crime, but get you gone that I never see you more; and if you are wise, henceforward choose honest men for your counsellors in your designs."

19 ♦ Under Snies, king of Denmark, the harvest failed, and all the horrors of famine were experienced throughout the kingdom. The people had no food, and their sovereign was not able to procure any for them. They therefore assembled, in order to deliberate on the best means of extricating themselves from this state of horrid misery, some of the elders proposed the desperate remedy of putting to death the old people and children, to preserve the small quantity of sustenance they had for the young and robust, who, during those times of perpetual warfare, were better able to defend their country. This was a cruel proposition, but urgent necessity induced the king to take it into consideration. A lady, however, of distinguished rank, named Gambaruk Rudderling, at the idea of seeing the blood of her countrymen shed, came forward, and addressing the assembly, shewed them the barbarity of such a design, and proposed

that, instead of staining the country by so many murders, it would be wiser and more natural to send a part of the young people out of the country, to search for an establishment. This advice being received with approbation, the young men cast lots to determine which of them should leave the country. Those on whom the lot fell then assembled, and setting out from Denmark, established themselves, it is said, in Pannonia, from which they afterwards passed into Italy, and founded there the kingdom of the Lombards.

CHAP. XXII.

Of the light and gentle Revenge some Persons have taken upon others.

EXCELLENT was the advice that was given to the Romans by the ambassadors of some cities in Hetruria, "That since they were men, they should not resent any thing beyond human nature, and that in mortal bodies they should not carry immortal feuds." Light injuries are made none by disregarding them; which, if revenged, grow grievous and burthensome, and live to hurt us, when they might die to secure us. It is princely to disdain a wrong; and they say princes, when ambassadors have offered indecencies, used not to chide, but deny them audience; as if silence were the royal way to revenge a wrong: the upper region is the most composed, and age, which is the wisest, rages the least; it was the maxim of a great lord, that discontent is the greatest weakness of a generous soul, and is so intent upon its unhappiness, that it forgets its remedies.

1. Diogenes the grammarian, used to dispute every seventh day at Rhodes; and when Tiberius, then a private man, came to hear him, upon a day wherein he was not accustomed to read, he admitted him not, but sent his servant to him, to let him know, that he should wait till the seventh day, wherein there would be opportunity both for him and others to see and hear him. When Tiberius came to be emperor of Rome, this man, amongst others, came to salute him. Tiberius having observed him at the gate, sent one to let him know, that at present he could

how terrible the cause of his retirement was, made use of the quickness of his wit, and asked him "If he had not an enemy in that city?" He answered, "Yes," and that was a chief officer in the city, who of a long time had borne him a secret grudge: "Away, then," quoth the mandarine, in great haste; "let your lordship command that all your goods of worth be removed into the innermost part of the palace; let them set fire on the empty part, and call out for help to quench it: to which this officer must of necessity repair with the first, it being one of the principal duties of his office. As soon as you see him amongst the people, call out aloud to him, and consign to him the cabinet thus shut as it is, that it may be secured in his possession from the danger of fire; for if it be he who hath caused the seal to be stolen, he will put it in its place again when he restores you the cabinet; if it be not he, your lordship must lay the fault on him for having so ill kept it, and you shall not only be freed of this danger, but also revenged of your enemy." The governor followed his council; and it succeeded so well, that the next morning after the night this fire was, the officer brought him the seal in the cabinet, both of them concealing each other's fault, equally complying for the safety of both.

2. Edward Norgate was very judicious in pictures, for which purpose he was employed in Italy to purchase some of the finest for the earl of Arundel. Returning by Marseilles he missed money he expected; and being there unknown to any person, he was observed by a French gentleman to walk in the exchange of that city many hours, every morning and evening, with swift feet and a sad face, forwards and backwards. To him the civil Frenchman addressed himself, desiring to know the cause of his discontent; and if it came within the compass of his power, he promised to help him with his best advice. Norgate communicated his condition to whom the other replied, "Take I pray my counsel: I have taken notice of your walking more than twenty miles a day, in one furlong upwards and downwards; and what is spent in needless going and returning, if laid out in progressive motion, would bring you into your

own country. I will suit you, if agreeable, with a light habit, and furnish you with competent money for a footman." Norgate very cheerfully consented, and voted it (being accommodated accordingly) through the body of France, being more than five hundred English miles; and so leisurely with ease, safety, and health, returned into England.

3. Bajazet the First, when he had heard of the frauds and injuries of his cadies (so they call the Turkish judges), being exceedingly moved, commanded them all before him at Neapolis: his intention was to inclose them all in a house, cause it to be set on fire, and so to consume them all together therein. This was not unknown to Hally Bassa, a prudent counsellor of his; who therefore sought and found out a way to appease him. Bajazet had an Ethiopic boy, very talkative, in whom he took great delight. Hally having instructed him in what he should say, sent him into the prince in a habit more gay than was usual with him. "What is the matter," said Bajazet, "that thou art thus galleant contrary to thy custom?" "I am," said he, "departing from thee to the emperor of Constantinople." "To him that is our enemy," said the prince: "what wilt thou do there?" "I go," said he, "to invite thence some old monks and religious persons to do justice amongst us, since you will have all your cadies to beslain." "But, my little Ethiop," said he, "are they skilled in our laws?" Here Hally seasonably put in: "They are not, my lord; why therefore do you cut off those that are?" "Why then," said he, "do they judge unjustly and corruptly?" "I will discover to my lord the cause of it," said Hally. "These our judges have no stipend allowed them out of the public: they therefore take some little rewards of some private persons; amend this, and you have reformed them." The counsel pleased Bajazet: he gave them their lives, and commissioned Hally to appoint what was fit for them; who decreed, and it afterwards remained in force, "That every such person as had an inheritance of so many thousand aspers, should out of every thousand, allow twenty to his cady; and that for the instruments of marriage and such contracts, he should have twenty

(1.) Alvarez Serneda, Hist. of China, part 1, c. 4. p. 28.—(2.) Fuller's Worthies, p. 161. in Cambridgeshire.

more." So their poverty was relieved, and justice duly administered.

4. Athenodorus, the philosopher, was a familiar friend to Augustus, the Roman emperor; and being stricken in years, desired his dismissal from the court. It was granted him at last, but not without much importunity. When therefore he came to take his leave, he left this good counsel with the emperor his lord: that "before he said or did any thing of more than usual importance, he should repeat to himself the twenty-four letters of the Greek alphabet." This pause he prescribed as a remedy against precipitate and over-hasty resolutions, which serve only to make way for a vain and too late repentance.

5. It was the wise counsel of Pythagoras, "Dig not up fire with a sword;" that is, "Provoke not a person, already sworn with anger, by petulant and evil speeches."

6. Two young men of Syracuse were so great friends, that one of them being to go abroad, recommended unto the other the care of his concubine. The guardian, in the other's absence, overcome with love and lust, abused his charge; in revenge whereof, his friend at his return corrupted the other's wife; by which means there grew a great quarrel betwixt them; and the matter coming to the notice of the senate, a wise senator gave counsel to banish them both, lest their private quarrel might breed some public sedition: but his counsel was neglected; whereupon it followed, that the young men ranging themselves on either side, made such a tumult and civil war within the city, that the whole state was overthrown thereby.

7. When Francis the First, king of France, was to march with his army into Italy, he consulted with his captains how to lead them over the Alps, whether this way or that way? At which time Amaril (his fool) sprang out of a corner where he sat unseen, and advised them rather "to take care which way they should bring their army back out of Italy again; for it is easy to engage in quarrels, but hard to be disengaged from them."

8. The senate of Rome were met together in council, where they had a long and difficult debate about what should be done

with the city of Carthage. Cato, the Elder, gave his opinion, that it should be utterly subverted and destroyed, that so Rome might be set in safety, and many of the fathers agreed with him therein. Scipio Nasica then stood up; "And," said he, "those that are so passionately bent upon the destruction of Carthage, let them look to it; lest the people of Rome, being freed from the fear of a rival and enemy abroad, they do not then fall into civil discords, which will be a far worse evil than the former." This prudent person foresaw what peace and plenty might do amongst them to the corruption of their manners; and that, for want of the exercise of their virtue, there would follow the worst of evils: nor was he at all mistaken in his opinion.

9. Three young men having long exercised themselves in piracy, had thereby gotten together a great sum of money, and then retired to a city where they might live with greater honesty and safety; and because they could not agree about the parting of that in the getting of which they had been mutually concerned, by common consent they put it into the hands of a banker, conditioning with him, by writing, that he should not deliver out one penny thereof, unless in the presence of all three. Soon after one of the three, more crafty than the others, persuaded the rest, that it was the safest way to build a house and buy some land, which should be common with them; whereupon they gave order that their whole money should be in readiness upon their demand; and one day, when they were all riding out upon pleasure, their crafty companion told them, "That fifty ducats was requisite for the building of their house," which they bid him receive of the banker, and as they rode by gave order to the banker to deliver him what he demanded. They rode on: and he demanded and received their whole sum, and laying it on his horse rode quite away with it. They threatened the banker to sue him for their lost money, as delivered in their absence. He in this strait advised with Gellius Aretinus, a lawyer and a skilful man, who gave him this counsel, to acknowledge that he had the money, and was ready to repay it according to their

(3.) Lips. Monit. l. 2. c. 9. p. 271. Knowle's Turk. Hist. p. 207.—(4.) Lon. Theatr. p. 373. Wieri Opera, p. 851. l. de Ira.—(5.) Ibid.—(6.) Fitzherb. of Pol. and Relig. part 1. c. 7. p. 56.—(7.) Clark's Mirr. l. 54. p. 217.—(8.) Sabell. Ex. l. 4. c. 8. p. 113. Cæl. Antiq. Lect. 27. c. 1. p. 1239.

agreement, in the presence of all three; wishing them to bring with them the third man, and they should receive it. But as they heard no more of their companion, so neither did he of his suit.

10. Don Pedro Ronguillo, the Spanish ambassador, at his first audience of king James II. after the death of king Charles II. having obtained leave to speak his mind freely, told that king, "That he saw several priests about his majesty that he knew would importune him to alter the established religion in England; but prayed him not to hearken to their advice, lest his majesty should repent it when it was too late to remedy it." But the good counsel running contrary to the king's designs, he was displeased at it, and with a little too much heat asked the ambassador, "Whether it was not customary in Spain to advise with their confessors?" "Yes, sir," replied the ambassador, "we do so, and that's the reason our affairs succeed so ill."

11. A stranger having publicly said, "That he could teach Dionysius, the Tyrant of Syracuse, an infallible way to find out and discover all the conspiracies his subjects should contrive against him; if he would give him a good sum of money for his pains;" Dionysius hearing of it, caused the man to be brought to him, that he might learn an art so necessary to his preservation; and having asked him, "By what art he might make such discoveries?" the fellow made answer, "That all the art he knew, was, that Dionysius should give him a talent, and afterwards boast that he had received this great secret from him." Dionysius liked the invention, and accordingly caused six hundred crowns to be counted out to him, and this served as well to keep his enemies in awe, as if it had been real.

CHAP. XXVI.

Of the Subtilty and Prudence of some Men, in the Investigation and Discovery of difficult Matters.

It was the saying of one who was none of the meanest philosophers that "Truth

always lies at the bottom of a deep pit; and that if we will enjoy it, we must be at the pains to draw it up from thence; and quickness of apprehension, and maturity of judgment, are as the cord and pulley whereby this exploit is performed."

1. A certain judge in Spain; when a murder was committed, and divers that were suspected of it brought before him, who all of them denied it, he caused them to bare their breasts, and laid his hand upon their hearts, when having found that the heart of one of them had greater trembling and palpitation than any of the rest, making thence a conjecture; "Thou" said he, "art the author of this murder." The other, conscious to himself of the crime, immediately confessed it, and was accordingly led to a deserved punishment.

2. Camerarius tells out of Cedrenus, that the queen of Sheba, when she saw that Solomon had expounded all her hardest riddles, caused one day certain young boys and girls, apparelled all alike, to be brought and set before the king, (none being able, by their faces and looks, to discern the one sex from the other) to the end that therein she might have further trial of king Solomon's wisdom. He knowing the queen's intent, presently made some water to be brought in a great bason, bidding them all to wash their faces; by this device he easily discerned the males from the females, for the boys rubbed their faces hard and lustily; but the girls, being shamed-faced, did scarce touch theirs with their fingers-ends.

3. The emperor Galba, when two persons contended about the property of an ox, and the plea was so doubtful on both sides that no man could determine to which of them the ox did of right belong, ordered that the ox in question should be led to a pound of water (where he had before-time used to drink) with his eyes blind-folded, and decreed that, his cover being taken off, to which of the two men's houses he should first betake himself, that person should be judged the rightful owner.

4. Rodolphus Austriacus, the emperor, was at Norimberg intent upon the public affairs of the empire, when a merchant presented himself before him, imploring his justice upon an inn-keeper well known;

(9.) J. Text. Feriar. Høgerranar. c. 39. p. 182. Polychronic. fol. 111.—(10.) Hist. England.—(11.) Mont. Essays.

(1.) Lon. Theatr. p. 834.—(2.) Camer. Oper. Subeis. cent. 1. c. 10. p. 71.—(3.) Suet. l. 7. c. 7. p. 274. Lips. Monit. l. 2. c. 9. p. 259.

who, as he said, had cheated him of two hundred marks of silver, which, having deposited in his hands, he had imprudently denied the receipt of such sum, and did injuriously detain it. The emperor demanded what evidence he had of the truth of what he had spoken? who replied, (as is usual in such cases) "that he had no other besides himself:" the emperor therefore considering the thing, apprehended that some subtily must be used to find out the truth of the business. He inquires, "What manner of bag it was, wherein he pretended the money was delivered?" He described the shape, colour, and other particulars of it. The emperor then commanded him to withdraw into the next room, and there to attend. It was his purpose to send for the inn-keeper; but fortune disposed it otherwise and more commodiously; for the chief men of the city as is usual, came to present and wait upon the emperor, amongst whom was this fraudulent host. The emperor knew him before, and (as he was very courteous) in a jesting way said to him, "You have a handsome hat, pray give it me, and let us change." The other was proud of the honour, and readily presented the hat. The emperor retired a while, as if he was called off by public business, and sends a trusty and well known inhabitant of the same city to the wife of the inn-keeper, and ordered him to say, "Your husband desires you would send him such a bag of money, for he has special occasion for it, and by this token, that this is his hat." The woman delivered the money without scruple, and the messenger returned with it to the emperor, who then called the merchant, shewed him the bag, and asked him if he knew it: the man owned it with joy; the emperor then called in the host; "And," says he, "this man complains of you, and accuses you of perfidiousness, what say you?" The other boldly told him, "That his accuser lied or was mad for that he had never any business with him." The emperor produced the bag, at the sight of which the host was confounded, his confidence and and tongue failed him, and he confessed the whole; the merchant received the money; the host, together with the infamy, a considerable damage (for besides restitution, the emperor fined him a good round

sum). Rodolphus was extolled for it, and the fame of this action spread itself through all Germany.

5. A Roman lady, left a widow by the death of her husband, had a son born of this marriage secretly stolen from her, and in servitude bred up in another province; where, being grown up to a young man, he had notice that he was the son of a lady in Rome, and was told the place of her abode; which caused him to go to Rome, with a purpose to make himself known to her, which he did by evident tokens, so that the mother received him in her house, with joy and tears for the recovery of her loss. She was at this time betrothed to a man, who often promised her marriage, yet never accomplished it; and this lover was then absent, detained by urgent affairs from Rome. At the end of thirty days he returned, and finding this new guest in her house, demanded who he was? she freely answered "he was her son:" but he plainly told her, that "if she sent not away this found child from her lodging, she should never have any share in his affection." The unhappy woman surprised with love, to serve his passion renounced her own child, and banished him from her house. The young man hastened to require justice of king Theodoric. The king sent for the lady, who stoutly denied all the pretensions of this young man, saying "he was an ungrateful impostor, who, not content in having received charity in her house, would needs challenge the inheritance of a child." The son, on the other side, gave assurance she had acknowledged him for her own, and in a very lively manner represented all the proofs which passion and interest put into his mouth. The king sounded all passages to enter into the heart of the lady, and asked her "whether she was not resolved to marry again?" She answered, "that if she met with a man suitable for her, she would do what God should inspire her." The king, replied, "behold him here; since you have lodged this guest thirty days in your house, and have acknowledged him so freely, what is the cause you may not marry him?" She answered, "that he had not any estate, and that she herself was worth a thousand crowns," which was great riches in those times. "Well," said Theodoric, "I will give this young man as much for his mar-

riage, on this condition, that you shall marry him". She, much amazed, began to look pale, blush, and tremble, seeking to excuse herself, but faltering in her speech. The king, to affright her more, "swore deeply she should marry him presently, or tell the lawful cause of impediment." The poor woman, condemned by the voice of nature, which cried in her heart, and having horror of the crime proposed to her, cast herself at the king's feet, with tears confessing her dissimulation and misfortunes. "Then," said the king, "are not you a miserable woman, to renounce your own blood for a villain who hath deceived you? get you to your house, forsake those fond affections, and live in the condition of a good widow, taking unto you such support from your son, as he by nature ought to afford you."

6. About the third year of king James, a strange fancy possessed the brains of a physician, one Richard Haidock, of New College in Oxford, who pretended to preach at night in his sleep; and though he were called aloud, or stirred and pulled by the hands or feet, yet would he make no show of either hearing or feeling, and this he did often in the presence of many honourable persons that came to hear him; so that in a short time his fame was spread through the land, by the name of the Sleeping Preacher. At length the king commanded him to be brought to the court, where his majesty sat up most part of the night to attend the event; when at last Haidock making a show to be asleep, began to pray; then taking a text, made his division, applying it to his purpose; for in his preaching, his use was to inveigh against the pope, against the cross in baptism, and against the last canons of the church of England: and having ended his sermon, seemed to continue sleeping. His majesty having well observed the manner of his carriage, after a few days called the said Haidock before him, and in conference with him, (as indeed he had an admirable sagacity in the discovery of fictions) made him confess that all he did was but imposture, and thereupon to fall upon his knees and ask forgiveness; which the king granted, upon condition, that in all places he should openly acknowledge his offence, because many were brought into a belief,

that his nightly preaching was either by inspiration or by vision.

7. Josephus relates, there was a young Jew bred at Sydon with a freed-man of a Roman citizen, who having some resemblance of Alexander, the son of Herod, whom the father had cruelly put to death, feigned he was the same Alexander, saying, "Those to whom Herod had recommended this barbarous execution, conceived such horror at it, that they resolved to save him, and to conceal him till after the death of his father, in which time he remained at Sydon, and now was come, as from the gates of death, to demand his right, as being the indubitable and lawful heir of the kingdom." This impostor had gained a subtle fellow, a servant of Herod's household, who taught him all the particulars of the court; the people embraced this false Alexander as a man returned back from the other world. When he saw himself strong in credit and coin, he was so confident as to go to Rome, to question the crown against Herod's other sons. He presented himself before Augustus Cæsar, the distributor of crowns, beseeching him to "pity a fortune so wretched, and a poor king, who threw himself at his feet, at the sanctuary of justice and mercy." Every one seemed already to favour him; but Augustus, a monarch very penetrating, perceiving this man tasted not of a prince, for taking him by the hand he found the skin rough, as having exercised servile labours; the emperor drew him aside, saying, "Content thyself to have hitherto abused all the world; but know thou art now before Augustus. I will pardon thee on condition thou dost discover the truth of this matter; but if thou liest in any point, thou art utterly lost." The man was so amazed with the lustre of such majesty, that prostrating himself at his feet, he began to confess all the imposture; which done, the emperor, perceiving he was none of the most daring impostors, saved his life, but condemned him to the gallies. The tutor of this counterfeit being observed by the emperor to be of a spirit more crafty, and accustomed to evil practices, was ordered speedily to be put to death.

8. Hiero, king of the Syracusans in Sicily, had caused to be made a crown of gold of a wonderful weight to be offered

(5.) Causin. Holy Court, tom. 2. § 4. p. 285.—(6.) Baker's Chron. p. 590, 591. Stow's Annals, p. 863.—(7.) Joseph, Ant. l. 17. c. 14. p. 460. Lips. Mount. l. 2. c. 5. p. 191. Max. 11. p. 398.

as a tribute to the gods for his good success in the war. In the making whereof, the goldsmith fraudulently took out a certain portion of gold, and put in silver; so that there was nothing abated of the full weight, although much of the value diminished. This came at length to be spoken of, and the king was much moved; and being desirous to try the truth without breaking of the crown, proposed the doubt to Archimedes, unto whose wit nothing seemed impossible. He could not presently answer it, but hoped to devise some policy to detect the fraud. Musing therefore upon it, as he chanced to enter a bath full of water, he observed, that as his body entered the bath, the water did run over. Whereupon his ready wit, from small effects collecting greater matters, conceived by and by, a way of solution to the king's question; and therefore rejoicing exceedingly, forgot that he was naked, and so ran home, crying as he ran, "I have found it, I have found it!" He then caused two massy pieces, one of gold, and another of silver, to be prepared of the same weight that the crown was made of, and considering that gold is of a heavier nature than silver, therefore gold of like weight with silver must needs take up less room; by reason of its more compact and solid substance. He was assured, that putting the mass of gold into a vessel brim-full of water, there would not so much water run out, as when he should put in the silver mass of like weight; whereof he tried both, and noted not only the quantities of water at each time, but also the difference or excess of the one above the other; whereby he learned what proportion in bulk is betwixt gold and silver of equal weight; and then putting the crown itself into the water brim-full as it was before, marked how much the water did run out then: and comparing it with the water run out when the gold was put in, noted how much it did exceed that; and likewise comparing it with the water that run out when the silver was put in, marked how much it was less than that, and by those proportions, found the just quantity of gold that was stolen from the crown, and how much silver was put in instead of it. By the which, even since, the proportions of metals one to another are tried and found.

9. Praxiteles, that famous artist in the making of statues, had promised Phryne, a beautiful courtesan, the choice of all the pieces in his shop, to take thence some such single statue as should be most pleasing to her; but she not knowing which was most valuable, devised this artifice to be satisfied therein. She caused one to come in as in great haste, and to tell Praxiteles that his shop was on fire. He, startled at the news, cried out, "Is the Cupid and the Satyr safe?" By this subtily, she found out wherein the artist himself believed he had expressed the most skill, and thereupon she chose the Cupid.

10. When the duke of Ossuna was viceroy of Sicily, there died a great rich duke, who left but one son, whom, with his whole estate, he bequeathed to the care of the Jesuits; and the words of the will were, "When he is past his minority (*Darete al mio Figliuolo qualche voi volete*) you shall give my son what you will." It seems the Jesuits took to themselves two parts of three of the estate, and gave the rest to the heir. The young duke complaining to the duke of Ossuna, then viceroy, he commanded the Jesuits to appear before him. He asked them, "how much of the estate they would have?" they answered, "Two parts of three, which they had almost employed already to build monasteries, and an hospital to erect particular altars and masses, to sing dirges and refrigeriums for the soul of the deceased duke." Hereupon the duke of Ossuna caused the will to be produced, and found therein the words afore-recited; "When he is past his minority, you shall give my son of my estate what you will." Then he told the Jesuits, "You must, by virtue and tenor of these words, give what you will to the son, which by your own confession is two parts of three." and so he determined the business.

11. A poor man in Paris being very hungry, staid so long in a cook's shop, who was dishing up meat, till his stomach was satisfied with only the smell thereof. The cholerick cook demanded of him to pay for his breakfast. The poor man denied it; and the controversy was referred to the deciding of the next man that should pass by, who chanced to be the most notorious ideot in the whole city. He, on the relation of the matter, determined that the

(8.) Treasur. of Times, l. 7. c. 17. p. 667.—(9.) Zuing, Theatr. vol. 3. l. 3. p. 627. Pausan. in At. ticis.—(10.) Howell's Epist. vol. 1. § 3. Epist. 26. p. 98.

poor man's money should be put betwixt two empty dishes, and the cook should be recompenced with the jingling of the poor man's money, as he was satisfied with the smell of the cook's meat; and this is affirmed by credible writers as no fable, but an undoubted truth.

12. Antiochus, the son of Seleucus, daily languished and wasted away under a disease, whereof the cause was uncertain, to the great trouble and affliction of his father; who therefore sent for Erasistratus, a famous physician, to attend the care of his beloved son. The physician addressing himself with the utmost dexterity to find out the root of his infirmity, perceived it was rather from the trouble of his mind, than any effect of his constitution. But the prince could not be prevailed with to make any such acknowledgment. By frequent feeling of his pulse, he observed it to beat with more vigour and strength at the naming or presence of Stratonica, who was the beloved concubine of his father. Having made this discovery, and knowing the prince would rather die than confess so dangerous a love, he took this course. He told Seleucus, that his son was a dead man; "for," said he, "he languishes for the love of my wife." "And what," said Seleucus, "have I merited so little at thy hands, that thou wilt have no respect to the love of the young man?" Would you," said Erasistratus, "be content to serve the love of another in that manner?" I would the gods," said Seleucus, "would turn his love towards my dearest Stratonica." "Well," said Erasistratus, "you are his father, and may be his physician." Seleucus gave Stratonica to Antiochus, and sixty thousand crowns as a reward to the prudent physician.

CHAP. XXVII.

Of the liberal and bountiful Dispositions of divers great Persons.

THAT is Tully's saying, *Nihil habet fortuna magna majus, quam ut possit nec natura bona melius quam ut velit, bene facere quam plurimis.* "A great fortune hath nothing greater in it, than that it is able; and a good nature, hath nothing

better in it than that it is willing to do good to many." In the examples that follow the reader may find a happy conspiracy of great fortunes and good natures; several illustrious persons, no less willing than they were able to do good, who dispersed their bounties as liberally as the sun doth his beams, such was.

1. Gillias, a citizen of Agrigentum, possessed (as I may say) the very bowels of liberality itself. He was a person of extraordinary wealth, but the riches of his mind excelled the great plenty of his estate, and he was ever more intent upon the laying out, than the gathering up of money; insomuch that his house was deservedly looked upon as the shop of munificence. There it was that monuments for public uses were framed, delightful shews presented to the people, with magnificent feasts prepared for their entertainment, the scarcity of provision in dear years were supplied from thence; and whereas these charities extended to all in general, he relieved the poverty of particular persons, gave dowries to poor virgins, entertained strangers not only in his city, but also in his country houses; and sent them away with presents. At one time he received and clothed 500 Gelensian knights, that by tempest were driven upon his possessions; to make short, he seemed rather the bosom of good fortune, than any mortal man: whatever Gillias possessed was as the common patrimony; and therefore not only the citizens of his own city, but all persons in the country about him, did continually put up prayers, and offer vows for the continuance of his life and health.

2. Francis Russel, second earl of Bedford of that surname, was so bountiful to the poor, that queen Elizabeth would merrily complain of him, "that he made all the beggars:" And sure," saith my author, "it is more honourable for noblemen to make beggars by their liberality than by their oppression."

3. When Porsenna, king of Hetruria, had besieged Rome, there was a great scarcity and dearth in the city; but having made peace with them upon reasonable terms, he commanded, that of his whole army not a man should carry any thing from his tent, but only his arms; and so left his whole camp, with all sorts of pro-

(11.) Fuller's Holy State, l. 3. c. 12. p. 170.—(12.) Camer. Oper. Subcis. Cent. 1. c. 4. p. 50. Plut. in Demetrio, p. 977. Pezel. Mellific. tom. 1. p. 435.

(2.) Val. Max. l. 4. c. 8. p. 24. Caus. H. C. rom. 1. l. 3. p. 92.—(2.) Ful. Hol. State. p. 297.

visions, and infinite riches, as a free gift to the Romans.

4. Sir Julius Cæsar, knight, was chancellor of the duchy of Lancaster, sworn privy-counsellor 1607, and afterwards master of the rolls: a person of prodigious bounty to all of worth or want, so that he might seem to be almoner general of the nation. The story is well known of a gentleman, who once borrowing his coach (which was as well known to the poor people as any hospital in England), was so surrounded with beggars in London, that it cost him all the money in his purse to satisfy their importunity: so that he might have hired twenty coaches on the same terms.

5. Tigranes, king of Armenia, being fined by Pompey at six thousand talents; not only very readily laid down that sum, but added of his own accord, to every Roman soldier in Pompey's army fifty drachms of silver, one thousand drachms to each captain, and to every tribune or colonel, a talent.

6. Hiero, king of Syracuse, had built a ship of a mighty bulk, and adorned it with great magnificence; upon which an epigram was made by Archimæus a poet; it was witty and short, consisting but of eighteen verses: but the king was so delighted therewith, that as a reward for his pains, he sent him from Sicily to Athens, one thousand measures of wheat; caring it also to be laid down in the port of the Pyreum, at his own charge. A princely bounty, if we consider the cost of furnishing out of the ships and persons therein, together with their going and return.

7. Cimon, the Athenian, being arrived to mighty riches by his wars against the Barbarians, caused all the walls and fences about his lands to be beaten down and removed, that all might freely carry from thence whatsoever they pleased. He relieved at his house, with meat and drink, as many poor as came thither: when he went abroad, he caused those of his retinue to exchange their new and costly garments for the torn and ragged ones of such as they met in poor habits, provided they were otherwise worthy persons; and sometimes they gave purses of money to such as were in want, if they were known to

be men of merit. This procedure of his occasioned one Leontinus Gorgias to say of him, "That Cimon had provided himself of riches that he might use them; and that the use he put them to was to produce him honour and glory."

8. Antonius Caracalla, the emperor, though not very praise-worthy in other parts of his life, was yet so delighted with those elegant verses of Oppianus, which we yet see dedicated to him, that he commanded the poet should be allowed out of his treasury a crown for every verse, ("that is two of ours," saith Lipsius) and if we go about to number the verses, we shall find it a prodigious liberality.

9. Dioclesian, the emperor, assigned unto Eumenius, the rhetorician, who also was the professor of his art in the school at Augustodunum; no less than the sum of fifteen thousand philippics.

10. Alexander the Great was perhaps in nothing greater than in his princely liberality. When Perillus besought his assistance in making a dowry for his daughter, he ordered 50 talents to be given him. Perillus answered, "Ten were sufficient. Though," said he, "they may suffice him that is to receive, they are yet too sparing for him that is to give." Another time he had commanded his steward to give Anaxarchus, the philosopher, as much as he should desire; and when he demanded an hundred talents, the steward not daring to part with such a sum without acquainting the king himself; his reply was, "That Anaxarchus knew he had such a friend, as both could and would confer that and a far greater sum upon him." Beholding once a muleteer taking upon his own shoulders his mule's burden, that was laden with gold, and not able to carry it any farther; and perceiving him also to fail under the weight of it; "That," said he, "thy burthen may seem less grievous to thee; take to thy own tent that gold which thou carriest, which, from this hour, I will shall be thine own."

11. Ptolemeus Philadelphus, king of Egypt, had taken care that the Jewish law, by the permission of Eleazar, the high priest, should be translated out of the Hebrew into the Greek language; and that the interpreters of it might have an agree-

(3.) Plut. in Publicolâ, p. 107. Fulgos. l. 4. cap. 8. p. 545.—(4.) Full. Worthies, p. 179. Mid-dlesex.—(5.) Heyl. Cosmog. p. 708.—(6.) Lips. Monit. l. 2. c. 17. p. 408.—(7.) Fulgos. l. 4. c. 8. p. 544. Sabell. Ex. l. 5. c. 2. p. 424. Plut. in Cimon. p. 484.—(8.) Lips. Monit. l. 1. c. 17. p. 417. Camer. Oper. Subcis. cent. 1. c. 4. p. 49.—(9.) Lips. Monit. l. 2. c. 17. p. 411.—(10.) Fulgos. l. 4. c. p. p. 538.

able reward for their pains, he, of his own accord, sent a mighty sum of gold as a present to the temple of Jerusalem; and not only so, but having sought out all those that were of the Jewish nation, and were made prisoners in the wars of his predecessors, though the number of them amounted to an hundred thousand, yet he ransomed them from their lords at his own charge, and sent them away with their liberty; and that without the injury of his own people, paying as the price of their ransom four hundred and sixty talents.

12. Richard, king of England, at a royal feast of his, having observed two knights who were discoursing together, and attentively viewing some vessels of gold that stood on the cupboard, he drew near to them, and demanded what they conferred so earnestly about. "We were saying," said one of them, "that we should both of us be sufficiently rich and contented, if we had only two of those goblets that stand there in our possession." The king smiling, told them they should not depart unsatisfied upon that account, and that he gave the two vessels they desired: but in regard the graving of them was such as it would be some pity to have the work of an excellent artist destroyed, he commanded they should be weighed in his presence; and it being found that the value of them amounted to twelve thousand crowns, he ordered they should receive so much in money in the lieu of the vessels themselves.

13. Pope Alexander the Fifth, was so bountiful to persons of merit and virtue, and so very magnificent in works of public use, that he used to say amongst his familiar friends, "That he had been formerly a rich bishop and a poor cardinal; but that now, being advanced to the papacy, he was almost reduced to absolute beggary."

14. Sarizanarus was the author of that hexastic which was made of the famous city of Venice.

Viderat Adriacis Venetam Neptunus in undis,
Stare Urbem & toti ponere Jura mari.

Nunc mihi Tarpeias quantumvis Jupiter Arces
Objice, & illa tui mœnia Martis, ait,

Sic pelago Tibrim præfers, Urbem aspice utramque,
Illam homines dices, hanc possuisse Deos.

The poet had small reason to repent of his ingenuity, for has a reward of his pains he had assigned him out of the public treasury of that state, an hundred zeechins for every one of those verses, which amounts to three hundred pounds of our money.

15. When Henry of Lancaster, sur-named the good earl of Derby, had taken Bigerac in Gascoign, anno 1341, he gave and granted to every soldier the house which every one should seize first upon, with all therein. A certain soldier of his broke into a mint-master's house, where he found so great a mass of money, that, amazed therewith as a prey greater than his desert or desire, he acquainted the earl; who, with a liberal mind, answered, "It is not for my state to play boys play, to give and take: take thou the money if it were thrice as much."

16. At the battle of Poitiers, James lord Audley was brought to the Black Prince in a litter most grievously wounded, for he had behaved himself with great valour that day: to whom the prince, with due commendations, gave for his good service four hundred marks of yearly revenues; with which returning to his tent, he gave it as frankly to his four esquires that attended him in the battle. When the prince was informed, doubting that his gift was contemned as too little for so eminent a service; the lord Audley satisfied him with this answer: "I must do for them who deserve well of me; these, my esquires, saved my life amidst the enemies: and, God be thanked, I have sufficient revenues left by my ancestors to maintain me in your service." Whereupon the prince, praising his prudence and liberality, confirmed his gift made to his esquires; and assigned him moreover to the amount of six hundred marks in England.

17. King Canute gave great jewels to Winchester church, whereof one is reported to be a cross, worth as much as the whole revenue of England amounted to in a year: and unto Coventry he gave the arm of St. Augustine, which he bought at Papia for an hundred talents of silver and one of gold.

18. Clodoveus, son of Dagobert, king of France, in a great death caused the

(11.) Fulgos. l. 4. c. 3. p. 582. Zon. Annat. tom. 1. f. 34.—(12.) Fulgos. l. 4. c. 3. p. 548, 549.—
(13.) Ibid. p. 554, 555.—(14.) Howel's Ep. vol. i. § 2. ep. 36. p. 59.—(15.) Camb. Remains, p. 210.
Speed's Hist. p. 392.—(16.) Ibid. p. 209. Grafton, vol. ii. p. 209.—(17.) Speed's Hist. p. 402.

church of St. Dennis, which his father had covered with plates of silver, to be covered with lead, and the silver given to the relief of the poor.

19. Isocrates, the son of Theodorus, the rhetorician, kept a school, where he taught rhetoric to an hundred scholars, at the rate of one hundred drachms of silver each. He was very rich, and well he might; for Nicocles, king of Cyprus, who was the son of Evagoras, gave him at once the sum of twenty talents of silver for only one oration which he dedicated unto him.

20. The poet Virgil repeated unto Augustus Cæsar three books of his *Æneids*, the second, fourth and sixth: the latter of these chiefly upon the account of Octavia, sister to Augustus, and mother of Marcellus, whom Augustus had adopted, but he died in the eighteenth year of his age. Octavia being present at this repetition, when Virgil came to these verses at the latter end of the sixth book, wherein he describes the mourning for Marcellus in this manner:

*Heu miserande puer, si qua fata aspera rumpas,
Tu Marcellus eris*—

Alas! poor youth, if fates will suffer thee
To see the light, thou shalt Marcellus be.

Octavia swooned away: and when she was recovered, she commanded the poet to proceed no further, appointing him ten sesterces for every verse he had repeated, which were in number twenty-one. So that, by the bounty of this princess, Virgil received for a few verses above the sum of fifty thousand crowns.

CHAP. XXVIII.

Of the pious Works and charitable Gifts of some Men.

“WHEREAS (saith the learned Willet) the professors of the gospel are generally charged by the Roman catholics as barren and fruitless of good works: I will, to stop their mouths, show that more charitable works have been performed in the times of the gospel, than they can show to

have been done in the like time in popery; especially since the public opposition of that religion, which began about two hundred and fifty years since (reckoning from the times of John Wickliffe), or in twice the time immediately before.” To make good this, he hath drawn out a golden catalogue of persons piously and charitably devoted, together with their works; out of which I have selected, as I thought, the chiefest and most remarkable to put under this head: only craving leave to begin with one or two, beyond the compass of his prescribed time, which I have met with elsewhere.

1. In the reign of king Henry the Fourth, the most deservedly famous for works of piety was William Wickham, bishop of Winchester. His first work was the building of a chapel at Titchfield, where his father and mother, and sister Perrot were buried. Next, he founded at Southwick, in Hampshire, near the town of Wickham, the place of his birth (as a supplement to the priory of Southwick), a chantry with allowance of five priests for ever: he bestowed twenty thousand marks in repairing the houses belong to the bishopric; he discharged out of prison, in all places of his diocese, all such poor prisoners as lay in execution for debt under twenty pounds; he amended all the highways from Winchester to London, on both sides the river; after all this, on the fifth of March 1379, he began to lay the foundation of that magnificent structure in Oxford, called New College, and in person laid the first stone thereof. In the year 1387, on the twenty-sixth of March, he likewise in person, laid the first stone of the like foundation in Winchester, and dedicated the same, as that other in Oxford, to the memory of the Virgin Mary.

2. In the reign of king Edward the Fourth, Sir John Crosby, knight, and late lord mayor of London, gave to the repairs of the parish church of Henworth in Middlessex, forty pounds: to the repairs of St. Helen's in Bishopsgate-street, where he was buried, five hundred marks: to the repairing of London-wall one hundred pounds: to the repairing of Rochester bridge, ten pounds: to the wardens and

¹ Fabian. Hist. p. 151.—(19.) Piat. Moral. l. de Decem. Orator. p. 924.—(20.) Camer. Oper. Subcis. cant. l. c. 4. p. 49.

(1.) Baker's Chron. p. 236, 237.

commonalty of the Grocers in London, two large silver pots chased, half gilded, and other legacies.

3. In the reign of queen Elizabeth, and in the year 1596, Ralph Rokeby, one of her majesty's masters of requests, then dying, gave by his will to Christ's Hospital, in London, one hundred pounds; to the college of the poor of queen Elizabeth, one hundred pounds; to the poor scholars in Cambridge, one hundred pounds; to the poor scholars in Oxford, one hundred pounds; to the prisoners in the two Compters, in London, one hundred pounds; to the prisoners in the Fleet, one hundred pounds; to the prisoners in Ludgate, one hundred pounds; to the prisoners in Newgate, one hundred pounds: to the prisoners in the King's Bench, one hundred pounds: to the prisoners of the Marshalsea, one hundred pounds; to the prisoners in the White Lion, twenty pounds: a liberal and pious legacy, and not worthy to be forgotten.

4. When the Huguenots were driven out of Picardy, a great number of them were desirous of settling in the city of Mentz in Germany. They offered the elector to build a city just above that capital (at the conflux of the Rhine and Mayne, between Cassel and Costheim), to fortify it at their own expence: to keep a constant garrison there, and, besides all this, to pay a large annual sum to the state, provided only they might be allowed the freedom of their religion, and a participation of the rights of the citizens of Mentz. The archbishop of that time did not choose that heresy should build her nest so near him; but the last has often been heard to express a wish that a similar offer were to be made to him; and the present would most joyfully comply with it. But such opportunities are but seldom found; and the times in which it was customary to drive out Huguenots are gone by.

5. Richard Sutton, esquire, born of genteel parentage, at Knaith in Lincolnshire, was sole founder of the Charter-house hospital, which he called the hospital of king James; for the maintenance thereof he settled these manors in several counties. 1. Basham manor in Cambridge-shire. 2. Basingthorpe manor in Lincoln-

shire. 3. Brackgrove manor in Wiltshire. 4. Broadhinton land in Wiltshire. 5. Castleamps manor in Cambridgeshire. 6. Chilton manor in Wiltshire. 7. Dunby manor in Lincolnshire. 8. Elcomb manor and park in Wiltshire. 9. Hackney land in Middlesex. 10. Hallingbur Bouchiers manor in Essex. 11. Midsundenden manor in Wiltshire. 12. Much Stanbridge manor in Essex. 13. Norton manor in Essex. 14. Salthrope manor in Wiltshire. 15. Southminster manor in Essex. 16. Tottenham land in Middlesex. 17. Ufford manor in Wiltshire. 18. Watalescote manor in Wiltshire. 19. Wescot manor in Wiltshire. 20. Wroughton manor in Wiltshire. It was founded, finished, and endowed by himself alone, disbursing thirteen thousand pounds, paid down before the sealing of the conveyance for the ground whereon it stood, with some other appurtenances; besides six thousand expended in the building thereof, and that vast yearly endowment before mentioned; besides this he bequeathed large sums to the poor, to prisons, to colleges, to mending highways, to the chamber of London; besides twenty thousand pounds left to the discretion of his executors. He died 1611, in the ninth year of king James's reign,

6. Anno Dom. 1552, king Edward the Sixth, in the sixth year of his reign, founded the hospitals of Christ Church in London, and of St Thomas in Southwark; and the next year that of Bridewell, for the maintenance of three sorts of poor: the first, for the education of poor children; the second, for impotent and lame persons; the third, for idle persons, to employ and set them to work. A princely gift, whereby provision was made for all sorts of poor people; such as were poor either by birth or casualty, or idleness. Besides, by the said virtuous prince were founded two free-schools in Louth, in Lincolnshire, with liberal maintenance for a schoolmaster and usher in them both. Likewise Christ's College, in the university of Cambridge, enjoyeth a fellowship, and three scholars, by the gift of the said excellent prince.

7. Sir William Cecil, not long since lord treasurer, in his life-time gave thirty pounds a year to St. John's College in

(2.) Baker's Chron. p. 311.—(3.) Ibid. p. 576.—(4.) Riesbeck's Travels through Germ. vol. iii. p. 217.—(5.) Full. Ch. History, l. 10. cent. 17. p. 65, 66. Willet's Synops. Papism, p. 1221. et p. 1231. Stow's Ann. p. 1016, 1017.—(6.) Willet's Synops. Papism, p. 1220.

Cambridge; he founded also an hospital at Stamford for twelve poor people, allowing to each of them six pounds *per annum*; he also left great sums of money in trust in the hands of Mr. John Billet, one of his executors, who has carefully performed that trust, and partly by this means and partly out of his own estate, hath done those excellent works. He prepared, at the expense of divers hundred pounds, the great church in the city of Bath; he enlarged the hot and cross-bath there, walling them about. He built an hospital there, to entertain twelve poor people, for a month at the spring, and three months at the fall of the leaf, with allowance of four-pence a day: he gave two hundred pounds to the repairs of St. Martin's church, an hundred marks to St. Clement's to build a window; five pounds to each of the four parishes in Westminster for twelve years. Upon the building of the market-house there he bestowed three hundred pounds, whereof is made ten pounds, a year for the benefit of the poor. He also gave twenty pounds *per annum* to Christ's hospital till two hundred pounds came out.

8. Robert, earl of Dorchester, anno 1609, by his last will and testament, ordained an hospital to be built in East Greenstead in Sussex, allowing to the building thereof a thousand pounds (to the which the executors have added a thousand pounds more) and three hundred and thirty pounds of yearly revenue, to maintain twenty poor men and ten poor women, to each of them ten pounds by the year; and besides to a warden twenty pounds, and to two assistants out of the town to be chosen, three pounds six shillings and eight-pence a-piece *per annum*.

9. John Whitgift, archbishop of Canterbury, at his own proper charge, caused an hospital to be built at Croydon, for the maintenance of thirty poor people, with a free-school, having a master and an usher, and laid unto it two hundred pounds *per annum*, besides the charge of the building, which is supposed to have cost two thousand pounds more.

10. William Lamb, clothworker, gave to these charitable uses following: he built the conduit near Holborn with the cock at Holborn-bridge, bringing the water more than two thousand yards in pipes of lead at the charge of fifteen hun-

dred pounds; he gave also to these uses following; to twelve poor people of St. Faith's parish, weekly, two-pence a piece. To the company of clothworkers four pounds per annum; for reading divine service in St. James's church, Sundays, Wednesdays, and Fridays, and four yearly sermons, and for twelve poor men, and twelve poor women, so many gowns, shirts, smocks, shoes, he gave lands to the yearly value of thirty pounds; to each of the towns of Ludlow and Bridgenorth one hundred pounds; to Christ's Hospital, yearly, six pounds, and to purchase lands, ten pounds; to St. Thomas's Hospital yearly, four pounds; to the Savoy, to buy bedding, ten pounds. He erected a free school at Sutton Valens in Kent, with allowance to the master of twenty pounds, and to the usher eight pounds. He built six alms-houses there, with the yearly maintenance of ten pounds. He gave also toward the free-school at Maidstone in Kent, and to set the poor clothiers on work in Suffolk, he gave one hundred pounds.

11. Sir Wolston Dixy, mayor, free of the skippers, gave as followeth: to the maintenance of a free school in Bosworth, yearly, twenty pounds; to Christ's Hospital in London yearly for ever forty two pounds; for a lecture in St. Michael Basing-hall yearly, ten pounds; to the poor of Newgate, twenty pounds; to the two Comptors, to Lugdate and Bethlehem, to each of them ten pounds; to the four prisons in Southwark twenty pounds thirteen shillings and four-pence; to the poor of Basing-hall ten pounds; to Emanuel college in Cambridge, to buy lands, to maintain two fellows and two scholars, six hundred pounds; to the building of the college fifty pounds; to be lent unto poor merchants five hundred pounds; to the hospitals of St. Bartholomew and St. Thomas, each of them fifty pounds; to the poor of Bridewell twenty pounds; to poor maids marriages one hundred pounds, to poor strangers of the Dutch and French churches, fifty pounds: towards the building of the pest-house, two hundred pounds. The sum of these gifts, in money, amount more than seventeen hundred pounds, and the yearly annuities to seventy-two pounds.

12. Sir John Gresham, mercer and mayor of London, anno 1548, in the second

(11.) Willet in Synops. Papism. p. 1222.—(8.) Ibid.—(9.) Ibid. p. 1223.—(10.) Ibid. p. 1226.—

(11.) Ibid.

year of king Edward the Sixth, gave ten pounds to the poor of every ward in London (which are twenty-four within the city), and to one hundred and twenty poor men and women, three yards of cloth each, for a gown, of eight or nine shillings a yard; to maids' marriages, and hospitals in London, above two hundred pounds. He also founded a free-school in Holt, a market-town in Norfolk.

13. Mr. Thomas Ridge, grocer, gave to charitable uses one thousand one hundred and sixty three pounds, six shillings and eight-pence, viz. To the company of grocers, to be lent to two young men free of the company, an hundred pounds; to his men and maid servants sixty-three pounds six shillings and eight-pence; unto the hospitals about London, one hundred pounds; unto preachers, four hundred pounds; to poor tradesmen in and about London, three hundred pounds; for a lecture in Grace Church, one hundred pounds; and in gowns for poor women, one hundred pounds.

14. Mr. Robert Offley, haberdasher, gave six hundred pounds to the mayor and commonalty of Chester, to be lent to young tradesmen, and for the relief of poor prisoners, and other such charitable uses, two hundred pounds; he gave to the company of the haberdashers, to be lent to freemen gratis, two hundred pounds more: to pay ten pounds yearly to the poor of the company two hundred pounds more; to give ten pounds per annum to two scholars in each University, two; to Bethlehem one hundred pounds; to the other hospitals, prisons, and poor, one hundred and sixty more; *in toto*, one thousand six hundred and sixty pounds.

15. The lady Mary Ramsey, who in the lifetime of sir Thomas Ramsey, joining with him, and after his death, assured in land two hundred and forty three pounds per annum to Christ's Hospital in London, to these uses following; to the schoolmaster of Hawstead, annually, twenty pounds, to the master and usher in Christ's Church, by the year, twenty pounds; to ten poor widows, besides apparel and houses, yearly twenty pounds; to two poor, a man and a woman, during life, to each fifty-three shillings and four-pence; to two fellows in Peter-house, Cambridge, and four scholars, yearly, forty pounds; to St.

Bartholomew's Hospital ten pounds; to Newgate, Ludgate, and the Comptors, ten pounds; to Christ's Hospital, after the expiration of certain leases, there will come per annum, one hundred and twenty pounds; to St. Peter's, the poor in London, St. Andrew's Undershaft, St. Mary, Woolnoth, ten pounds; to six scholars in Cambridge, twenty pounds; to six scholars in Oxford, twenty pounds; to ten maimed soldiers twenty pounds; for two sermons forty shillings; to the poor of Christ's Church parish fifty shillings; to the poor of the company of drapers, yearly, ten pounds; ten poor women's gowns, ten poor soldier's coats, shoes, and caps. All these gifts aforesaid are to continue yearly.

16. Mr. George Blundel, clothier of London, by his last will and testament, anno 1599, bequeathed as followeth; to Christ's Hospital five hundred pounds; to St. Bartholomew's two hundred and fifty pounds; to St. Thomas's Hospital, two hundred and fifty pounds; to Bridewell, yearly, eight pounds; towards Tiverton church fifty pounds; to mend the highways there, one hundred pounds; to the twelve chief companies in London, to each one hundred and fifty pounds; towards the relieving of poor prisoners and other charitable uses, *in toto*, one thousand eight hundred pounds. For poor maids' marriages in Tiverton, four hundred pounds; to the city of Exeter, to be lent unto poor artificers, nine hundred pounds; towards the building of the free grammar school in Tiverton, two thousand four hundred pounds, laid out since by his executors, Sir William Craven and others, one thousand pounds; to the schoolmaster yearly, fifty pounds; to the usher, thirteen pounds six shillings and eight-pence; to the clerk forty shillings; for reparations eight pounds; to place four boys apprentices in husbandry, yearly, twenty pounds; to maintain six scholars, three in Cambridge, and three in Oxford, the sum of two thousand pounds. The sum of all, counting the yearly pensions at a valuable rate, together with the legacies of money, maketh twelve thousand pounds, or thereabouts.

17. Mr. Rogers, of the company of leathersellers, gave by his will as followeth; to the prisoners about London, twelve pounds; to the poor of two towns

(12.) Willit's Synops. Papism. p. 1224.—(13.) Ibid. p. 1228.—(14.) Ibid. (15.) Ibid. p. 1229.
(16.) Ibid.

in the West country, thirteen pounds six shillings and eight pence; to the poor of the town of Pool, where he was born, ten pounds; to build alms-houses there, three hundred and thirty-three pounds: to relieve poor prisoners, being neither papists nor atheists, that may be set free for twenty nobles a man, one hundred and fifty pounds; to poor preachers, ten pounds a man, one hundred pounds; to poor decayed artificers that have wives and children, one hundred pounds; to the company of merchant-adventurers to relieve poor decayed people, and for young freemen, four hundred pounds; to Christ's Hospital, to purchase land for the relief of that house, five hundred pounds; to erect alms-houses about London, and to maintain twelve poor people, threescore pounds; to the parish where he dwelt ten pounds; and for two dozen of bread every Lord's-day to be distributed, one hundred pounds; to Christ's Church parish fifteen pounds; to the poor in divers parishes without Newgate, Cripplegate, Bishopgate, and St. George's in Southwark, twenty-six pounds thirteen shillings and four pence, to each alike; to St. George's parish in Southwark, St. Sepulchre's, St. Olave's, St. Giles's St. Leonard's, to each thirty pounds, one hundred and fifty pounds; to St. Botolph's without Aldgate, and Bishopgate, to each twenty pounds, forty pounds; given to maintain two scholars in Oxford, two in Cambridge, students in divinity, to the company of Leather-sellers, which is carefully by them employed and augmented, four hundred pounds. The whole sum amounteth to two thousand nine hundred and sixty pounds, six shillings and eight-pence.

18. Mr. George Palyn, by his last will and testament, gave unto these charitable uses: to erect an alms-house about London, and to allow unto six poor people, yearly, six pounds thirteen shillings and four-pence, he gave nine hundred pounds; given to the chime at Bow church, one hundred pounds; given to St. John Baptist's, and Brazen-Nose Colleges in Oxford, to maintain four scholars, to each four pounds yearly, to each College three hundred pounds, *in toto* six hundred pounds; given to the like use to Trinity and St. John's Colleges in Cambridge, to each three hundred pounds, *in toto* six hundred pounds:

to six prisoners about London, sixty pounds; to Christ's Hospital, to purchase twenty pounds per annum, three hundred pounds; to St. Thomas's Hospital fifty pounds; to the preachers at Paul's cross, to bear their charges, two hundred pounds; to divers parishes in London, to some ten pounds, to some twenty pounds, one hundred and thirty-two pounds; to the poor in Wrenbury in Cheshire, to purchase twenty marks per annum, two hundred pounds; to the use of the church there, thirty pounds; for forty poor gowns, forty pounds; the sum is three thousand two hundred and twelve pounds, or thereabouts.

19. Mr. Dove gave unto the company of the merchant-taylors, the sum of two thousand nine hundred fifty-eight pounds, ten shillings, to pay one hundred and seventy-nine pounds to these uses following: To maintain thirteen poor alms-men, and six in reversion, per annum, one hundred and seven pounds; to a school-master, eight pounds; to the poor of St. Botolph's twenty pounds nine shillings; to the prisoners in both compters, and in Ludgate and Newgate, twenty pounds; given to St. John's College, in Cambridge, one hundred pounds; to Christ's Hospital, to purchase sixteen pounds per annum, for one to teach the boys to sing, two hundred and forty pounds; to toll a bell at St. Sepulchre's, when the prisoners go to execution, fifty pounds.

20. Sir William Craven, alderman of London, had given a thousand pounds, to Christ's Hospital, in London, to purchase land for the maintenance of that house. He hath also been a worthy benefactor to St. John's College, in Oxford. He hath built at Burnsall, in Yorkshire, a church, compassing it with a wall, at the charge of six hundred pounds. He hath erected a school, with the allowance of twenty pounds per annum. He hath built one bridge that cost him five hundred pounds; another two hundred and fifty pounds; a third two hundred marks; a fourth twenty pounds; and made a causeway at two hundred pounds charge, and all this in his life time.

21. Mr. Jones, a merchant, abiding at Stode, of the company of haberdashers, sent six thousand pounds to the company to be bestowed in Monmouth, in Wales,

where he was born, in charitable works. The worshipful company purchased two hundred pounds per annum, and more, allowing one hundred and fifty pounds per annum to an hospital, for twenty poor people; and one hundred marks to a preacher, to preach twice on the Lord's day.

22. Robert Johnson, archdeacon of Leicester, and pastor of North Luffenham, in the county of Rutland, hath been a worthy instrument in this kind, who, at his own charge hath caused two free-schools to be built in two market-towns in that county; the one at Okeham, the other at Uppingham, with allowance of twenty-four pounds each to the master, and twelve pounds to the usher yearly. He hath also built two hospitals, called by the name of Christ's Hospital, in the aforesaid towns, with provision for each of them for 24 poor people. He purchased lands of queen Elizabeth, which he hath laid to those hospitals, and procured a mortmain of four hundred marks per annum. Likewise he redeemed a third hospital, which had been erected by one William Darby, and was dissolved, being found to be concealed land. Besides, he hath given the perpetual patronage of North Luffenham to Emanuel College, Cambridge, that the town may be provided with a good preacher. He hath also made good provision in both Universities for scholars that shall be brought up in the said schools. He hath given also twenty marks per annum towards the maintenance of preachers that are called to Paul's Cross. He hath also been very beneficial to the town of Luffenham, Stamford, and other places in Rutland, in providing for the education of their poor children, and placing them apprentices.

23. Mr. John Heyden, alderman of London, and a mercer, hath given to an hundred poor as many gowns, and an hundred pounds, and twelve-pence a-piece in money. To the company of Mercers six hundred pounds, to be lent to young men at three pounds six shillings and eight-pence the hundred, which makes twenty pounds to be given yearly to the poor. Likewise four hundred pounds more he gave to the same company, to be lent out at the same rate, and the yearly annuity of thirteen pounds, six shillings and eight-

pence, arising thereof, to go to the maintaining of the lecture in St. Michael's, Pater-noster: to Christ's Church Hospital five hundred pounds: to the eleven companies besides, eleven hundred pounds to be lent out to young men, at three pounds, six shillings and eight-pence the hundred; and out of the annuity arising thereof, twenty pounds per annum to go to the hospitals, and sixteen pounds to the poor. To Exeter two hundred pounds. To Bristol one hundred pounds. To Gloucester, one hundred pounds, to be lent to young tradesmen, at three pounds, six shillings and eight-pence the hundred, to the use of poor prisoners, and poor people. To the town of Wardbery, six pounds, thirteen shillings, and four-pence. To the company of Mercers for a cup, forty pounds. To his servants two hundred and forty pounds. Out of the rest of his moiety, he gave to the aforesaid companies fifty pounds each, to the uses aforesaid.

24. Mrs. Owen, widow of justice Owen, founded an hospital and free-school at Islington; gave to the university library at Oxford, two hundred pounds; to St. John's college library, in Cambridge, twenty pounds; founded one fellowship and scholarship in Emanuel college; to Christ's Hospital, sixty pounds, to give twelve-pence weekly to the poor in Islington; sixty-six pounds thirteen shillings and four-pence, to beautify the cloyster in Christ's Hospital; to a school-house at Edmonton, twenty pounds; to the parish of Conover in Shropshire, fifty pounds for a great bell. The building of almshouses for ten poor women at Islington, and the purchase of the lands laid to it, cost her 1415l. and the building of the school-house there, three hundred sixty-one pounds; she gave also yearly sums of money to preachers not benefited, and to the prisons in her life-time. By her last will, twenty-two pounds per annum for Islington-school. The preachers thirty-five pounds; to the parish of Bassishaw, twenty pounds; to the prisons eight pounds; to the company of Brewers, in linen, plate, and money, one hundred pounds; the sum of these monies, besides the annuity of twenty-two pounds, will amount to two thousand three hundred and twenty pounds, or thereabouts. All this,

she did, though at her death she had twenty-two children, and children's children; amongst their parts finding a portion for Christ's poor members.

25. To all this, as a most exemplary charity, may be added that act of parliament, held anno 39 of the queen, chapter the third, for the relief of the poor in every parish, and setting of them to work; by virtue of which act, there cannot be less gathered yearly for the aforesaid charitable uses throughout the land than thirty or forty thousand pounds; a national and perpetual charity, the like whereof perhaps there is no nation under heaven that hath yet, and possibly may not hereafter, perform.

26. Mr. Thomas Guy, citizen and bookseller, of London, bestowed more money on public charities than was ever given by a private man in this or any other country in the world; nor did he withhold his vast possessions till he could no longer use them, and in the splendour of posthumous charity seek to hide a life of parsimony, rapacity, and oppression: striving to atone for the wrongs of the widow, by bequeathing her spoils in an hospital to her children; but his ample and vast endowments were begun in his life-time; and many of them before a successful trade and industry had augmented his fortune to its final bulk. He was a patron of the liberty and rights of his fellow-subjects, which he asserted in several parliaments, whereof he was a member for the borough of Tamworth, in Staffordshire, which was the place of his birth. To this town he was a liberal benefactor, and early in life not only relieved private families in distress, but erected an almshouse for fourteen poor men and women, whom he maintained during his life; and at his death bequeathed 125*l.* per annum for that purpose.

In 1701, he built and furnished at his own charges, three wards on the north side of the outer court of St. Thomas's Hospital, and gave 100*l.* a year for their maintenance: and some time before his death he laid out 3000*l.* more, in enlarging and beautifying the said hospital.

He had no wife, child, or near relation; yet was he mindful of those who had the most remote affinity to his blood: in his life-time he bestowed on all his aged relations

annuities from 10*l.* to 20*l.* a year; and to the young ones he advanced such sums as were necessary to settle them in business, and give foundation for their industry, to make them wealthy and respectable; nor did he forsake them at his death, when he left annuities to his aged relations amounting to 875*l.* per annum, and the ample sum of 75,589*l.* to be distributed amongst his younger relations, however remotely allied, in such sums as might forward their own endeavours to advancement in the world. And his munificence to them did not stop here, but he left a perpetual annuity of 400*l.* per annum, to Christ's Hospital, on condition of their receiving any of the infant descendants of these his relations, who might in any future time stand in need of, and apply for, the provision of that foundation.

In 1721, when he was seventy-six years of age, he laid the foundation of the magnificent hospital which bears his name; and he prosecuted the building with all the ardour of a youth erecting a mansion-house for his own residence, causing a house to be run up on the spot for his own dwelling, that he might in person overlook the workmen. By this diligence, he lived to see the whole building erected and covered in before his death, which happened three years after the foundation was laid.

The expence of erecting and furnishing this hospital amounted to the sum of 18,793*l.* 16*s.* and the sum which he left to endow it amounted to 219,499*l.* both sums amounting to 238,292*l.* 16*s.*

Besides the above, he bequeathed 1000*l.* for discharging poor prisoners confined for small debts in the city of London and county of Middlesex; by which means upwards of 600 persons were set at liberty.

CHAP. XXIX.

Of such as were Lovers of Justice, and impartial Administrators of it.

Those people in India that are called Pedalii, when they make their solemn sacrifices to their gods, use to crave nothing at their hands, but that they may have justice continued and preserved amongst them; as supposing in the enjoyment of that, they should have little reason to

complain of the want of any other thing. And it was the saying of Maximilian the emperor, *Fiat Justitia & ruat cælum*; "Let us have justice whatsoever befalls us." The persons hereafter mentioned were great lovers and observers of this excellent virtue, which is of so great advantage to mankind.

1. The chronicle of Alexandria relates an admirable passage of Theodoric, king of the Romans. Juvenalis, a widow, made her complaint, that a suit of her's in court was drawn out for the space of three years, which might have been dispatched in a few days. The king demanded who were her judges? she named them: they were sent unto, and commanded to give all the speedy expedition that was possible to this woman's cause; which they did, and in two days determined it in her favour. Which done, Theodoric called them again, and they supposing it had been to applaud their excellent justice now done, hastened thither full of joy. Being come, the king asked of them, "how it came to pass they had performed that in two days, which had not been done in three years?" They answered, "The recommendation of your majesty made us finish it." "How?" replied the king "when I put you into office, did I not consign all pleas and proceedings to you, and particularly those of widows? you deserve death, so to have spun out a business in length, three years space, which required but two days dispatch." And at that instant commanded their heads to be struck off.

2. The emperor Trajan had done many brave and eminent acts, but none of his achievements were so resplendent, as the justice he readily afforded to a virtuous widow. Her son had been slain; and she not being able to obtain justice, had the courage to accost the emperor in the midst of the city of Rome, amongst an infinite number of people, and flourishing legions, which followed him to the wars; he was then going to make war in Wallachia. At her request Trajan, notwithstanding he was much pressed with the affairs of a most urgent war, alighted from his horse, heard her, comforted her, and did her justice. This act of his was after-

wards represented on Trajan's pillar, as one of his greatest wonders.

3. When Sisannes, one of the chief of the Persian judges, had given an unjust judgment; Cambyzes, the king caused him to be flayed alive, and his skin to be hung over the judgment-seat; and having bestowed the office of the dead father upon Otanes the son, he willed him to remember that the same partiality and injustice would deserve the same punishment.

4. It is reported of the emperor Maximilian the First, that when he passed by the places of execution belonging to cities and signiories, where the bodies of malefactors are hung up as spectacles of terror; he would veil his bonnet, and say aloud, *Salve Justitia!* "God maintain justice!"

5. In the fourth year of queen Mary, exemplary justice was done upon a great person. For the lord Stourton (a man in favour with the queen, as being an earnest papist) was, for murder committed by him, arraigned and condemned, carried to Salisbury, and there in the market-place was hanged, having this only favour to be hanged in a silken halter. Four of his servants were also executed in places near adjoining to that where the murder was committed.

6. In the reign of king James, ann. 1612, June 25, the lord Sanquhar, a nobleman of Scotland, having in a private revenge suborned Robert Carle to murder John Turner, a fencing master, thought by his greatness to have borne it out. But the king respecting nothing so much as justice, would not suffer nobility to be a shelter for villany; but, according to the law, the 29th of June, the said lord Sanquhar having been arraigned and condemned by the name of John Creighton, esquire, was executed before Westminster-hall-gate, where he died very penitent.

7. Artaxerxes Longimanus, king of Persia, had of his bed-chamber one Satybarsanes, whom he much favoured: this man earnestly importuned the king in an affair which the king himself knew to be unjust: and having understood that Satybarsanes was to receive 30,000 dracs to bring the business to a desirable conclusion, he caused his treasurer openly to

(1.) Caus. H. C. tom. 1. l. 3. p. 90.—(2.) Ibid.—(3.) Herod. l. 5. p. 298. Val. Max. l. 6. c. 3. p. 160. Raleigh. l. 3. c. 4. § 3. p. 37.—(4.) Camer. Oper. Suburb. cent. 1. c. 76. p. 243.—(5.) Birk. Chron. p. 464.—(6.) Ibid. p. 599.

pay that sum to him as his gift: adding withal, "That by the gift of that sum he should be never the poorer, but should he grant what he desired, he should deservedly be accounted the less just."

8. Henry the Second, commanded that an Italian lacquey should be laid in prison, without telling why. The judges set him at liberty, having first delivered their opinion to the king: who again commanded that he should be put to death: "Having," as he said, "taken him in a foul and heinous offence, which he would not have to be divulged." The judges, for all that, would not condemn him, but set open the prison-doors to let him forth. It is true, that the king caused him to be taken afterwards and thrown into the river Seine, without any form of law, to avoid tumult: but the judges would not condemn a person, where no proof was made that he was guilty.

9. King Lewis the Eleventh, minding to cajole the court of parliament at Paris, if it should refuse to publish certain new ordinances by him made. The masters of that court understanding the drift, went all to the king in their robes. The king asked them what they wanted? "Sir," answers the president La Vaquery, "we are come with full a purpose to lose our lives every one of us, rather than we will suffer that by our connivance any unjust ordinance should take place." The king, amazed at this answer of La Vaquery, and at the constancy of the parliament, gave them gracious entertainment, and commanded that the edicts which he would have published, should be cancelled in his presence; swearing, that from thence forward he would never make an edict that should not be just and equitable.

10. Spitigneus the Second, prince of Bohemia, riding on the way, there met him a widow imploring his justice. The prince commanded her to wait his return: she alleged that this delay would prove dangerous to her, for that she was to make her appearance the very next hour, or else to forfeit her bond. The prince referred the woman to others that were his ordinary judges: but she cried out; "That he himself, and not others, was the judge whom God had appointed her;" upon which he alighted from his horse, and

with great patience attended the hearing of the poor woman's cause for the space of two hours together.

11. Mahomet the Second of that name, emperor of the Turks, had a son called Mustapha, whom he had designed to succeed him in the empire, prone to lust, but otherwise a good prince. The young prince was fallen in love with the wife of Achmet Bassa, a woman of excellent beauty: he had long endeavoured to prevail with her by all sorts of allurements, but this way not succeeding, he would try by surprise. He had gained knowledge of the time when the woman went to bathe herself (as the Turks often do). He soon followed her with a few of his retinue, and there seized her, naked as she was, and in despite of all the resistance she could make had his will of her. She tells her husband, he the emperor, and desires justice. The emperor at first seemed to take small notice of it, and soon after (though he had different sentiments within) he rated the Bassa with sharp language. "What," says he, dost thou think it meet to complain thus grievously of my son? knowest thou not that both thyself and that wife of thine are my slaves, and accordingly at my disposal? If therefore my son has embraced her and followed the inclinations of his mind, he has embraced but a slave of mine, and having my approbation, he hath committed no fault at all: think of this, and go thy way, and leave the rest to myself." This he said in defence of his absolute empire; but ill satisfied in his mind, and vexed at the thing, he first sends for his son, examines him touching the fact: and he having confessed it, he dismissed him with threats: three days after, when paternal love to his son and justice had striven in his breast, love to justice having gained the superiority and victory, he commanded his mutes to strangle his son Mustapha with a bow-string, that by his death he might make amends to injured and violated chastity.

12. Herkenbald, a man mighty, noble, and famous, had no respect of persons in judgment, but condemned and punished with as great severity the rich and his own kindred, as the poor, and those whom he knew least in the world. Being once very sick, and keeping his bed, he heard a great bustle in a chamber next to that

(7.) Lips. Monit. l. 2. c. 7. p. 239, 240. Fulgos. l. 6. c. 5. p. 760.—(8.) Camer. Oper. Subcis. cent. 1. c. 100. p. 472. Bod. Meth. Hist. c. 6.—(9.) Ibid.—(10.) Zuing. Theat. vol. 1. l. 2. p. 216.—(11.) Lips. Monit. l. 2. c. 9. p. 245, 246. Knowles's, Tur. Hist. p. 411.

wherein he lay : and with a woman crying and shrieking out. He enquired of his servants what the matter was ? but they all concealed the truth from him. At last, one of his pages being severely threatened by him, and told that " he would cause one to pull out his eyes from his head if he did not tell him plainly what all that stir was : " told him in a few words, " My lord," said he, " your nephew hath ravished a maid, and that was the noise you heard." The fact being examined and thoroughly averred, Herkenbald condemned his nephew to be hanged till he should be dead. But the Seneschal, who had the charge to execute the sentence, seeming as if he had been very hot and forward to do it, went presently and gave the young man notice of all that passed, wishing him to keep out of the way for a while : and some few hours after comes again to the sick person, assuring him, against all truth, that he had put his sentence in execution. About five days after, the young gentleman, thinking his uncle had forgotten all, came and peeped in at his chamber. The uncle having spied him, calls him by his name, and with fair words drew him to his bed's head till he was within his reach : and then suddenly catching him by the locks with the left hand, and pulling him forcibly to him, with his right hand he gave him such a ready blow into the throat with a knife, that he died instantly. So great was the zeal which this noble man bore to justice.

13. The emperor Otho the First, being upon a military expedition, a woman threw herself at his feet, beseeching a just revenge, according to the laws; upon a person who had committed a rape upon her. The emperor being in haste, referred the hearing of her cause till his return. " But who then," replied the woman, " shall recal into your majesty's mind the horrid injury that hath been done to me ? " The emperor looking up to a church thereby, " This," said he, " shall be a witness betwixt thee and me, that I will do thee justice : " and so dismissing her, he, with his retinue, set forward. At his return, seeing the church, he called to mind the complaint, and caused the woman to be summoned : who, at her appearance, thus bespake him ; " Dread sovereign, the man of whom I heretofore complained is

now my husband ; I have since had a child by him, and have forgiven him the injury." " Not so," said the emperor, " by the beard of Otho he shall suffer for it, for a collusion amongst yourselves does not make void the laws." And so caused his head to be struck off.

14. In the reign of Constantius, Acindinus the prefect of Antioch, had a certain person under custody, for a pound of gold to be paid into the exchequer ; threatening him, that in case he paid it not at a certain day, he should die. The man knew not where to have it, and now the fatal day drew near. He had a beautiful wife, to whom a rich man of the city sent word, that for a night's lodging he would pay the gold. She acquainted her husband, who, for the safety of his life, readily gave her leave : she renders herself up to the rich man, who at her departure, gave her only a pound of earth, tied up in a bag, instead of the promised gold. She, enraged at her injury, together with this superadded fraud, complained to the prefect, and declared to him the truth of the whole ; who finding that his threats of her husband had brought her to these extremities, pronounced sentence in this manner ; " The pound of gold shall be paid out of the goods of Acindinus ; the prisoner shall be free, and the woman shall be put into the possession of that land from whence she received earth instead of gold."

15. Chabot was admiral to king Francis the First, a man most nobly descended, and of great service, and in high favour with this prince ; but, as in other men, the passion of love grows cold, and wears out by time, so the king's affection being changed towards the admiral, had charged him with some offences which he had formerly committed. The admiral presuming upon the great good services he had done the king in Piedmont, and in the defence of Marseilles against the emperor, gave the king other language than became him, and desired nothing so much as a public trial. Hereupon the king gave commission to the chancellor Poyet, as president and other judges (upon an information or the king's advocate) to question the Admiral's life. The chancellor, an ambitious man, hoping to please the king, wrought with some of the judges with cunning, others with so sharp threats, and the rest

with so fair promises; that although nothing could be proved against the admiral worthy of the king's displeasure, yet the chancellor subscribed, and got others to subscribe to the forfeiture of his estate, offices and liberty, though not able to prevail against his life. But the king hating falsehood in so great a magistrate: and though to any that should bewail the admiral's calamity, it might have been answered, that he was tried according to his own desire, by the laws of his country, and by the judges of parliament; yet, I say, the king made his justice surmount all his other passions, and gave back the admiral his honour, his offices, his estate, and his liberty; and caused the wicked Poyet, his chancellor, to be indicted, arraigned, degraded, and condemned.

16. Totilus, king of the Goths, was complained to by a Calabrian, that one of his life-guard had ravished his daughter; upon which the accused was immediately sent to prison, the king resolving to punish him as his crime deserved; but the soldiers came about him, desiring that their fellow-soldier, a man of known valour, might be given back to them. Totilus sharply reproved them; "What would ye?" said he; "know ye not that without justice, neither any civil or military government is able to subsist? can ye not remember what slaughters and calamities the nation of the Goths underwent, through the injustice of Theodahadas? I am now your king; and in the maintenance of justice we have regained our ancient fortune and glory; would you now lose all for the sake of one single villain? See you to yourselves, soldiers; but, for my part, I proclaim it aloud, careless of the event, that I will not suffer it! and if you are resolved you will, then strike at me; behold a body and breast ready for the stroke. The soldiers were moved with this speech, and desisted from the importunity; the king sent for the man from prison, condemned him to death, and gave his estate to the injured and violated person.

17. The emperor Leo Armenus, going out of his palace, was informed, by a mean person, that a Senator had ravished his wife, and that he had complained of his injury to the prefect, but, as yet, could have no redress. The emperor command-

ed that both the prefect and senator should be sent for, and wait his return in his palace, together with their accuser. Being come back, he examined the matter, and finding it true, as the man had represented, he displaced the prefect from his dignity, for his negligence, and punished the crime of the senator with death.

18. Charles the Bold, duke of Burgundy and earl of Flanders, had a nobleman in special favour with him, to whom he had committed the government of a town in Zealand: where, living in a great deal of ease, he fell in love with a woman of a beautiful body, and a mind and manners no way inferior. He passed and repassed by her door; soon after grew bolder, entered into conference with her, discovered his flame, made large promises, and used all the ways by which he hoped to gain her; but all in vain. Her chastity was proof against all the batteries he could make against it. Falling therefore into despair, he converts himself into villany. He was, as I said, a governor, and duke Charles was busied in war. He causes, therefore, the husband of his mistress to be accused of treachery; and forthwith commits him to prison: to the end, that by fears or threats he might draw her to his pleasure, or, at least, quit himself of her husband, the only rival with him in his love. The woman, as one that loved her husband, went to the gaol, and thence to the governor, to entreat for him, and try, if she was able, to obtain his liberty. "Dost thou come, O my dear, to entreat me?" said the governor; "you are certainly ignorant of the empire you have over me; render me only a mutual affection and I am ready to restore you your husband; for we are both under a restraint, he is my prisoner, and I am your's. Ah, how easily may you give liberty to us both! why do you refuse? As a lover I beseech you, and as you tender my life; as the governor, I ask you, and as you tender the life of your husband; both are at stake, and if I must perish, I will not fall alone." The woman blushed at what she heard; and being in fear for her husband, trembled and turned pale. He perceiving she was moved, and supposing that some force should be used to her modesty, throws her upon the bed, and enjoyed the fruit which afterwards proved

(15.) Raleigh's Hist. World, lib. 5. cap. 3. § 19, p. 471. (16.) Lips. Monit. lib. 2. c. 9. p. 250, 251.—
(17.) Ibid, p. 250.

bitter to them both. The woman departed confounded and in tears, thinking of nothing more than revenge; which was still more inflamed by a barbarous act of the governor; for he having obtained his desire, and hoping hereafter freely to enjoy her, took care that her husband, his rival, should be beheaded in the gaol, and there was the body put into a coffin ready for burial. This done, he sent for her, and in an affable manner. "What," said he, "do you seek for your husband? you shall have him, and (pointing to the prison) you shall find him there, take him along with you." The woman suspecting nothing, went her way: but when she saw the body she fell upon the dead corpse; and having long lamented over it, she turned to the governor with a fierce countenance and tone. "It is true," said she, "you have restored me my husband, I owe you thanks for the favour, and I will pay you." He endeavoured to retain and appease her, but in vain: but hasting home, she called about her her most faithful friends, and recounted to them all that had passed. They all agreed that she should make her case known to the duke; who, amongst other excellent virtues, was a singular lover of justice. To him she went; was heard, but scarce believed. The duke was angry and grieved that any of his subjects, and in his dominions, should presume so far. He commanded her to withdraw into the next room till he sent for the governor, who by chance was then at court. Being come, "Do you know," said the duke, "This woman?" The man changed colour. "Do you know too," added he, "the complaints she makes of you? they are sad ones, and such as I wish should not be true." He shook, faltered in his speech, and betrayed all the signs of guilt. Being urged home, he confessed all, freed the woman from any fault, and casting himself at the duke's feet, said, "He placed all his refuge and comfort in the good grace and mercy of his prince; and that he might the better obtain it, he offered to make amends for his unlawful lust, by a lawful marriage of the person whom he had injured." The duke, as one that inclined to what he said, seemed now somewhat milder. "You woman," said he, "since it is gone thus far, are you willing to have this man for your husband?" She refused; but fearing the

duke's displeasure, and prompted by the courtiers that he was noble, rich; and in favour with his prince, overcome at last, she yielded. The duke caused both to join hands, and the marriage to be lawfully made; which done, "You," he said to the bridegroom, "must now grant me this, that if you die first without children of your body, that then this wife of yours shall be the heir of all that you have." He willingly granted it; it was writ down by a notary and witnessed. This done, the duke turning to the woman, "There is his will," "but there is not mine," said he, and sending the woman away, he commanded the governor to be led to that very prison in which the husband was slain; and to be laid in a coffin headless, as he was. This done, he then sent the woman thither (ignorant of what had passed), who frightened with that second unthought-of misfortune of two husbands almost at one and the same time, lost by one and the same punishment, fell speedily sick, and in a short time died; having gained this only by her last marriage, that she left her children by her former husband very rich, by the accession of this new and great inheritance.

19. Sir John Markham was knighted by king Edward the Fourth, and by him made lord chief justice of the King's Bench; at which time one Sir Thomas Cooke, late lord mayor of London, and knight of the bath, a man of great estate, was agreed upon to be accused of high treason, and a commission granted forth to try him in Guildhall. The king, by private instructions to the judge, appeared so far, that Cooke, though he was not, must be found guilty; and if the law were too short, the judge must stretch it to the purpose. The fault laid to his charge, was for lending money to queen Margaret; the proof was, the confession of one Hawkins, who was racked in the tower. Sir Thomas Cooke pleaded, that Hawkins came indeed to request him to lend a thousand marks, upon good security; but that, understanding who it was for, he had sent him away with a refusal: the judge showed the proof reached not the charge of high-treason, and that misprison of treason was the highest it could amount to; and intimated to the jury, to be tender in matter of life, and discharge good consciences; they found it accordingly:

for which the judge was turned out of his place, and lived privately the rest of his days; and gloried in this, that though the king could make him no judge, he could not make him an unjust one.

20. Diocles having made a law, that no man should come armed into the public assembly of the people, he through inadvertency chanced to break that law himself: which one observing, and saying, "he has broke a law he made himself." Diocles, turning to his accuser, said with a loud voice, "No, the law shall have its sanction;" and drawing his sword, killed himself.

21. Zaleucus, lawgiver of the Locrians, made a law that adultery should be punished with the loss of both the offender's eyes; and it fell out so unhappily, that his own son was the first that committed that crime; and that he might at once express the tenderness of a father, and the uprightness of a judge, he caused one of his son's eyes to be put out, and one of his own.

22. Titus Manlius Torquatus, having a son dignified with the honour of being governor of a province in Macedonia, and other considerable preferments, who was accused of misdemeanors in the discharge of his office, the father, with the permission of the senate, undertook to be judge of the cause. He heard the accusers, confronted the witnesses, and gave his son full scope to make his defence; and on the third day gave this sentence: "It appearing to me that my son D. Silanus has misbehaved himself in his office, and taken money from the allies of the Roman people, contrary to law and justice, I declare him, from this day forward, both unworthy of the commonwealth and my house." This judgment from the father threw the son into such a deep melancholy, that the night following he killed himself. And the father looking upon him as a son that degenerated from the virtue of his ancestors, refused to honour his funeral solemnity with his presence.

23. A gentlemen sent a buck to judge Hales in his circuit, that was to have a cause tried before him that assize. The cause being called, and the judge taking notice of the name, asked "if he was not the person that had presented him with a

buck!" and finding it to be the same, the judge told him, "he could not suffer the trial to go on till he had paid him for his buck." To which the gentleman answered, "that he never sold his venison, and that he had done no more to him but what he had always done to every judge that came that circuit." This was confirmed by several gentlemen on the bench. But all this would not prevail upon the judge, nor would he suffer the trial to proceed till he had paid for the venison. Whereupon the gentleman withdrew the record, saying, "He would not try his cause before a judge that suspected him to be guilty of bribery by a customary civility."

24. A certain poor woman having lost a little dog, and understanding it to be in the possession of the lady of Sir Thomas More, to whom it had been made a present of, she went to Sir Thomas, as he was sitting in the hall, and told him "that his lady withheld her dog from her." Sir Thomas immediately ordered his lady to be sent for, and the dog to be brought with her; which Sir Thomas taking in his hands, caused his lady to stand at one end of the hall, and the poor woman at the other, and said, "that he sat there to do every one justice." He bid each of them to call the dog, which when they did, the dog forsook the lady, and went to the poor woman. When Sir Thomas saw this, he bid his lady be contented, for it was none of hers. But she repining at the sentence, the dog was purchased of the poor woman for a piece of gold, and so all parties were satisfied, every one smiling at the manner of his enquiring out the truth.

25. At the time that Oliver Cromwell was protector of this realm, an English merchant-ship was taken in the chops of the channel, carried into St. Maloes, and there confiscated upon some groundless pretence. As soon as the master of the ship, who was an honest quaker, got home, he presented a petition to the protector in council, setting forth his case, and praying for redress. Upon hearing the petition, the protector told his council, "he would take that affair upon himself," and ordered the man to attend him next morning. He examined him strictly

(19.) Fullers Holy state. l. 4. c. 6. p. 263, 264.—(20.) Diod. Sic. Bibl.—(21.) Heyl. Cosmog.
(22.) Caus. Hol. Court.—(23.) Dr. Burnet's Life of Sir Mat. Hale.—(24.) Life of Sir T. Moore.

as to all the circumstances of his case : and finding by his answers that he was a plain honest man, and that he had been concerned in no unlawful trade, he asked him, "if he could go to Paris with a letter?" The man answered, "he could." "Well then, said the protector, "prepare for your journey, and come to me to-morrow morning." Next morning he gave him a letter to cardinal Mazarine, and told him he must stay but three days for an answer. "the answer I mean," says he, "is, the full value of what you might have made of your ship and cargo; and tell the cardinal, that if it be not paid you in three days you have express orders from me to return home." The honest blunt quaker, we may suppose, followed his instructions to a tittle; but the cardinal, according to the manner of ministers when they are any way pressed, began to shuffle: therefore the quaker returned as he was bid. As soon as the protector saw him, he asked, "well, friend, have you got your money?" And upon the man's answering he had not, the protector told him, "then leave your direction with my secretary, and you shall soon hear from me." Upon this occasion, that great man did not stay to negotiate, or to explain, by long tedious memorials, the reasonableness of his demand. No, though there was a French minister residing here, he did not so much as acquaint him with the story, but immediately sent out a man of war or two, with orders to seize every French ship they could meet with. Accordingly they returned in a few days with two or three French prizes, which the protector ordered to be immediately sold, and out of the produce, he paid the quaker what he demanded for the ship and cargo. Then he sent for the French minister, gave him an account of what had happened, and told him there was a balance, which, if he pleased, should be paid into him, to the end that he might deliver it to those of his countrymen, who were the owners of the French ships that had been so taken and sold.

26. ✧ Peter the Great of Russia, when only twenty-five years of age, was seized with an inflammatory fever, which brought

him to the brink of the grave. The consternation was general, and public prayers for his recovery were made in all the churches. In these alarming circumstances the chief judge came to his majesty, according to ancient custom, and inquired whether it would not be proper to give liberty to nine malefactors, who had been condemned for murders and highway robberies, in order that these criminals might address their prayers to heaven for his recovery. The Czar commanded the judge to read aloud the heads of the accusations against these men. The judge obeyed; and when he had finished, the Czar, with a weak and faltering voice thus addressed him. "Dost thou think that in granting impunity to these wretches, and impeding the course of justice, that I should do a good action, and that God to reward it would prefer the prayers of murderers and wicked men, who have forgotten even Him? Go, I command thee, and execute to-morrow the sentence pronounced on these criminals, and if any thing can obtain from Heaven the restoration of my health, I hope it will be this act of justice."

CHAP. XXX.

Of such Persons as were very illustrious for their singular Chastity, both Men and Women.

THERE is no vice whatsoever that is very easy to overcome; but that of the lust of the flesh, seems to have a peculiar difficulty in the conquest of them. For whereas covetousness hath its seat in the mind alone, this siezes upon the mind and body also; other vices grow upon us only through our loosing the reins unto desire; this is born with us, and accompanies us all along from our cradles to the tomb. (for the most part) having fixed its roots so deep within us, through long indulgence, that not one of the many is able to prevail against it. But how much the more strong therefore the enemy is, and the more intimate and familiar he is with us, the more noble is the victory, and the conquest more glorious.

1. St. Jerome relates a story of one Ni-

cetas, a young man of invincible courage; who when (by all sorts of threatenings) he was not to be affrighted into idolatry his enemies resolved upon another course. They brought him into a garden flowing with all manner of sensual pleasures and delights: there they laid him on a bed of down, safely wrapped in a net of silk, amongst the lilies and roses, with the delicious murmur of the rivulets, and the sweet whistling of the winds amongst the leaves, and then all departed. There was then immediately sent unto him a young and most beautiful courtesan, who used all the abominable tricks of her impure art, to draw him to her desire. The youth now fearing that he should be conquered with folly, who had triumphed over fury, resolutely bit off his tongue with his teeth, spitting it in the face of the whore, and so by the smart of his wound extinguished the rebellion of his flesh.

2. Thomas, archbishop of York, in the reign of Henry the First, falling sick, his physicians told him, that nothing would do him any good but, to keep company with a woman: to whom he replied, "the remedy is worse than the disease:" and so died a bachelor.

3. Spurina was a young man of Heturia, of admirable beauty, so that he drew the eyes of all the women and virgins that beheld him, and not only so, but of the men also: the former sighed, and either openly or in private wished the enjoyment of him: the men were touched with jealousy, each living in suspicion of his wife, by reason of his powerful temptation. Spurina, the best of young men, perceiving how matters went, that he might at once free both himself and others from fear or trouble, did so deform, with bruises and scars, that most lovely face of his, that afterwards he lived rather the mockery than the temptation of others.

4. Baldwin, earl of Flanders, afterwards made emperor of Constantinople; being about thirty-two years of age; was yet, in that flower and heat of youth, of such singular chastity, and all the time of his absence from his wife, did so contain himself, that he never cast a lustful glance, or looked upon any woman with unchaste eyes. Nicetas, who was otherwise his

enemy, has wrote down thus much of him in his history; and withal adds, that he exacted the like chastity in all others: and therefore twice a week, about evening, he caused it to be proclaimed, that "no man whatsoever, that had to do with a strange woman should presume to lay down within the compass of his palace."

5. Zenocrates, the son of Agathenor, born in Chalcedon, the scholar of Plato, and a great philosopher, was of a tried and approved chastity. It is said, that the beautiful courtesan, Phryne, intended one time to make experiment of his continency; and pretending she was pursued by some persons of ill intention towards her, desired to be received into his house. She was, and seeing there was but one bed, she desired to lie with him; which he also granted. There she made trial of her arts to subdue the virtue of this excellent person: but she departed without having attained her desires; and gave out, that she had lain by the side of some statue and not a man. His scholars also laid the famous harlot, Laïs, in his bed, upon a wager she was not able to subvert his constancy; which was also lost on her part: though such was her beauty, that the flower of Greece doated upon, and purchased the enjoyment of it, at excessive rates.

6. Xenophon writes of Cyrus, that when Panthea, a most beautiful lady, was taken captive by him, and was about to be brought into his presence, he expressly forbade it, lest he should violate his own and her chastity, though but with his eyes. When Araspès, one of his familiar friends, persuaded him to go to her tent, and confer with her, alleging that she was of incomparable excellency, and a lady worthy of a king's eye. "Upon that account," replied he, "there is the greater reason I should forbear: for should I now make her a visit while I am at leisure, she may, peradventure, so order the matter, as to occasion my return to her when I have business of greater moment."

7. King Antiochus, the third of that name, came to his city of Ephesus. Soon after his arrival, he there beheld the priestess of Diana, a virgin of unmatched beauty, and such perfections as he had

(1.) Hieron. in Vit. Pauli Eremit. Fulgos. l. 4. c. 3. p. 489. Lon. Theat. p. 451. Sabel. Exemp. l. 6. c. 6. p. 285.—(2.) Polyd. Virg. l. c. 30. Bak. Chron. p. 60.—(3.) Lips. Monit. l. 2. c. 17. p. 377. Val. Max. l. 4. c. 5. p. 113.—(4.) Lips. Monit. l. 2. c. 17. p. 374.—(5.) Laert. Vit. Phil. l. 4. p. 97. M. Hugault, c. 12. p. 320. Lon. Theatr.—(6.) Lips. Monit. l. 2. c. 17. p. 369.

not seen before. He departed from thence immediately; and that for this reason; lest that love, which began to kindle in his breast, growing stronger and bolder by frequent sight of the person, should enforce him so far, that he who came thither virtuous and chaste; should return from thence with the shipwreck of both.

8. Scipio had taken the city of New Carthage, where, besides the rest of the spoil, there were found a number of boys and girls, and the children of the nobility: amongst the rest, one virgin was brought and presented to Scipio, whose marvellous beauty attracted the eyes of all men: it was supposed this would be no unacceptable present to a young general. But as soon as he had looked upon her, "I would," said he, "accept and enjoy this virgin, were I a private person, and not in such command as now I am: as it is, the republic keeps this mind of mine sufficiently employed; yet I receive her as a kind of pledge to be by me restored and returned where reason and humanity shall direct." He then asked the young lady of what country she was, what her birth, and who her parents? By her he understood that she was a princess, and contracted to Luceius, a young prince of her nation. The general, therefore, sent both for him and her parents: and when come, setting the lady by him, spoke thus to her spouse; "As soon as the virgin was by my soldiers brought and presented to me, I with pleasure beheld the excellency of her form, and I praised the other accomplishments of her body and mind, for nature hath not brought us forth blind and altogether indifferent of such things: love can reach even this breast of mine, but then it must be an honest one, and such as the time and my affairs will permit; though, therefore, she is mine in the right of war, I am not desirous, in the midst of arms, to play away my time in amorous dalliances: nor perhaps would it be just to detain from a valiant person one that is already contracted to him. I have learnt thus much from her: and have therefore sent for thee, that I might see thee, and that I (heaven is my witness) might deliver this virgin chaste as I found her to thee. She hath lived with me in the same caution and reservedness,

as if she had been with her own parents; nor was it a gift worthy either of myself or thee, if either force or private fraud had made any diminution to her virtue. Receive her inviolate, and enjoy her; nor do I desire any other recompence than a cordial respect to Scipio and the Romans." The young prince was astonished for joy; the parents fell down at the feet of Scipio, and laying there a considerable weight of gold, offered it as her ransom; but he bid the young prince take it as a part of her dowry from himself, above that which her parents should give. Thus did he overcome at once lust and covetousness; and by this one noble act of his, drew a great part of Spain to the side of the Romans; they striving with eagerness to be subject to a person of so much virtue.

9. Rhomilda, though a debauched princess, had two daughters, Appa and Gela, who were as chaste as the mother was contrary; for when, through the treason of the mother, the Henetians had taken the city of Friol, they, to preserve their honour, put raw flesh under their arm-pits, which putrefying there, yielded such a stinking and loathsome smell, that the Barbarians were not able to come near them. By this honest artifice, they preserved their virgin innocency untouched.

10. Acciolin, tyrant of Padua, in the year 1253, surprised by treason a little neighbouring city called Bassian; at which surprisal Blanche Rubea being taken with her sword in her hand, (her husband being slain fighting valiantly) was disarmed and dragged by violence before the tyrant; who extremely taken with her beauty, with entreaties, rich presents, and an intermixture of threats laboured to corrupt her chastity, but finding the fortress impregnable this way, he resolved to carry it by violence. Blanche made shift by some pretence to rid herself out of his hands: and recovering a window, threw herself headlong from thence to the ground, where she lay weltering in her blood; she was taken up half dead, carried to a bed, and carefully attended. When some days were passed over, and she was perfectly recovered, she was again brought before Acciolin, where she persevered in her virtuous courage; but the shameless beast caused her to be bound, and held so fast by his grooms, that

(7.) Lips. Monit. l. 2. c. 17. p. 369.—(8.) Ibid. p. 572, 373. Val. Max. l. 4. c. 3. p. 103.—(9.) Caes. Hor. Subcis. cent. 1. c. 7. p. 39. Hænic. Propug. Castitat. l. 1. p. 117.

notwithstanding all the resistance she could possibly make, he obtained his will. A mortal grief seized her at this execrable outrage; yet having dissembled it some few days, she gained leave of her friends to see the body of her husband. The tomb-stone was lifted up, and Blanche discovering the body, suddenly fell down upon it, drawing after her the stay that held up the stone, by the fall whereof her head was so crushed, that death soon followed, and she was laid in the same tomb with her beloved husband.

11. When the wife of Hiero, king of Sicily, was taxed by her husband that she had never told him of his stinking breath, which one had then newly upbraided him with: "I thought," answered she, "that all men's breaths had smelt so." An excellent testimony of chastity, in that the woman never came so near any man, as to discern if his breath was sweeter or stronger than that of her husband. The same history is recounted of Bilis, the wife of Duellius,

12. There was a maid in Alexandria endowed with an admirable beauty, and courted with all possible importunities. She fled from her lovers, and hid herself in a pulchre of the dead. Twelve years lived she in this little cell, made to lodge such as had nothing to do with the world. Being at last found in this manner, and asked what she meant to do; she made answer: *Thesaurum castitatis servo inter amentes calvarias, unde nullo flamma erumpit.* "I preserve the treasure of chastity amongst the dead carcasses, from whence fly no sparks of desire."

13. Brasilla of Dirachium, an illustrious virgin, being taken by a soldier, and about to suffer violence by him; told him, "That if he would let her go with her virginity untouched; she would shew him an herb, which, if he did but eat, would preserve him from being wounded by any weapon whatsoever." The soldier agreed, and went with the maid into the garden: where she takes of the next herb she met with, and chewing it in her mouth, "this," said she, "is the herb, and that you may not doubt of the efficacy of it, make trial with your sword upon myself, if you are

able to wound me." The soldier was won to credit her by the steadfast earnestness of her countenance, and drawing his sword, made such a thrust at her, that unwillingly he deprived her of life; and she by this artifice preserved herself from being corrupted by the unbridled lust of him who had made her his prisoner.

14. Cyrus had taken captive the wife of Tigranes, son to the king of Armenia, and asked him "at what price he would redeem his wife?" "At the price of my life," said he, "rather than she should live in servitude." Cyrus, delighted with that answer, gave liberty to his wife, her father, and the rest of the captives: and when amongst them there was great discourse of the virtues of Cyrus: some also extolled the complete shape of his body, "and," said Tigranes to his wife, "did he not seem to thee very beautiful?" "Really," said she, "I did not look upon him?" "Upon whom then?" said he, "Upon him," replied she, "that said he would redeem my captivity at the price of his life."

15. Euphrasia, a virgin, being seized by a soldier, and perceiving herself reduced to that condition, that neither her strongest resistance nor tears could any longer defend her chastity from an armed and bold ravisher; she bids him forbear; that she would redeem, at a valuable rate, what she could not obtain by all her intreaties. She told him that she was skilled in magic, had been initiated in enchantments from her infancy, and that she knew a certain unguent, with which if he once anointed his body, he should be proof against either sword or dart; that she would impart to him this secret, (which to that day she had kept to herself) upon this condition, that he would solemnly swear from thenceforth not to offer any injury to her virgin modesty. The soldier, touched with the ambition of military glory, swore readily to what she desired. She left him a while, and having melted some wax with other ingredients, she anointed her neck and shoulders sufficiently with it: then turning to the young man, "that you may understand," said she, "that I have not dealt deceitfully with

(10.) Camer. Orer. Subcis. cent. 1. c. 50. p. 224. Lips. Monit. l. 2, c. 17. p. 833. Lon. Theatr. p. 464. Zuing. Theatr. vol. ii. l. 7. p. 483.—(11.) Camer. Orer. Subcis. cent. 1. c. 51. p. 225. Fables. l. 4. c. 3. p. 475.—(12.) Caus. H. C. part 1. l. 3. p. 166.—(13.) Ludov. Vives de Christ. Foermin. Instit. l. 1. Lon. Theatr. p. 547.—(14.) Xenoph. Cyropiad. Lonic. Theatr. l. 4. 67. Part. Mel. part. 3. § 3. p. 563.

you, I will extort a belief from you at the hazard of my own person; come soldier, and with your utmost force you are able, strike with your sword upon this neck of mine, that I have so well secured with this medicament' and soon shalt thou be convinced how safe I have rendered myself with this artifice." He, whose lust was almost extinguished by the fervent desire he had to make trial, drew out his sword, and with force enough struck the place the virgin had designed him. The sword entered so far into her throat, that with one and the same blow, he cut off his hopes of enjoying the virgin, and her fears of loosing her virginity.

16. Timoclea was a lady of Thebes, and at the sacking of it, was forcibly ravished by a Thracian prince, and she revenged the injury in this manner: dissembling the extreme hatred which she bore to her ravisher, she told him she knew a place, wherein much treasure and store of gold was concealed. She led him to an out-place belonging to the house where there was a deep well; and while the over-covetous Thracian leaned over to look into it, she tipped up his heels, and sent him headlong to the bottom of it, with a quantity of stones after him, to hinder his resurrection from thence for ever to the world. Being afterwards brought before Alexander, and charged with the death of this captain of his, she confessed the fact. And when he asked, who she was? "I am," said she, "the sister of that Theagenes, who died fighting valiantly against thy father in the fields of Cheronæa." The generous prince freely dismissed her.

17. There was a maid called Lucia, who lived a virgin amongst many others, and whose exquisite beauty was sought after, with vehement solicitation, by a powerful lord: who having command and authority in his hands, sent messengers to seize on this innocent lamb; and whilst they were at the gate menacing to kill her, and set all on fire, if this poor creature was not delivered into their hands; the maid came forth; "what is it," said she, "you demand? I beseech you tell me whether there be any thing in my power to purchase your lord and master's love?" "Yes," answered they, "your eyes have

gained him; nor ever can he have rest till he enjoy them." "well, go then," said she, "only suffer me to go to my chamber, and I will give satisfaction in in this point." The poor maid, seeing her situation, she spake to her eyes, and said: "how, my eyes, are you then guilty? I know the reservedness and simplicity of your glances; nor have I, in that kind, any remorse of conscience. But, howsoever it be, you appear to me not innocent enough, since you have kindled fire in the heart of a man, whose hatred I have ever more esteemed than his love: quench with your blood the flames you have raised." Whereupon, with a hand piously cruel, she digged out her eyes, and sent the torn reliques, embred in her blood, to him who sought her; adding, "behold what you love." He, seized with horror, hastened to hide himself in a monastery, where he remained the rest of his days.

18. The consul Manlius having overthrown the army of Gallo-Grecians, in Mount Olympus, part were slain, and part made prisoners: amongst others was the wife of prince Orgiagon, a woman of surpassing beauty, who was committed to the custody of a centurion, and by him forcibly ravished. Her ransom was afterwards agreed upon, and the place appointed to receive it from the hands of her friends. When they came thither, and the centurion was intent both with his eyes and mind upon weighing of the gold; she, in her language, gave command to them that were present, that they should kill him. When his head was cut off, she took it up in her hands, went with it to her husband, and having thrown it at his feet, she related the manner of the injury she had received, and the revenge she had taken. Who will say that any thing besides the body of this woman was in the power of her enemies? for neither could her mind be overcome, nor the chastity of it violated.

19. I will shut up this chapter with the illustrious example of Thomas Aquinas. This great person had determined with himself to consecrate the flower of his age to God, and the desirable virtue of chastity. His parents opposed this noble reso-

(15.) Nicephor. Eccles. Hist. l. 7. c. 13. p. 105. Strad. Prol. Acad. l. 1. Plolus. 5. p. 117. (16.) Plut. Paral. p. 670. in Alexander. Lon. Theat. p. 457. Zon. An. torn. 1. fol. 32. (17.) Rad. in Viridario. Caus. Holy, Cour. par. 1. §. 38. p. 106.—(18.) Val. Max. l. 6. c. 1. p. 561. Sub. 27. l. 20. c. 6. p. 570.

lution of his, by flatteries and threats, and such other arts as they supposed might be of use to them upon this occasion, but without any success ; their son remained constant to his purpose, in despite of all their endeavours. Whereupon they took this other course : when Thomas was one day in his chamber, all alone, they sent into him a young damsel of an admirable beauty ; who with a countenance composed to lasciviousness, began, with various allurements and feminine flatteries, to invite him to wickedness. All things seemed to speak in her : her voice and form, her eyes and clothes, her gestures and perfumes. The youth perceived the delightful poison began to slide in his heart, and therefore turning himself, " Lord Jesus," said he, " suffer me not to commit this filthy wickedness in thy sight : or, for the sake of carnal lust, to lose the joys of eternal life." This said, he caught up a burning brand out of the fire, with which he drove out this syren before him, and shut the chamber door against her. Happily, by this means, escaping the snare that was spread for him, and by which he was so near to have been entangled.

CHAP. XXXI.

Of Patience ; and what Power some Men have had over Anger.

EVERY man knows how to row in a calm ; and an indifferent pilot will serve to direct the course of a ship when the season is quiet and serene ; but the conduct of that governor is most praise-worthy, who knows how to steer his vessel aright when the winds are enraged, and a furious tempest has put the tumultuous waves into a vehement commotion. In like manner it is small commendation to appear mild, when nothing is said or done to displease us ; but to repress our rising passions, and to keep down our resentments in the midst of injurious provocations, is a victory greater and more deserving of praise, than perhaps the greatest conquerors ever merited.

1. King Robert was one of the greatest

kings that ever wore the crown of France. He once surprised a rogue, who had cut away half of his cloak, furred with ermine, to whom he did no further evil : but only said mildly to him, " Save thyself, and leave the rest for another who may have need of it."

2. King Henry the Sixth, of England, was of that admirable patience, that to one who struck him when he was taken prisoner, he only said, " Forsooth, you wrong yourself more than me, to strike the Lord's anointed."

3. It is said, that Philip the Second, king of Spain, having written a letter with his own hand, with much study and labour, to be sent to the pope. when he asked for sand to be cast upon it, his secretary, by mistake, poured the ink in the standish upon it, instead of the former. This would have put many into a fury ; yet this admirable king bore it without speaking one angry word to his servant.

4. There was an uncivil fellow, that did nothing all the day long but rail against Pericles, the famous Athenian, in the market-place, and before all the people ; and though he was at that time the public magistrate, yet he took no notice of it, but all the while dispatched sundry matters of importance, till night came ; and then, with a sober pace, went home towards his house, this varlet following him all the way with abuse. Pericles, when he came to his house, it being dark, called to his man, and bade him light the fellow home, lest it being night he should lose his way.

5. Casimir was duke of the Sendomians, a potent prince, and afterwards king of Poland : being on a time in a humour to divert himself, he called to him one Johannes Cornarius, a knight, and his domestic servant, inviting him to play at dice ; they did so, and fortune was equally favourable ; so that having spent much time in gaining little upon each other, and it being growing far in the night, it was agreed to set the whole sum in controversy upon one single cast of the dice. Casimir proved fortunate, and won all the money. Johannes, displeased and incensed with his bad fortune, in the heat of his impatience falls upon the prince, and with his fist struck him over the

mouth.

(10.) Drex. Nicet. l. 2 c. 5. § 3. p. 346.

(11.) Caus. Treat. of Passions, p. 119.—(2.) Bak. Chron. p. 287.—(3.) Caus. H. C. tom 1. l. 3. p. 94.—(4.) Plut. in Per. p. 154. Lips. Monit. l. 2. p. 398.

mouth. It was a capital crime for the servant to strike his lord, and the same also his prince: but though all present were incensed at this insufferable action, yet he escaped by the benefit of the night, but was seized in the morning, brought back, and set in the presence of Casimir to receive his sentence. He having well weighed the matter, broke into this wise speech. "My friends, this man is less guilty than myself: nay, whatever ill is done, is on my part. Heat and sudden passion (which sometimes overpowers even wise men) did transport him: and moved both his mind and hand to do as he did. But why did I give the cause? Why, unmindful of my own dignity, did I play with him as my equal? And therefore, Johannes, take not only my pardon, but my thanks too: by a profitable correction thou hast taught me, that hereafter I should do nothing unworthy of a prince, but retain myself within the just limits of decency and gravity." This said, he freely dismissed him.

6. Memorable is the example of Johannes Gualbertus, a knight of Florence; who, returning out of the field into the city, attended with a numerous retinue, met with that very person, who, not long before, had killed his only brother; nor could the other escape him. Johannes presently drew his sword, that with one blow he might revenge the death of his brother. When the other falling prostrate on the ground at his feet, humbly besought him, for the sake of the crucified Christ, to spare his life. Johannes, suppressing his anger, let him depart, and offered up his sword, drawn as it was, before the image of Christ crucified, in the next church he came to.

7. The wife of Cowper, bishop of Lincoln, burnt all those notes which he had been eight years in gathering, out of a certain tenderness and fear she had, lest he should kill himself with over-much study; so that he was forced to fall to work again, and was eight years more in gathering the same notes, wherewith he composed that useful and learned book, which at this day is called his dictionary. Though a greater vexation than this could hardly befall a scholar, yet he received it with that patience, as not to give his wife an unkind word upon that account.

8. When Xenocrates came one time to the house of Plato to visit him, he prayed him, "that he would beat his servant for him, in regard he himself was not at present so fit to do it, because he was in a passion." Another time he said to one of his servants, "That he would beat him sufficiently, but that he was angry."

9. Aristippus fell out upon a time with Æschines, his friend: and was at that time in a great choler, and fit of anger. "How now, Aristippus (quoth one who heard him so high, and at such hot words) where is your amity and friendship all this while?" "Why asleep," said he. "but I will awaken it anon." With that he stepped close to Æschines, and said; "Do you think me every way so unhappy and incurable, that I did not deserve one single admonition at your hands?" "No wonder," said Æschines again, "if I thought you (who for natural wit in all things else excel me) to see better in this case also than I, what is meet and expedient to be done." And thus their strife ended,

10. Arcadius, an Argive, never gave over reviling of king Philip of Macedon, abusing him with the most reproachful terms; and arrived at last to that bold impudence, as to give him this kind of public warning,

So far to fly, until he hither came,
Where no man knew or heard of Philip's name.

This man was afterwards seen in Macedonia. Then the friends and courtiers of king Philip gave him information thereof, moving him to inflict some severe punishment upon him, and in no case suffer him to escape his hands. But Philip, on the contrary, having this railler in his power, spake gently unto him, used him courteously and familiarly, sent unto him in his lodging gifts and presents, and so sent him away in safety. Afterwards he commanded those courtiers who had incited him against him, to enquire what words this man gave out of him amongst the Greeks. They made report again, and told him, that he was become a new man, and ceased not to speak wonderful things in the praise of him. "Look you, then," said Philip unto them, "am not I a better physician than all you? and am not I more

(5.) Lips. Monit. l. 2. c. 12.—(6.) Wier. Op. p. 670. l. de Irâ.—(7.) Clark's Mirr. 65. p. 298.—(8.) Laert. l. 3. p. 79.—(9.) Plut. Moral. lib. de Irâ cohibend. p. 130.

skilled in the cure of a foul-mouthed fellow than the best of you?"

11. King Ptolemæus, jesting and scoffing at a simple and unlearned grammarian, asked him, "Who was the father of Peleus?" "I will answer you, sir," said he, "If you will first tell me who was the father of Lagos?" This touched king Ptolemæus very near, in regard to the mean parentage he was descended from. So that all about the king were mightily offended at it, as an intolerable affront. The king said no more than this; "If it be not seemly for a king to take a jest or a scoff, neither is it seemly or convenient for him to give one to another man."

CHAP. XXXII.

Of such as have well deported themselves in their Adversity, or been improved thereby.

THE naturalists say, there is a sort of a shell-fish, which at certain times opens to receive the dew of heaven: and that being thus impregnated, then the more they are tossed to and fro with the foaming billows of the sea, the more precious is the pearl that is found in them. In like manner there are some men who are beholden to their afflictions for their virtues: and who had never shined with that lustre, had not the black night of adversity come upon them. It is proverbial of England; *Anglica Gens, optima flens, pessima ridens*. A particular example hereof we have in

1. John Barret, born at Lynn, bred a carmelite, of White Friars, in Cambridge, when learning ran low, and degrees high, in that University, so that a scholar could scarce be seen for doctors; till the University, sensible of the mischief thereof, appointed Dr. Cranmer (afterwards archbishop of Canterbury) to be the examiner of all candidates in divinity. Amongst others, he stopped Barret for his insufficiency. Barret went back to Lynn, and applied himself to learning with such success, that in a short time he became an admirable scholar. And commencing doctor with due applause, lived many years a painful preacher in Norwich, always making ho-

nourable mention of Dr. Cranmer as the means of his happiness.

2. Pope Pius the Fifth was long tormented with the stone and stranguary; and in the sharpest of his fits he was often heard to say with sighs, "Lord give me an increase of sorrow, so thou wilt but give me a proportionable increase of patience."

3. Petrus, the abbot of Claravalla, through the vehemence of his disease lost one of his eyes; and bore that affliction not only with patience, but said, "He rejoiced, that of two enemies, he was now freed from the trouble of one of them."

4. Alphonsus, king of Naples, was informed in his absence, by Lupus Simonius, his viceroy there, that one of those two fine ships which the king had built, by the negligence of the seamen, had taken fire, and was burnt. He told the messenger, "That he well knew that ship, though great and magnificent, would yet, after some years, decay, or perish by some accident or other: and that therefore the viceroy, if he was wise, would bear that misfortune with an equal mind, as he did himself."

5. Telamon hearing of the death of his beloved son, being a man unbroken by all the assaults of fortune; with an unmoved countenance, replied, "It is well, for I knew he must die whom I had begotten."

6. L. Paulus Æmilius had four children; two of them, Scipio and Fabius, were brought into other families by adoption; the other two being boys, he yet retained with him at home. One of these being fourteen years of age, died five days before his triumph, the other of twelve years deceased the third day after it. And whereas there was almost none of the people but seriously lamented the misfortune of his house, he himself bore it with so great a spirit, that calling the people together, he rather gave them consolations, than admitted any from them: this was a part of his oration to them: "Whereas, O citizens! in this great felicity of yours, I was afraid lest fortune did meditate some evil against you, it was my prayer to the highest Jupiter, to Juno, and Minerva, that if any calamity was impending upon the people of Rome, that they would inflict the whole of it upon my family. All therefore is

(10.) Plut. Moral. lib. de Ira cohib. p. 125 — (11.) Ibid.

(12.) Fuller's Worthies, p. 258. — (2.) Zuing. Theat. vol. 1. l. 2. p. 174. — (3.) Ibid. — (4.) Camer. Oper. Subeis. cent. 2. c. 27. p. 111. — (5.) Len. Theat. p. 707.

well, since, by the grant of my request they have so brought it to pass, that you should rather grieve for my adversity, than that I should lament for your misfortune."

7. When the Romans, by their continual war with Hannibal, and especially by the calamity that befel them in the loss of that great battle at Cannæ, had much exhausted their forces; yet they received their adversity with such greatness of mind, that they dared to send fresh recruits to their forces in Spain, even when Hannibal was ready to knock at their gates: and the grounds whereupon the camp of Hannibal stood, were sold for as much in Rome as if Hannibal had not been there.

8. Hiero, the tyrant of Sicily, was at first arduè, unaccomplished, a furious, and irreconcilable person, the same in all points with his brother Gelo: but falling afterwards into a lingering sickness, by which he had a long vacation from public cares and business, and employing that time in reading and converse with learned men, he became a man of great elegance and singular improvements; and afterwards, when he was perfectly recovered, he had great familiarity with Simonides, Pindar the Theban, and Bacchilides.

9. Xenophon being sacrificing to the gods; as he stood by the altar, there came to him a messenger from Mantinea, who told him, "That his son Grillus was dead in battle." He only laid aside the crown from his head, but persisted in the sacrifice: but when the messenger added, that he died victorious, he re-assumed his crown, and without other alteration, finished what he was about.

10. Antigonus, the successor of Alexander, had a lingering disease, and afterwards, when he was recovered and well again: "We have gotten no harm," said he, "by this sickness, for it hath taught me not to be so proud, by putting me in mind, that I am but a mortal man."

11. Plato affirms, "That Theages was first brought to the study of philosophy by a disease that retained him in his house; for being by that detained from the management of state affairs, he had leisure to be in love with the study of wisdom."

12. Straton, the son of Corragus, fell sick,

to his great good fortune and advantage: for being descended of an illustrious family, and abounding with wealth, yet he never used any exercise of his body, till such time as he found himself to be afflicted with the spleen. Then he was put upon it to seek a remedy by wrestling, and other exercises of the body. And whereas at first he made use of these for the recovery of his health, yet afterwards he attained to such perfection and proficiency in bodily exercises, that in one day he overcame at wrestling and whorl-bats in the Olympic games. He was the same in the next Olympiad; and also in the Nemean, Isthmian, and Pythian games.

13. Philip, king of Macedon, was used to say, "That he was much beholden and bound to the Athenian orators: for that by their giving out opprobrious and slanderous words against him, they were the means to make him a better man both in word and deed." "For," said he, "I every day do my best endeavour, as well in my sayings as doings, to prove them liars."

14. Antigonus once in winter-time was driven to encamp in a place destitute of all provisions necessary for life; by occasion whereof, certain soldiers, not knowing that he was so near them, spoke very presumptuously of him, and reviled him. But he opening the cloth or curtain of his pavilion with his walking-staff; "I beg," said he, "you go not further off to rail at me, I will make you to repent;" and so withdrew himself.

15. Diogenes was banished and driven out of his own country; yet this exile of his was so far from proving evil to him, that it was the chief occasion of his improvement; as being thereby compelled to the study and profession of philosophy.

16. Zeno, a philosopher of Citium, a town of Cyprus, turning merchant for his better support, was always unfortunate by losses at sea, insomuch that he was reduced to one small vessel; and having advice that it was cast away, and nothing saved, he received the news with cheerfulness, saying, "O fortune! thou hast acted wisely, in forcing me to throw off the rich attire of a merchant, to put on the mean

(6.) Zuing. Theat. vol. 3. l. 2. p. 663. Val. Max. l. 5. c. 10. p. 156.—(7.) Ibid. l. 3. c. 7. p. 87.—
(8.) Cæl. Rhod. l. 19. c. 28. p. 918. Ælian. Var. Hist. l. 4. p. 154.—(9.) Ibid. l. 3. c. 3. p. 92. Laert.
l. 2. p. 46.—(10.) Plut. Apoth. p. 410.—(11.) Ælian. Var. Hist. l. 4. c. 15. p. 155.—(12.) Ibid. p. 156.
—(13.) Plut. Moral. in lib. de Apotheg. Reg. &c. p. 408.—(14.) Ibid. p. 414.—(15.) Ibid. de Tran-
sitioni, p. 149.

and despised habit of a scholar, and return me back to the school of philosophy, where there is nothing to lose, and the most satisfactory and durable things to be gained." After this, Zeno so improved in learning, that king Antigonus II. had him in great esteem for his knowledge and integrity, and when he died, extremely lamented the loss of him. He was father of the stoics, and taught, "That men having two ears; and but one mouth, should hear much, and speak but little."

CHAP. XXXIII.

Of the Willingness of some Men to forgive Injuries received.

WHEN Aristotle was asked what grew old soonest and what latest? "Benefits," said he, "and injuries." The wise philosopher well understood that we are apt soon to forget a good turn, but our memories are wonderfully tenacious of any wrong or injury that we conceive hath been done to us. Most men write down the one in sand, where every blast of wind obliterates the record; but the other they take care to have engraven upon leaves of adamant, in characters that scarce time itself is able to deface. The heroes hereafter mentioned were of nobler minds, and were, doubtless, as mindful of obligations as they were forgetful of indignities.

1. King William the Conqueror seldom remembered injuries after submission; for Edric, the first that rebelled against him, he placed in office near about him. Gospatrick, who had been a factious man, and a plotter of conspiracies against him, he made earl of Gloucester, and trusted him with managing a war against Malcolm, king of the Scots. Eustace, earl of Boleyn, who in the king's absence in Normandy, attempted to seize on Dover Castle, was received after into great favour and respect. Edgar, who, as next heir to the Saxon kings, had often attempted by arms to recover his right, he not only after two defections pardoned, but gave him also an allowance as a prince. Only Waltheof, earl of Northumberland and Northampton,

of all the English nobility, was put to death, in all the time of this king's reign; and not he neither, till he had twice falsified his oath of allegiance.

2. Doctor Cranmer's gentleness in pardoning wrongs was so great, that it grew into a proverb, "do my lord Canterbury an injury, and then you shall be sure to have him your friend while he lives."

3. Augustus Cæsar having taken Lucius Cinna, the nephew of Cn. Pompeius, in arms against him: not only gave him his life, but, as a particular instance of his love, restored him his estate entire. This man was afterwards found in a conspiracy against him, and being convicted of it, he again gave him his life, saying, "I have heretofore pardoned thee as an enemy, now I do the like to thee as a traitor and a parricide; from henceforth let there be a friendship begun betwixt us: and let us contend together, whether I have with greatest sincerity given thee a double pardon, or thou hast received it." After this he received him into the number of his friends, and made him consul elect for the year following: an honour scarce to be given to them that had fought for the safety of his life, much less to such as had sought, both openly and privately, to deprive him of it.

4. Lycurgus had offended the rich men in Sparta; and therefore as he was once in the forum, or market-place, there was a part of them that had raised up a faction against him, who proceeded to that violence as with clamours and stones to drive him from thence, and followed him as he withdrew himself. The first in pursuit of him was Alcander, a young man and somewhat of a hot and fierce, though otherwise of no ill disposition: he, as Lycurgus turned back to him, with his staff struck out one of his eyes. Lycurgus, not daunted with the blow, but turning to the people, shewed his citizens his face covered with blood, and deformed with the loss of one of his eyes. This wrought so much modesty and sorrow in the assembly, that they yielded up Alcander to him, and thoroughly affected with this unhappy accident, they waited upon him home. Lycurgus with commendations dismissed them, led in Alcander, yet neither did or spake a word

(10.) Plut. de Tranquil. Animi, & Apotheg. Reg.

(1.) Bak. Chron. p. 36, 37.—(2.) Clark's Mirr. c. 92. p. 410.—(3.) Wieri Oper. l. de Irâ, 534. Lond. Theat. p. 372. Sabell. Ex. l. 5. c. 3. p. 262.

of ill to him, but dismissing his attendance, commanded Alcander to wait upon him, and minister unto him. The young man did it with great ardour and obedience, and then being an eye-witness of the sobriety, meekness, and other virtues of the man, he began to admire him; and from thenceforth spake nothing but in his praises.

5. Lucius Murena, though but the year before he had been accused by Cato of canvassing and bribery, whereby his life had been brought in the utmost hazard, had he not been defended by Cicero, the father of Roman eloquence; yet forgetting this, he interposed his own body for the safety of Cato, when his death was intended by Metellus, the tribune of the people; and though he might have seen himself revenged by the hand of another, yet thought it more glorious to defend his enemy, than to suffer it.

6 Anno 1541, Robert Holgate, afterwards archbishop of York, obtained a benefice where sir Francis Askew of Lincolnshire dwelt, by whom he was much molested and vexed with continual suits of law: upon which occasion he was forced to repair to London, where he found means to be the king's chaplain, and by him was made archbishop of York, and president of the council in the North: during which time the said knight happened to have a suit before the council, and doubted not but he should find hard measure from the archbishop, whose adversary he had been; but the other forgetting all forepast injuries, afforded him all the favour that he could with justice.

7. When Timoleon, the Corinthian, had freed the Syracusans and Sicilians from the tyrants that did oppress them; one Demænetus, a busy orator, took the boldness, in an open assembly of the people, to charge him with several miscarriages whilst he was general in the wars. Timoleon, though he had power to punish him, yet, answered him not a word; only turning to the people, he said, "That he thanked the gods for granting him that thing which he had so often requested of them in his prayers, which was, that he might once see the Syracusans have full power and liberty to say what they pleased."

8. C. Julius Cæsar, when perpetual

dictator, and flourishing in the fame and glory of his great exploits, was aspersed with an indelible infamy, by the verses which Catullus of Verona had made and published of him and Mamurra; but upon his submission he not only did him no harm, but received him to his table, and, as a certain sign of his being reconciled, he lodged with his father as he used to do.

9. King Philip, of Macedon, besieged the city of Methon; and as he walked about viewing the place, one from the walls shot an arrow at him, whereby he put out his right eye; yet he took this injury so patiently, that when the citizens, a few days after, sent out to treat with him about the surrender; he gave them honourable terms, and after they had put the city into his hands, took no revenge of them for the loss of his eye.

10. Pope Sixtus the Second was accused by Bassus, a patrician, of many grievous crimes, unto Valentinianus, the younger, the emperor, and his mother Placida; before whom he cleared his unspotted innocence; which done, he interceded with tears that Bassus might not be sent into exile according to his banishment, though he could not prevail with the emperor therein. Afterwards, when Bassus was dead, he honoured his funeral with his presence, and assisted at his interment.

11. Epaminondas, through the envy of the nobles, was not chosen general in a war that needed a most skilful leader; nor was he only laid aside, but another was chosen in his stead, who was but little skilled in the military art. This brave man, not moved with the indignity, listed himself as a private soldier. It was not long ere the ill conduct of the new general had brought the army into a real and almost inextricable difficulty: and when all looked about enquiring for Epaminondas, he, regardless of the injury of his former unworthy repulse, came cheerfully forth; and having delivered the army from the hazard it was in, brought it back with safety into his country.

12. There was an antient feud betwixt Henry of Methimnia, duke of Asinica, of the family of the Guzmaus, and Rodrigo Ponze de Leon, marquis of Gades. The marquis had consulted with others

(4.) Plut. in Lycour. p. 45.—(5.) Fulgos. Ex. l. 4. c. 1. p. 443.—(6.) Clark's Mirr. c. 92. p. 412.—
(7.) Plut. in Timoleon, p. 154, 155.—(8.) Wieri Oper. l. de Irâ, p. 834.—(9.) Justin. Hist. l. 7. p. 63.—
(10.) Wieri Oper. l. de Irâ, p. 842.—(11.) Lips. Ex. Polit. l. 1. c. 7. p. 91.

about the surprisal of Alama; from the Moors of Grenada; and having determined on the expedition, he concealed it from the duke, that he might not have any share in the glory of that action. But he was speedily besieged by the king of Grenada in that town: and whereas he sent all about for assistance, the duke was again neglected. Notwithstanding all which the gallant duke, burying in oblivion the memory of all forepast injuries, called together all the soldiers in his government, intreated his friends, and so inflamed others with his exhortations, that having with great celerity mustered a vast army, he came to the seasonable succours of Alama; raised the siege, and set the marquis in freedom from the fears of an enemy; and afterwards, when the marquis came to him with acknowledgments of so great a benefit, and tendered him his greatest thanks; "Let these things pass, marquis," said he, "neither indeed does it become good men to be mindful of former fallings-out, and especially in a case where religion is concerned; but rather, if any such things have heretofore been betwixt us, let us sacrifice them to our country and the Christian name, and give them no longer any place in our remembrance: and since things have at this time so fortunately succeeded for us both, let us joyfully celebrate this day, and let it remain as an eternal witness of our reconciliation." This said, they embraced, lodged together that night, and lived ever afterwards in a mutual and sincere friendship.

13. Alphonsus the Elder, king of Sicily, used to wear upon his fingers rings of extraordinary price; and, to preserve the lustre of the stones, when he washed, he used to give them to him that stood next to hold. He had once delivered them to one, who, supposing the king had forgotten them, converted them to his own use. Alphonsus dissembled the matter, put on others, and kept his wonted course; after some days being to wash, the same man stood next him that had the former, and put forth his hand as to receive the king's rings, who pulled his hand back, and whispered him in the ear, "That when he should restore the former, he would trust him with these." A speech worthy of a liberal and humane prince, and one endowed with so great a mind as he was.

14. Q. Metellus, that fortunate man, in the flower of all his glory, was seized upon by Catinius Labeo, tribune of the people, and dragged to the Mount Tarpeius to be thrown headlong from thence: and scarce was there another tribune to be found to intercede for his life. At last he escaped the fury of his adversary, by means of a person whom in his censorship he had removed from the senate: and yet, though there were so many of the family of the Metelli in great authority and power in the state, the villany of this tribune was overlooked both by him that was injured and all the rest of his relations.

CHAP. XXXIV.

Of such as have patiently taken Speeches and Reproof from their Inferiors.

THE fair speeches of others commonly delight us, although we are at the same time sensible they are no more than flatteries and falsehoods: nor is this the only weakness and vanity of our nature, but withal it is very seldom that we can take down the pill of reproof without an inward resentment (especially from any thing below us) though convinced of the necessity and justice of it. Great, therefore, was the wisdom of those men, who could so easily dispense with any man's freedom in speaking, when once they discerned it was meant for their reformation and improvement.

1. A senior fellow of St. John's college in Cambridge (of the opposite faction to the master) in the presence of Dr. Whitaker, in a common-place fell upon this subject; "What requisites should qualify a scholar for a fellowship?" and concluded, that religion and learning were of the quorum for that purpose. Hence he proceeded to put the case, "If one of these qualities alone did appear, whether a religious dunce were to be chosen before a learned rake?" and resolved it in favour of the latter. This he endeavoured to prove with two arguments, "First, because religion may, but learning cannot, be counterfeited. He that chooseth a learned man, although of dissolute life, is sure of something; but who electeth a religious dunce may have nothing worthy of his choice, seeing the same may prove both dunce and hypocrite.

(12.) Camer. Oer. Subcis. cent. 2. c. 44. p. 167.—(13.) Zuñg. Theatr. vol. ii. l. 2. p. 305.—(14.) Plin. Nat. Hist. l. 7. c. 44. Zuñg. Theatr. vol. ii. l. 3. p. 314.

His second argument was, "That there is more probability of a rake's reformation to temperance, than of a dunce's conversion into a learned man." The commonplace being ended, Dr. Whitaker desired the company of this fellow: and in his closet thus accosted him, "Sir, I hope I may say without offence; as once Issac said to Abraham, here is wood and a knife, but where is the lamb for a burnt-offering? You have discovered much keenness of language, and acute argumentation, but who is the person you aim at? who hath offered abuse to this society?" The other answered, "If I may presume to follow your metaphor, know, sir, (though I am a true admirer of your most eminent worth) you are the sacrifice I reflect at in my discourse; for (whilst you follow your studies and remit matters to be managed by others) a company is chosen into the college, of more zeal than knowledge (whose judgments we certainly know to be bad, though others charitably believe the goodness of their intentions); and hence, of late there is a general decay of learning in the college." The doctor turned his anger into thankfulness, and experienced the same both in loving his person and practising his advice, promising his own presence hereafter in all elections, and that none should be admitted without his own examination, which quickly recovered the credit of the house; it being replenished with hopeful plants before his death, which fell out the 38th of Q. Eliz. anno 1593.

2. Augustus Cæsar sitting in judgment, Mæcnas was present, and perceiving that he was about to condemn divers persons, he endeavoured to get up to him; but being hindered by the crowd, he wrote in a schedule *Tandem aliquando surge, carnifex*; "Rise, hangman;" and then, as if he had wrote some other thing, threw the note into Cæsar's lap. Cæsar immediately arose, and came down without condemning any person to death: and so far was he from taking this reprehension ill, that he was much troubled he had given such cause.

3. A poor old woman came to Philip, king of Macedon, and intreated him to take cognizance of her cause: when she had often interrupted him with her clamours in this manner, the king at last told

her, he was not at leisure to hear her. "No!" said she, "then you are not at leisure to be king." The king for some time considered of the speech; and presently he heard both her and others that came with their complaints to him.

4. One of the servants of prince Henry (son to Henry the Fourth) whom he favoured, was arraigned at the king's bench for felony; whereof the prince being informed, and incensed by lewd persons about him, in a rage came hastily to the bar where his servant stood as prisoner, and commanded him to be unfettered, and set at liberty; whereat all men were amazed; but the chief justice, who at that time was William Gascoign, exhorted the prince to submit to the ancient laws of the kingdom; or, if he would have his servant exempted from the rigour of the law, that he should obtain (if he could) the gracious pardon of the king his father; which would be no derogation to law or justice. The prince, no way appeased with this answer, but rather inflamed, endeavoured himself to take away the prisoner. The judge, considering the perilous example and inconveniency that might thereupon ensue, with a bold spirit commanded the prince, upon his allegiance, to leave the prisoner, and to depart the place. At this commandment the prince, all in a fury, came up to the place of judgment; the people thinking that he would have slain the judge, or at least done him some harm; but the judge sat still, declaring the majesty of the king's place of judgment, and, with an assured bold countenance, said thus to the prince: "Sir, remember yourself. I keep here the place of the king, your sovereign lord and father, to whom you owe double allegiance; and therefore in his name I charge you to desist from your disobedience and unlawful enterprise; and from henceforth give good example to those which hereafter shall be your own subjects; and now, for your contempt and disobedience, go you to the prison of the King's Bench, wherunto I commit you, until the pleasure of the king, your father, be further known." The prince, amazed with the words and gravity of that worshipful judge, laying his sword aside, and doing reverence, departed, and went to the King's Bench, as he was commanded. When the king

(1.) Full. Hist. of the Univers. of Cambridge, p. 97.—(2.) Xiphil. in Augusto, p. 59. Dio Cassius. l. 55. p. 632.—(3.) Zuuing. Theatr. vol. iii. l. 3. p. 699. Plut. Mor. in l. Apotheg. Reg. Er. p. 409, 410.

heard of this action, he blessed God that had given him a judge, who feared not to administer justice; and also a son, who could patiently suffer and shew his obedience thereunto.

5. Fredericus was consecrated bishop of Utrecht; and at the feast of the emperor Ludovicus Pius, sitting at his right hand, admonished him, that, being mindful of the profession he had newly taken upon him, he would deal justly, and as in the sight of God, in the way of his vocation, without respect of persons. "Your majesty gives me good advice," said he, "but will you please to tell me, whether I had best to begin with this fish upon my plate at the head or the tail?" "At the head," said the emperor, "for that is the more noble part." "Then, sir," said the bishop, "in the first place renounce you that incestuous marriage you have contracted with Judith." The emperor took this reprehension so well, that he dismissed her accordingly.

6. Alexander the Great having taken a famous pirate, and being about to condemn him to death, asked, "Why dost thou trouble the seas?" "And, why," said he, "dost thou trouble the whole world? I with one ship seek my adventures, and therefore am called a pirate; thou, with a great army, warrest against nations, and therefore art called an emperor; so that there is no difference betwixt us, but in the name and means of doing mischief." Alexander was not displeased with this freedom; but, in consideration of what he had said, he dismissed him without inflicting any punishment upon him.

7. Theodosius, the emperor, having cruelly slaughtered some thousands of the Thessalonians for some insolence of the citizens to the statues of his wife; coming to Milan, would have entered the church to have communicated with other Christians, but was resisted and forbid by St. Ambrose; in which state the emperor stood for eight months; and then, with great humility and submission acknowledged his offence, was absolved and again received into the congregation; and notwithstanding St. Ambrose had reproved him with great liberty, and opposed him with as much resolution, yet the good emperor both obeyed willingly, and revered exceedingly that great prelate.

8. Philip, king of Macedon, with great patience admitted liberty and freedom in speaking to him. He had in one battle taken a considerable number of prisoners, and was himself present to see them sold. As he sat in his chair, his clothes were turned or tucked up higher than was decent and seemly; when one of the prisoners, who was upon sale, cried unto him: "Good my lord, I beseech you pardon me, and suffer me not to be sold amongst the rest, for I am a friend of yours, and was so to your father before you." "And pray," said Philip, "whence grew this great friendship betwixt us, and how is it come about?" "Sir," said the prisoner, "I would gladly give you an account of that privately in your ear." Then Philip commanded that he should be brought unto him; when he thus whispered in his ear: "Sir, I pray you let down your mantle a little lower before; for sitting thus in the posture as you do, you discover that which it is more proper to hide." Hereupon Philip spake aloud unto his officers. "Let this man," said he, "go at liberty, for in truth he is one of our good friends, and wisheth us well; though I either knew it not before, or at least had forgotten it."

9. Demetrius won the city of Athens by assault, which was much distressed for want of corn; but, being master of the town, he caused the whole body of the city to be assembled before him; unto whom he declared, "That he bestowed upon them freely a great quantity of grain." But in this his speech to the people, he chanced to commit an incongruity in grammar, when one of the citizens, who sat thereby to hear him, arose, and with a loud voice pronounced that word aright. "For the correction of this one solecism," said he, "I give unto thee, besides my former gift, five thousand measures of corn more."

CHAP. XXXV.

Of the incredible Strength of Mind, where-with some Persons have supported themselves in the midst of Torments, and other Hardships.

1. A YOUNG gentleman, immediately before he was to enter into a battle, was

(4.) Stow, Ann. p. 344.—(5.) Zuñg. Theat. vol. vii. l. 2. p. 1701. Heid. ib. Spbing. c. 10. p. 281. Foly. 1. 200.—(6.) Clitw. Hist. Collect. cent. 1. p. 12.—(7.) Speed's Hist. p. 275.—(8.) Plut. Moral. de Apoth. Reg. &c. p. 409, 410.—(9.) Ibid. p. 415.

observed to be seized with a sudden shaking and shivering all over his body : whereupon one asked him, " what was the matter ? " " My flesh," said he, " trembles at the foresight of those many and great dangers whereinto my resolved and undaunted heart will undoubtedly carry it." The strength of some men's hearts hath not only prevailed over the weakness of their flesh, but reduced it to a temper capable of enduring as much as if it had been brass, or something that (if possible) is yet more insensible.

" When we were come within sight of the city of Buda, there came, by the command of the bassa, some of his family to meet with divers chiausés ; but in the first place, a troop of young men on horseback made us turn our eyes to them, because of the novelty of their equipage, which was thus : Upon their bare heads (which was in most of them shaven) they had cut a long line in the skin, in which wound they had stuck feathers of all kinds, and they were dewed with drops of blood ; yet dissembling the pain, they rode with as much mirth and cheerfulness, as if they had been void of all sense. Just before me there walked some on foot ; one of those went with his naked arms on his side. in each of which he carried a knife, which he had thrust through them above the elbow. Another walked naked from his naval upward, with the skin of both his loins so cut above and below, that he carried a club-stick therein, as if it had hung at his girdle. Another had fastened a horse-shoe, with divers nails, upon the crown of his head ; but that was not recently done, the nails being so grown with the flesh, that the shoe was made fast. In this pomp we entered Buda, and were brought into the bassa's palace, in the court of which stood these generous contemners of pain. As I chanced to cast my eye that way, " What think you of those men ? " said the bassa. " Well," said I, " But that they use their flesh in such manner as I would not use my clothes, as being desirous to keep them whole." He smiled and dismissed us.

2. Andronicus Comnenus fell alive into the hands of his enemy ; who having loaden him with injuries, abandoned the miserable emperor to the people for the

punishment of his perfidiousness. By these he had redoubled buffets given him with implacable violence ; his hair was torn off ; his beard pulled away, his teeth were knocked out ; and even the women ran upon his wretched body to torture and torment it ; whilst he replied not a word. Some days after, his eyes being dug out, and his face disfigured with blows, they set him on a camel, without any thing more to cover him than an old shirt. This spectacle, so full of horror, nothing mollified the people's hearts, but desperate men rushed upon him as thick as flies in Autumn ; some covered him all over with dirt and filth, others gave him blows with clubs on the head, others pricked him with awls and bodkins, and divers threw stones at him, calling him mad dog. A wicked woman of the dregs of the vulgar, threw a pail of scalding water upon his head, so that his skin peeled off. Lastly, they hastened to hang him on a gibbet by the feet, exposing him to a shameful nakedness in sight of all the world, and they tormented him to the last instant of death : at which time he received a blow from a hand which thrust a sword through his mouth into his bowels. All these, and greater inhumanities the aged emperor underwent with that invincible patience, that he was heard to say no other thing than, " Lord have mercy on me ! " and, " why do ye break a bruised reed ? "

3. Janus Auceps, a wicked person, lived in a lone house by the way-side, without the east gate of Copenhagen. This man, in the night, had murdered divers persons, and knocked them on the head with an axe. At last he was discovered, taken, and condemned to a terrible death. He was drawn upon a sledge through the city, had pieces of flesh pulled off from his body with burning pincers ; his legs and arms were broken ; his tongue was pulled out of his mouth. Thongs of his skin were cut out of his back ; his breast was opened by the speedy hand of the executioner ; his heart pulled out and thrown at his face. All this the stout-hearted man bore with an invincible courage ; and when his heart lay panting by his side, in the midst of such torments as he underwent, he moved his head and looked upon the by-standers with a frowning aspect, and

(1.) Busb. Ep. 4. p. 225.—(2.) Nicet. Chron. Anni 1. 2. de Imp. Andro. p. 40, 41. Caus. H. C. in Treat. of Passions, p. 38. Knowl. Turk. Hist. p. 53. Sabel, Ex. l. 8. c. 4. p. 436.

seemed with curiosity to contemplate his heart, till such time as his head was cut off.

4. Mutius Scævola having resolved to kill Porsena, king of the Heiruscans, who at that time was the enemy of Rome, he came into his camp and tent with a purpose to execute his design; but by mistake, instead of the king, he slew his secretary, or captain of the guard. Being taken, and adjudged to death, to punish this error of his arm, he thrust his right hand into the fire, and without change of countenance held it therein till it was quite burnt off. At which invincible patience and constancy of his, king Porsena was so amazed, that he raised his siege before Rome, and also made peace with the Romans.

5. When Xerxes was arrived at the Cape of Artemesium with 500,000 fighting men, the Athenians sent out Agesilaus, the brother of Themistocles, to discover his army. He coming in the habit of a Persian into the camp of the Barbarians, slew Mardonius, one of the captains of the guard of the king's body, supposing he had been Xerxes himself: whereupon, being taken, he was brought before the king, who was then offering sacrifices upon the altar of the sun; into the fire whereof Agesilaus thrust his hand, and endured the torment without sigh or groan. Xerxes commanded to lose him. "All we Athenians," said Agesilaus, "are of the like courage; and if thou wilt not believe it, I will put also my left hand into the fire." The king, amazed at his resolute speech, commanded him to be carefully kept and well treated.

6. Isabella, wife of Ferdinand, king of Spain, was a woman of that firm temper of mind, that not only in the times of her sickness, but also in the sharpest pains of her travail, she ever suppressed both cries and sighs. A most incredible thing: but Marinæus Siculus affirms, that he was assured of the truth thereof by ladies of unquestionable veracity, who attended upon her in her chamber.

7. Lord Bacon mentions a certain tradition of a man, (who being under the executioner's hands for high-treason) after his heart was plucked out of his body,

and in the hand of the executioner, was yet heard to utter three or four words of prayer. And Purchas, speaking of the human sacrifices in New Spain, where the heart is offered to the sun, saith thus: "There happened a strange accident in one of the sacrifices, reported by men worthy of credit. That the Spaniards beholding the solemnity, a young man, whose heart was newly plucked out, and himself turned down the stairs, when he came to the bottom, said to the Spaniards in his language, Knights, they have slain me."

8. This is a notable example of tolerance, which happened in our times in a certain Burgundian, who was the murderer of the prince of Orange. This man, though he was scourged with rods of iron, though his flesh was torn off with red hot pincers, yet he gave not so much as a single sigh or groan. Nay further, when part of a broken scaffold fell upon the head of one that stood by as a spectator; this burnt villain, in the midst of all his torments, laughed at that accident; although not long before, the same man had wept when he saw the curls of his hair cut off.

9. After the ancient custom of the Macedonians, there were certain noble youths that waited on Alexander the Great when he sacrificed to the gods. One of which having a censor in his hand, stood before the king: it chanced that a burning coal fell upon his arm, and although he was so burnt by it that the smell of his burnt flesh affected them that stood by, yet he suppressed his pain with silence, and held his arm immoveable; lest, by shaking the censor, he should interrupt the sacrifice; or, by his groaning, he should give Alexander any disturbance. The king delighted with the patience of the youth, that he might make the more certain experiment of his fortitude, on purpose continued and protracted his sacrifice; and yet for all this the youth persisted in his resolute intention.

10. Anaxarchus was variously and cruelly tormented by the tyrant Nicocreon; and yet, by all his cruelties, could never be restrained from urging him with opprobrious terms, and the most reproachful

(3.) Barth. Hist. Anat. cent. 3. Hist. 15. p. 36. 37.—(4.) Plut. in Publ. p. 108.—(5.) Plut. Paral. p. 906. Camer. Oper. Subeis. cent. 1. c. 3. p. 221. Fulg. l. 3. c. 3. p. 347.—(6.) Lips. Monit. l. 1. c. 7. p. 110.—(7.) Verul. His. Life and Death, Art. 15. tit. 32. p. 364. Purch. Pilg. l. 8. c. 12. § 2. p. 989.—(8.) Verul. de Augm. scient. l. 4. c. 4. p. 258.—(9.) Val. Max. l. 3. c. 3. p. 76.

language. At last the tyrant being highly provoked, threatened that he would cause his tongue to be cut out of his mouth. "Effeminate young man," said Anaxarchus, "neither shall that part of my body be at thy disposal." And while the tyrant (for rage) stood gaping before him, he immediately bit off his tongue with his teeth, and spit in his face. A tongue that had heretofore bred admiration in the ears of many, but especially of Alexander the Great, at such time as it had discoursed of the state of the earth, the properties of the seas, the motion of the stars, and indeed, the nature of the whole world in a most skilful and eloquent manner.

11. William Collingborn, esq. being condemned for making this rhyme on king Richard the Third,

The cat, the rat, and Lovel, our dog,
Rule all England under the hog;

was put to a most cruel death: for being hanged and cut down alive, his bowels ripped out and cast into the fire; when the executioner put his hand into the bulk of his body, to pull out his heart, he said, "Lord Jesus! yet more trouble?" and so died, to the great sorrow of many people.

12. Amongst the Indians, the meditation of patience is adhered to with that obstinacy, that there are some who pass their whole life in nakedness, one while hardening their bodies in the frozen rigours and piercing colds of Mount Caucasus, and at others exposing themselves to the flames, without so much as a sigh or groan. Nor is it a small glory that they acquire to themselves by this contempt of pain, for they gain thereby the reputation and title of wise men.

13. Such examples as I have already recited, I have furnished myself with, either by reading, or by the relation of such as have seen them: but there now comes into my mind, a most eminent one, whereof I can affirm that I myself was an eye witness; and it was this: Hieronymus Olgiatus was a citizen of Milan, and he was one of those four that did assassinate Galeatus Sforza, duke of Milan. Being taken, he was thrust into prison, and put to bitter tortures. Now,

although he was not above two-and-twenty years of age, and of such a delicacy and softness in his habit of body, that he was more like to that of a virgin than a man: though never accustomed to the bearing of arms, by which it is usual for men to acquire vigour and strength; yet being fastened to that rope upon which he was tormented, he seemed as if he sat upon some tribunal. Free from any expression of grief, with a clear voice, and an undaunted mind, he commended the exploit of himself and his companions; nor did he ever shew the least sign of repentance. In the times of the intermissions of his torments, both in prose and verse, he celebrated the praises of himself and his confederates. Being at last brought to the place of execution, beholding Carolus and Fracion, two of his associates, to stand as if they were almost dead with fear; he exhorted them to be courageous, and requested the executioners that they would begin with him, that his fellow-sufferers might learn patience by his example. Being therefore laid naked, and at full length upon the hurdle, and his feet and arms bound fast down unto it, when others that stood by were terrified with the show and horror of that death which was prepared for him; he with specious words, and assured voice, extolled the gallantry of their action, and appeared unconcerned with that cruel kind of death he was speedily to undergo: even when, by the executioner's knife, he was cut from the shoulder to the middle of the breast, he neither changed countenance nor his voice; but with a prayer to God he ended his life.

14. Caius Marius the Roman consul, having the chief veins of his legs swelled (a disease of those times) he stretched out one leg to be cut off by the hand of the surgeon; and not only did refuse to be bound (as 'tis customary with such patients) or to be held by any man; but not so much as by any word or sign did he betray any sense of pain all the time of the operation, no more than if the incision had been made in any other body, or that he himself had been utterly void of all feeling. But afterwards, when the surgeon propounded to him the same method of cure for his other leg; Marius

(10.) Val. Max. l. 3. c. 3. p. 77, 78.—(11.) Fab. Chron. p. 519. Cæsar. Hist. Coll. cent. 12, p. 321.—(12.) Val. Max. l. 3. c. 3. p. 78.—(13.) Fulg. Ex. l. 3. c. 9. p. 365, 366.

told him, that the matter seemed not to him of that importance, as that upon the account thereof, he should undergo such tormenting pain. By which words he discovered, that during the time of the incision of his leg, he had endured very great pain; but that through the strength of his mind, he had dissembled and suppressed what he felt.

15. There was also an example of great patience in this kind, which Strabo mentions in his geography, from the authority of Nicholas Damascenus; viz. that Zarmonochaga, the ambassador from the Indian king, having finished his negotiation with Augustus to his mind, and sent an account thereof to his master, because he would have no further trouble for the remaining part of his life, (after the manner of the Indians) he burnt himself alive, preserving all the while the countenance of a man that smiled.

16. Among the Indians who inhabit the banks of the river Ohio, all heroism is measured by insensibility of pain: nor can any one arrive at the degree of a chief or captain, without giving proof of his superiority to the most excruciating torments. A candidate for this rank, presents a petition to the chiefs of his nation, that he may undergo the trial. If the judges admit his petition, they place him naked in the midst of them, and the eldest of them gives him a severe whipping with a well-knotted whip, and repeats his operation till he has tired himself. He then gives the whip to the next in seniority, who, after wearying himself, gives it to the next, till the candidate has exhausted the strength of the whole company. During all this time a profound silence is observed, lest the minutest groan or shudder from the lash may escape observation. But if the candidate stands like a statue, without the least sign of impatience, till he is covered with gashes, and almost flayed; they dismiss him with applause, and declare him worthy of receiving the two succeeding trials.

After a sufficient time has elapsed for the healing of his wounds, the candidate solicits his second trial; and his judges again assemble: after stripping him naked they put him in a cotton hammock, suspended between two trees. This hammock is wrapped round him, and tied close at each end, and in the middle.

The captains then open the ends of it a little, and blow into it, through a hollow cane, some thousands of the large pismires of this country, whose bite is so powerful and tenacious, that they will quit their heads rather than their hold, if attempted to be pulled from the place they have fastened on. In this manner is he gnawn by five or six thousand of these tormenting insects, unable to shun or defend himself; and if by chance the least motion escape him, to manifest his sense of pain, when his eye-lids, or other tender parts of his body, are attacked by these creatures, his cause is lost; he is dismissed with infamy, nor must ever more aspire to rank. But if he endures his torments without flinching, he is reserved for the third and final trial.

The chiefs being assembled for the last time, a kind of wooden gridiron, with legs about a yard high, is provided: on this they lay a quantity of plaintain leaves, till it appears like a couch, and on this the candidate for honour places himself on his back, putting into his mouth a large hollow cane to breathe through; they then cover him close over with plaintain leaves, and kindle a fire under him, so ordered that the flames may broil him without touching the bars of the gridiron, and care is taken that it may neither be more or less than the law prescribes; some examine closely to see if the body stirs, and others observe the state of his breath through the cane; on the least motion or groan he is rejected with scorn. After he has laid the usual time of trial he is uncovered, and if he is dead they lament with tears through the whole assembly; but if living, the woods resound with acclamations; they felicitate him on his victory; drink his health; and hold him worthy of the rank he solicited.

CHAP. XXXVI.

Of the Fortitude and personal Valour of some famous Men.

FORTITUDE and valour are perhaps more derived from constitution and example than from the powers of the mind; and are to be esteemed as accidents rather than acquired virtues. Nor perhaps are

(14.) Fulgos. Ex. lib. 3. c. 5. p. 352. Sabell. Ex. lib. 5. c. 8. p. 301.—(15.) Fulgos. Ex. l. 3. c. 3. p. 346.—(16.) Vide Rogers's Account of N. America.

they more in our own power to obtain than bodily strength and beauty. As strength may be increased by exercise, so may valour by familiarity with dangers. But though we cannot allow them to be virtues, we must agree that they are most respectable and desirable ornaments; and, when joined with prudence and humanity, exalt the human being almost to a divinity, and exact a spontaneous homage from all mankind.

1. Sapoës, the Persian king, besieged Cæsaria in Cappadocia. A captive physician shewed him a weak place of the city where he might enter; at which the Persians gaining entrance, put all indifferently to the sword. Demosthenes, the governor of the city, hearing the tumult, speedily mounted, and perceiving all lost, sought to get out; but in the way fell upon a squadron of the enemy, that gathered about him to take him alive; he setting spurs to his horse, and stoutly laying about him with his sword, slew many, and opening himself a way through the midst of them, escaped.

2. When L. Sylla beheld his army overthrown by Archelaus, the general of Mithridates; he alighted from his horse, laid hold of an ensign, and rushing with it into the midst of his enemies, cried out, "Tis here, Roman soldiers, that I intend to die; but for your parts, when you shall be asked, where it was that you left your general? remember it was in Orchomenum." The soldiers, moved with this speech, returned to their ranks, renewed the fight, and became the victors in that field, where they were so near an overthrow.

3. Manlius Capitolinus, when as yet he was not full seventeen years of age, won the spoils of two enemies: he was the first amongst the Romans that was honoured with a mural crown. By his valour he gained thirteen civic garlands, and thirty other military rewards; he had thirty-three scars, the remainders of most honourable wounds that were to be seen in the forepart of his body, besides a wound in his shoulder, and another in his hip. He saved P. Servilius, the master of the horse, when he was surrounded with a troop of his enemies; and it was he who

defended and preserved the capitol, when the Gauls had almost become the masters of it.

4. Pyrrhüs, king of Epirüs, fighting in the first ranks against the Mamertines, had received a wound, and retired to have it bound up: but when he heard that the enemy's courage was increased by that accident, and that one of the bravest amongst them had called for him by name, he returned to the battle, and having found out him who had given him the challenge, he gave him such a blow upon the head with his sword that he laid him dead at his feet; by which action the enemy being dismayed, left him the better of the day.

5. The Athenians, under the command of Miltiades, had charged the army of Darius at Marathon so home, that they were forced to run away to their navy; where it was that one Cynegirus, an Athenian, showed such incomparable valour, being in pursuit of the Persians to their ships. When some of them were putting off from the shore, he caught hold of one of the boats with his right hand, holding it till his hand was cut off; then did he lay hold of it with his left hand, till that also was cut off, and then he caught hold of it with his teeth; nor did he leave it till such time as the fleeting breath had withdrawn itself from his body, and thereby disappointed the resolute intentions of his mind.

6. In the naval fight betwixt Metellus and Asdrubal, L. Glaucus, a knight of Rome, having laid hold upon Asdrubal's ship, by no wounds could be beaten from thence, till he left both his hands together with the ship.

7. Philopœmen, the Megapolitan, was in the army of Antigonüs, king of Macedonia, when he fought against Cleomenes, the king of Sparta; and with a too forward, yet military ardour, not expecting the signal, rushed forth against the enemy, where, fighting, he was shot through both thighs with an arrow, and thereby was as it were fettered, for there was no pulling it out; he therefore, so opened and strained one thigh one way, and the other the contrary, that he broke the arrow, and so pulled out both pieces, and

(1.) Dinoth. Memor. lib. 3. p. 239. Zonar. Annal. tom. 2.—(2.) Fulgos. Ex. lib. 3. c. 2. p. 301.—(3.) Plin. Nat. His. lib. 7. c. 28. p. 170. Solin. c. 6. p. 191.—(4.) Dinoth. Memor. l. 3. p. 235. Fulgos. Ex. l. 3. c. 2. p. 304.—(5.) Justin. Hist. l. 2. p. 41. Sabel. Ex. l. 4. c. 6. p. 206.—(6.) Broun. Facet. & Ex. l. 2. c. 43. p. 152. Fulgos. Ex. l. 3. c. 2. p. 302.

no way discouraged thereby, pressed so boldly upon the enemy, that he was the principal cause of that day's victory falling on the side of Antigonus.

8. In the reign of Johannes Zimisca, emperor of Greece, the Russians and Scythians, with an army of 300,000 soldiers wasted Thrace, against whom Bardus Sclerus, a stout and valiant person, was sent; he having fortunately fought against a part of that army whom he had drawn into an ambush, elevated with success, he refused not a pitched fight with the rest; and while he was riding in the battle in the midst of his soldiers, exhorting them both by words and deeds, to acquit themselves like men, a Scythian of vast stature above the rest, having spied him, rushed upon him, and gave him a terrible blow upon the head, which the excellent temper of his helmet resisted; but Sclerus, struck with such force upon the head of the Scythian, that he cleaved the Barbarian in two. The Scythians, astonished with the prodigious effect of so potent an arm, committed themselves to flight, and the Grecians obtained a signal victory.

9. L. Siccus Dentatus, a Tribune of the commons, and Sp. Tarpeius and A. Manlius, consuls, is reported to have served in an hundred and twenty pitched battles; eight times he was victorious in single combats, wherein himself had been wounded; he carried on the forepart of his body forty-five scars, made by horrible wounds; he won the spoil of thirty-four several enemies; and had given to his captains, for his prowess and good service, eighteen headless spears, and caparisons and furnitures of horses, eighty-three chains, one hundred and sixty bracelets to adorn his arms, twenty-six crowns or triumphant chaplets, whereof fourteen were civic, rescuing so many Roman citizens in jeopardy of death, eight of beaten gold, three other mural, for mounting first upon the enemies walls; and last of all one obdissional, for forcing the enemy to break up his siege and depart.

10. M. Sergius, the second time he went into the field, his lot was to lose his right hand; and, in two other services he was wounded no less than three-and-twenty

times; by means whereof he had not much use of either hand, and his feet stood him in little stead. Howbeit, thus maimed and disabled as he was, he went many times after to the wars attended with one slave only, and performed his duty; twice was he taken prisoner by Hannibal, and twice broke out of prison, and made his escape; notwithstanding that, for twenty months space, he was every day ordinarily kept bound with chains and fetters: four times he fought with his left hand only, until two horses, one after another, were killed under him; afterwards with a right hand of iron fastened to his arm: and in France he forced twelve fortified camps of the enemy's.

11. Porsena, king of the Hetrurians, had so beaten the Romans, that Poplicola, the Roman consul, having received many wounds, and the rest forced to fly to Rome itself for safety, the enemy prest hard upon the rear of them, and were entering upon the bridge, which gave them a fair entrance into Rome; when there stood Horatius Cocles, who singly maintained the fight against the whole forces of the enemy, till such time as his companions had cut down the wooden bridge behind him, and then, armed as he was, he leaped into the Tyber, and swam safe to the bank on the other side, having only received a wound in his buttock by an Hetrurian javelin. Poplicola, the consul admiring his valour, proposed it to the people that each of them should give him as much as should maintain him for a day, and that they should allot him as much land, as he could compass in one day with a plough; which they yielded to, and besides erected for him a brazen statue in the temple of Vulcan: with those honours endeavouring to alleviate the lameness he had contracted by his wound.

12. Under the wall of Durazo, first called Epidamnum, and afterwards Dyrrhachium, was the first bickering betwixt the soldiers of Cæsar and Pompey, not only to the present loss, but to the utter discomfiture of Cæsar (as himself confessed) if the enemy's captain had known how to overcome; at this siege the valour of Cassius Scæva was famous, who alone so long resisted Pompey's army, that he had 120 arrows sticking in his shield, lost one

(7.) Fulgos. l. 3. c. 2. p. 305.—(8.) Zonar. Annal. tom. 3. p. 162. Dinot. Memor. 239. l. 3. p. 249.—(9.) Plin. Hist. lib. 7. cap. 28 p. 170. Solin. cap. 6. p. 191.—(10.) Bruns. Facet. & Ex. lib. 2. c. 43. p. 152. Plin. Hist. lib. 7. cap. 28. p. 170. Solin. cap. 6 p. 192.—(11.) Plut. in Poplic. p. 105. Val. Max. lib. 3. c. 7. Sabel. Ex. lib. 4. cap. 6. p. 207. Lonic. Theatr. p. 311. Liv. Hist. l. 2. p. 25.

of his eyes, and was wounded in the thigh and shoulder; yet gave not over till Cæsar came to his rescue.

13. In the battle against Perseus M. Cato, son to the orator of that name, fighting bravely amongst the thickest of the enemy, was beaten from his horse, and then fought on foot; when a party of the enemy had surrounded him, and when they pressed upon him on every side to bear him down, he stood unappalled, and gallantly sustained their assaults; but while he fiercely set upon one of the greatest stature amongst them, his sword flew out of his hand into the midst of them to recover which, protecting himself with his shield, and opening his way, he pressed betwixt the points of their swords in the view and to the wonder of both armies; when, having recovered his sword, he retreated to his companions, with the applause of all men, full of wounds and as full of glory; the rest in imitation of his valour, falling fiercely upon the enemy, obtained a great victory.

14. Alexander the Great had besieged a city of the Oxydracæ, and, resolving to carry it by storm, had broke in at a gate, and forced the enemy to fly into the castle. Here, while the rest of the Macedonians were busied in undermining the walls, he, not enduring delay, caught up a ladder, reared it up against the wall, and, holding his shield over his head, began to mount it; all which he performed with that celerity, that before the guard of the place had observed it, he had gained the top. They durst not approach to deal with him hand to hand, but at a distance threw javelins and darts at him, in such a number that he was sore pressed by them. The Macedonians, sought to mount upon two ladders they had advanced; but the number and weight of those that ascended, caused them to break down. Then was Alexander left destitute of any assistance; but scorning to retire by the way that he came, armed as he was, he leaped into the midst of his enemies, and made a bold and courageous resistance. On his right hand he had a tree that grew near the wall, and on the left the wall itself, to keep him from being surrounded, and there he fought with the stoutest of them; many blows he received

on his helmet and shield; at last he had a wound under the pap with an arrow, with the pain of which he fell to the earth. Then the Indian that had given him the wound, carelessly approaching too near him, to strike him as he lay, received Alexander's sword into his bowels, and tumbled down by his side; the king, catching hold of a bough that hung downwards, again recovered his standing, and then began to challenge the best of them to the fight. In this posture he was found by Peucestes, who by this time had got over the wall, and after him a multitude of others, by which means the castle was taken, and most of them put to the sword.

15. In the reign of William the First, a private Norwegian soldier, himself alone upon a bridge, resisted the whole army of the English, slew forty of them, and maintained the place for several hours together: till, one getting under the bridge, found means to thrust up a spear into his body, and killed him.

16. Caius Cæsar was renowned as a valorous person, and one that despised all danger. He alone divers times restored the fight, opposing those of his army that fled, and retaining them; often forcing his way into the thickest of his enemies, striking terror into them, and inflaming the courage of his followers. When at Munda, in Spain, he fought against the sons of Pompey, he was the first that assaulted the enemy: and when his soldiers hardly stood the brunt, he alone fought in the front of them; two hundred javelins were thrown against him, yet he moved not a foot. The soldiers, moved with anger and shame, renewed the fight; and at last, late towards evening, obtained, through his prowess, a complete victory, by the death of thirty thousand men of the adverse party.

17. King William the second, being reconciled to his brother Robert, assisted him to recover the Fort of St. Michael, which their brother Henry did forcibly hold in Normandy; during which siege, straggling one time alone upon the shore, he was set upon by three horsemen, who assaulted him so fiercely, that they drove him from his saddle, and his saddle from his horse. But he catching up his saddle

(12.) Plut. in Cato. p. 7, 15. Sueton. in Julio Cæs. p. 41.—(16.) Plut. in Æmilio, p. 236. Justin. Hist. lib. 33. p. 285. Dinoth. Memor. lib. 3. p. 236.—(14.) Diodor. Sicul. lib. 17. p. 570. 571. Oros. Hist. lib. 3. cap. 19. p. 94. Dinoth. Memor. lib. 3. p. 234. Justin. Hist. lib. 12. p. 145.—(15.) Baker's Chron. p. 45. Dinoth. lib. 3. p. 240. Polyd. Virg. lib. 8.—(16.) Oros. Hist. lib. 6. cap. 16. p. 262. Vell. Patereul. lib. 2. p. 31. Dinoth. lib. 7. p. 237. Appian. Bell. Civil. lib. 2. p. 75.

and withal drawing out his sword, defended himself till rescue came ; and being afterwards blamed for being so obstinate to defend his saddle ; “ It would have angered me,” said he, “ to the very heart, that the knaves should have bragged they had won the saddle from me.”

18. Malcolm, king of the Scots, in the time of king William the Second, was a most valiant prince, as may appear by an act of his of an extraordinary strain. For hearing of a conspiracy and plot to murder him, by one whose name is not recorded, he dissembled the knowledge of it, till he being abroad one day a hunting, he took the fellow apart from the company, and being alone ; “ Here is now,” said he, “ a fit time and place, to do that manfully, which you have intended to do treacherously : draw your weapon, and if you now kill me, none being present, you can incur no danger.” With which speech of the king’s the fellow was so daunted, that presently he fell down at his feet, confessed his fault, and humbly asked forgiveness ; which being granted him, he was ever after serviceable and faithful to the king.

19. Maximinus the emperor, in an expedition that he made against the Germans, when he came to huge and vast marshes (into which the Germans had retreated) the Romans fearing to follow so far ; he himself mounted on his horse, was the first that entered the marsh, and there slew many of the Barbarians that with great obstinacy resisted him. The army, confounded with shame that the emperor alone should sustain the assault of the enemy, entered the marsh also, where they fought it with that gallantry, that few of the barbarians escaped their swords ; the emperor himself still bravely fighting at the head of them.

20. Ptolomeus, the son of Phyrus, king of Epirus, was of that valourous heart and strength of body, that, accompanied only with sixty soldiers, he assaulted the city of Corcyra, manned with a garrison, and took it. The same person in a naval fight, leaping out of a boat into a galley of the enemy’s reduced it under his power. And at the siege of Sparta, a city famous for military glory, he broke

into the midst of the city, beating down all the ranks of soldiers that opposed his entrance.

21. Lysimachus, the Macedonian, had sent poison to Calisthenes to put an end to his miserable life ; for Alexander, upon the account of his too great liberty of speech, had caused his hands, nose, ears, and lips, to be cut off, and thrust into a cage with a dog for his company, to be carried about to the terror of others. When Alexander understood this of Lysimachus, he was so incensed against him, that he commanded he should be disarmed and exposed to a lion of extraordinary fierceness. He wrapping his cloak about his hand (when the lion came gaping upon him) thrust it into his mouth, and plucking out his tongue by the roots, left the lion dead at his feet. Alexander, admiring his virtue and constancy, forgave him his fault ; and not only so, but held him in much better esteem than before.

22. Godfrey of Bologne was brought up in that school of valour, the court of Henry the Fourth, the emperor. Whilst he lived there, there happened an intricate suit betwixt him and another prince about title of land ; and because the judges could not untie the knot, it was concluded the two princes should cut it asunder with theirs words in a single combat. Godfrey declined the fight as much as in him lay, as conceiving any private title for and not ground enough for a duel. Notwithstanding he yielded to the tyranny of custom, and after the fashion of the country entered the lists ; when at the first encounter his sword broke, but he struck his adversary down with the hilt, yet saved his life, and gained his own inheritance. Another parallel act of his valour was, when being standard-bearer to the emperor, he, with the imperial ensign, killed Rodolphus, the king of Saxony, in single fight, and fed the eagle on the bowels of that arch-traitor.

23. Acilius was a soldier of Cæsar’s, who, being in a naval fight at Massilia, threw himself into a ship of the enemy’s ; where having lost his right hand, together with his sword, he yet retained his shield in his left hand : with which he so laid upon the faces of his enemies, that he

(17.) Baker’s Chron. p. 50.—(18.) Ibid. p. 47, 48.—(19.) Herodian. lib. 7. p. 324, 325. Dinoth. Memor. lib. 3. p. 238.—20.) Justin. Hist. lib. 25. p. 244. Dinoth. lib. 3. p. 235, 236.—(21.) Patric. de Regno, lib. 1. tit. 11. p. 47.—(22.) Fuller’s Holy War, lib. 2. cap. p. 44.

alone put them all to flight, and took the ship.

24. When Epaminondas with his troops entered Sparta, there was one Isada, a young man, a proper and beautiful person, who coming out of the bath, naked as he was both of clothes and armour, with a lance in one hand and a sword in the other, threw himself into the midst of the enemy, wounding and overthrowing all that opposed him. When the fight was over, no wound was found upon him. They say that the ephori rewarded this valourous exploit of his with a crown; but soon after imposed upon him a fine of one thousand drachmas, for daring to expose himself in the fight in such a manner without armour.

25. Lucius Bantius, of the city of Nola, was a man of great nobility and virtue, and had fought with great resolution at the battle of Cannæ; and having slain a number of enemies with his own hands, he was at last found in a heap of dead bodies, all covered with javelins. Hannibal himself, astonished at his valour, not only sent him home without ransom, but honoured him also with presents, and contracted a friendship with him. Whereupon, at his return to Nola, he sought to make it of Hannibal's party. Marcellus, the consul, heard hereof; and not choosing to cut off a man who had exposed himself to so many dangers in the behalf of the Romans, and so highly merited of them; and withal, knowing how to treat a high spirit with such humanity and discourse, as to gain him to himself; one time, when Bantius came with others to salute him, he asked "who he was?" When he heard it was Lucius Bantius, (which he knew before) as one seized with admiration and joy; "What," said he, "are you that Bantius of whom the Romans discoursed so much above all those that fought at Cannæ: who alone, they say, deserted not the consul, but received on your own body those javelins that were aimed at him?" Bantius not denying it, but shewing him his scars: "Since then," said he, "that you bear about you so many tokens of your goodwill to us, why would you not let me see you sooner? do you think us so ill-natured, as not to esteem that virtue that is held in honour with our very enemies?"

Here he embraced the young man, and presented him with a gallant horse and five thousand drachmas. From thenceforth he was most faithful to the interest of Marcellus, and the people of Rome.

26. The emperor Titus encouraged his soldiers to assault a wall of the tower of Antonia in Jerusalem; but all being dismayed at the extremity of the danger, Sabinus, a Syrian, undertook it; he was a man of excellent strength and courage, yet so small of stature, that one would have deemed him unfit to be a soldier. This man offered himself to Cæsar with eleven more that envied his virtue. He took his shield in his left hand, and holding it above his head, with his drawn sword in his right hand, about the sixth hour of the day he went unto the wall. On every side the Jews upon the wall cast an infinite number of darts at him, and rolled down upon him huge stones that struck down some of the eleven that followed him; but Sabinus did not remit his force, till such time as he had ascended the top of the wall, and put the enemy to flight; for, terrified with his strength and courage, and indeed, supposing that more had come up after him, they fled. Thus the gallant man failed not of his purpose; yet was he struck with a stone, and thrown down flat upon his face most violently, with a great noise; so that now the Jews, seeing him alone, and lying upon the ground, returning again, and shot him on every side. He kneeling upon his knees, and covering himself with his shield, did first of all revenge himself upon his enemies, and wounded many that came near him; till that with wounding them he was so weary that he could strike no longer, and so at last was slain with arrows. Those of his company having almost reached the top of the wall, were slain with stones, or wounded, and carried into the camp.

27. The Romans having won the tower Antonia, the Jews fled into the inner temple, and there maintained the fight from the ninth hour of the night to the seventh hour of the day; at which time the Romans had the worst of it. This was observed by Julian, a centurion, (born in Bithynia), who at that time stood by Titus in Antonia; he therefore presently leaped down thence, and all alone pursued the

(23.) Plut. in Cæsare, p. 715.—(24.) Ibid. in Agesil. p. 615.—(25.) Ibid. in Marcello, p. 368.—(26.) Joseph. Jewish Wars, l. 7. c. 1. p. 728.

Jews, who had the victory in the inner temple, and the whole multitude fled, deeming him by his force and courage not to have been a man; in the midst of them he slew all he lighted upon, whilst for haste the one overturned the other. This deed seemed admirable to Cæsar, and terrible to his enemies. Yet did the destiny befall him which no man can escape; for having his shoes full of sharp nails, as other soldiers have, running upon the pavement, he slipped and fell down, his armour in the fall making a great noise; whereat his enemies, who before fled, now turned again upon him. Then the Romans in Antonia fearing his life, cried out; but the Jews, many at once, struck him with swords and spears. He defended many blows with his shield, and many times attempting to rise, they struck him down again; yet as he lay he wounded many, neither was he quickly slain, because the nobler parts of his body were all armed, and he shrunk in his neck a long time; till other parts of his body being cut off, and no man helping him, his strength failed. Cæsar was sorry to see a man of that force and fortitude slain in the sight of such a multitude. The Jews took his dead body, and did beat back the Romans, and shut them in Antonia; only the brave Julian left behind him a renowned memory, not only amongst the Romans and Cæsar, but also among his enemies.

28. Malcolm, king of the Scots, besieged Alnwick castle, which being unable to resist his force, must needs fall into his hands, because no relief could be expected. Whereupon a young English gentleman, without any other arms than a slight spear in his hand, at the end whereof hung the keys of the castle, rode into the enemy's camp, and approaching near the king, and stooping the lance, as if he intended to make him a present of the keys of the garrison, made such a home-trust at the king, that running him into the eye he fell down dead, and the bold undertaker saved himself by the swiftness of his horse. And from this desperate action came the name of Piercy.

29. ♦ In reign of Christian IV., Denmark was several times engaged in war, which gave that prince an opportunity of

displaying the valour he seemed to have inherited from his father. During his first war against Sweden, he never quitted the army but he distinguished himself chiefly at the affair of Calmar, where, with a few officers, he repulsed a great number of the enemy, who had penetrated almost to the place where he was stationed, and even killed several of them with his own hand. In the war of Germany against the emperor, he gave such proofs of his valour, at the unfortunate battle of Koenigs Luther, that Tilly, an old and experienced general of the empire, was obliged to say, "that though he had been in eighteen battles, he had never met with an adversary capable of conducting an army with so much ability and courage as the king of Denmark." All this, however, was nothing to his conduct during the war with Sweden in 1644.

The Swedish fleet commanded by Admiral Fleming, having entered the Baltic, and approached Femmern, Christian, who had twice prevented the Dutch fleet from joining it, proceeded to meet the enemy in the neighbourhood of Colberg. The ships on both sides arranged themselves in the order of battle, and an action took place which lasted the whole day. Though no ships were taken on either side, it was acknowledged that the Danes had the superiority, since the enemy were obliged to retire without making a descent. The ship on board which the king commanded, had been exposed to the hottest of the fire, yet he always continued on the deck with his sword in his hand, giving his orders, and encouraging the rest by his example. A cannon bullet, which killed a man close to his side, struck off some splinters of wood, one of which wounded the king in the face, grazed his eye, and knocked out some of his teeth, so that he was stunned, and fell down. The people seeing this accident, cried out that the king was killed; but Christian rising up, said, "No, my children, God has still preserved my life, and I have yet strength and courage to assist you as long as you perform your duty." He then resumed his sword, caused his wounds to be dressed on the deck, and remained there till the end of the engagement. At this time Christian was sixty-seven years of age; but being resolved to conquer or die, he had conferred the

crown on his son before his departure, and made every other necessary disposition, in case he should fall in the contest.

CHAP. XXXVII.

Of the fearless Boldness and Resolution of some Men.

SOME men have within them a spirit so daring and adventurous, that to misfortune is able to bear it down. To desperate diseases they apply as desperate remedies; and therein fortune sometimes so befriends them, that they come off as successfully with their presumption and temerity, as others who manage their counsels with the greatest care and conduct they are able.

1. A Dutch seaman being condemned to death, his punishment was changed, and he was ordered to be left at St. Helen's Island. This unhappy person representing to himself the horror of that solitude, fell upon a resolution to attempt the strangest action that ever was heard of. There had that day been interred in the same island an officer of the ship. The seaman took up the body out of the coffin; and having made a kind of oar of the upper board, ventured himself to sea in it. It happened fortunately for him to be so great a calm, that the ship lay immovable within a league and a half of the island. When his companions saw so strange a float upon the waters, they imagined they saw a spectre; and were not a little startled at the resolution of the man, who durst hazard himself upon that element in three boards slightly nailed together; though he had no reason to hope to be received by those who had so lately sentenced him to death. Accordingly it was put to the question, whether he should be received or not? some would have the sentence put in execution; but at last mercy prevailed, and he was taken aboard, and came afterwards to Holland; where he lived in the town of Horn, and related to many how miraculously God had delivered him.

2. The French king, Charles the Eighth, through the weakness of Peter de Medicis in his government, had reduced the city of

Florence unto such hard terms, that he had the gates of it set open to him. He entered it (not professing himself friend or foe to the estate) in a triumphant manner, himself and his horse armed, with his lance upon his thigh. Many insolencies were committed by the French, so that the citizens were driven to prepare to fight for their liberty. Charles proposed intolerable conditions; demanding high sums of money, and the absolute rule of the state, as by right of conquest, he having entered armed into it. But Peter Caponi, a principal citizen, catching these articles from the king's secretary, and tearing them before his face, bade him sound his trumpets and they would ring their bells. Which bold and resolute words made the French think better; and they came readily to this agreement, that for forty thousand pounds, and not half that money to be paid in hand, Charles should not only depart in peace, but restore whatever he had in their dominion, and continue their assured friend.

3. Henry, earl of Alsatia, surnamed Iron (because of his strength) being gotten into great favour with Edward the Third, king of England, by reason of his valour, was envied by the courtiers; who one day (in the absence of the king) counselled the queen, that forasmuch as the earl was preferred before all the English nobility, she would make trial whether he was so nobly born as he gave out, by causing a lion to be let loose upon him, saying, that "the lion would not touch Henry if he was truly noble." They got leave of the queen to make this trial upon the earl. He was used to rise before day, and to walk in the lower court of the castle, to take the fresh air of the morning. The lion was let loose in the night; and the earl having a night-gown cast over his shirt, with his girdle and sword, came down stairs into the court, where he met with the lion, bristling his hair and roaring; he, not in the least astonished, said, with a stout voice, "Stand, you dog." At these words the lion couched at his feet, to the great amazement of the courtiers, who looked out of their holes to behold the issue of this business. The earl laid hold of the lion, and shut him within his cage, and left his night-cap up-

(29.) Recueil de Traits memorable tirés de l'Histoire de Danemark, &c. p. 224.

(1.) Manslo's Travels, l. 3. p. 280.—(2.) Raleigh's Hist. World, l. 2. c. 21. § 9: p. 472. Heyl. Cosm. p. 471. De Sees Hist. of France, p. 447.

on the lion's back, and so came forth without so much as looking behind him. "Now," said the earl (calling to them that looked out of the windows), "let him amongst you all that standeth most upon his pedigree, go and fetch my night-cap: but they, ashamed and afraid, withdrew themselves.

4. In the court of Matthias, king of Hungary, there was a Polonian soldier in the king's pay, who boasted much of his valour, and who in a bravado would often challenge the Hungarians to wrestle, or skirmish with the sword or pike, wherein he had always the advantage. One day as stood by a great iron cage, in which a lion was kept, the greatest and fiercest that had been seen for a long time, he began to say to those that were in his company, "Which of you dare to take a piece of flesh out of this lion's throat when he is angry?" None daring to take it in hand: "You shall see," added the Polonian, "the proof of my speech." All that day following the lion had not any meat given him; the next day they threw him the fore-quarters of a sheep: the lion began to grunt, to couch down at his prey, and to eat greedily. Herewith the Polonian entered, and, locking the lion betwixt his legs, gave him a blow with his fist upon the jaw, crying, "Hah! you dog, give me the flesh." The lion amazed at such a bold voice, let go his hold, showing no other countenance, but casting his eye after the Polonian that carried the flesh away.

5. The city of Rome being taken by the Gauls, and those that fled to the capitol besieged: in this distress some of the Romans that were fled to Veientum, brought that same Camillus, whom before they had ungratefully forced into exile, to take upon him the supreme command. He answered, that "while those in the capitol were safe, he took them for his country, and should obey their commands with all readiness, but should not obtrude himself upon them against their will." But all the difficulty was to send to them that were inclosed in the capitol; by the way of the city it was impossible, as being full of enemies. But amongst the young men of Ardea, where Camillus then was, there was one Pontius Cominius, of a mean birth, but desirous

of glory and honour, who offered himself to this piece of service. He took no letters to them, lest being taken, the design should be betrayed to the enemy; but in a mean habit, and pieces of cork under it, he performed part of his journey by daylight; as soon as it grew dark, being near the city, because the bridge was kept by the enemy, he could not pass the river that way; with his light garment, therefore, bound about his head, and bearing up himself upon his cork, he swam over the river; and perceiving, by the fire and noise, that the guards were awake, he shunned them, and came to the Carmentis gate; there all were silent, and the Capitoline hill was most steep and hard to ascend. By this way he climbs up, and at last came to the centinels that watched upon the walls: he saluted them, and told them who he was. He was taken up, led to the magistrates, and acquainted them with all his business. They presently created Camillus dictator, and by the same way dismissed Pontius; who with the same wonderful difficulty, escaped the enemy as before, and came safe to Camillus, and Camillus to the safety of his country.

6. In the reign of Tham, king of China, there was a Coloa, an officer not unlike that of our duke, who having been tutor to the king, was very powerful with him, and, to preserve himself in his grace and favour, studied more to speak what would please the king, than to tell him the truth for the good of his estate. The Chinese forbore not to speak of it amongst themselves, and to tax the flattery of this Coloa. Once some captains of the guard were discoursing this point at the palace, when one of them being a little warmed with the discourse, secretly withdrew himself, went into the hall where the king was, and kneeling down on his knees before him, the king asked him "what he would have?" "Leave," said he, "to cut off the head of a flattering subject." "And who is that?" said the king, "Such a one who stands there," replied the other. The king in a rage; "What," said he, "against my friend darest thou to propose this, and in my presence too? Take him away and strike off his head." When they began to lay hands upon him, he caught hold of a

(3.) Lon, Theatr. p. 576. Crantz. Hist. Saxon. l. 3. c. 24. p. 91. Camerar. Oper. Subcisiv. cent. 1. c. 22. p. 118.—(4.) Crantz. Hist. Sax. l. 3. c. 24. p. 91. Lon. Theatr. p. 577.—(5.) Plut. Par. in Camillo, p. 141. Liv. Hist. l. 5. p. 102. Zon. Annal. tom. 2. p. 61.

wooden bannister; and as there were many pulling of him, and he holding with a great deal of strength, it broke; by this time the king's heat was over; he commanded they should let him go, and gave order that the bannister should be mended, and that they should not make a new one, that it might remain a witness of the fact, and a memorial of a subject that was not afraid to advise his king what he ought to do.

7. In a parliament at Salisbury, in the twenty-fifth year of king Edward the First, the king requires certain of his lords to go to the wars in Gascoigne, which needed a present supply, by reason of the death of his brother Edmund, but all the lords made excuses each for themselves. Whereupon the king in great rage threatened they should either go, or he would give their lands to others that would. Upon this, Humphry Bohun, earl of Hereford, high constable; and Robert Pigot, earl of Norfolk, marshal of England, made their declaration, "That if the king went in person they would attend him, otherwise not;" which answer offended the king more; and being urged again, the earl marshal protested he would willingly go thither with the king, and march before him in the vanguard, as by right of inheritance he ought to do. But the king told him plainly that he should go with any other, though he went not himself in person. "I am not so bound," said the earl, "neither will I take that journey without you." The king swore, "By G—, sir earl, you shall go or hang." "And I swear by the same oath," said the earl, "that I will neither go nor hang;" and so departed.

8. Avidius being general of the army, when a part of the auxiliaries without his privity had slain three thousand of the Samaritans upon the banks of the Danube, and returned with a mighty spoil; the centurion expected mighty rewards, for that with so small forces they had overthrown so great a number; but he commanded them to be seized and crucified. "For," said he, "it might have fallen out, that by a sudden eruption of the enemy from some ambush, the whole army might have been hazarded." But upon this order of his, a sedition arose in the

army; when he straight went forth into the midst of the mutineers unarmed, and without any guard, where he spake in this manner: "Kill me, if you dare, and give a glorious instance of your corrupted discipline." When they saw his undaunted boldness, they all grew quiet, and willingly submitted themselves to discipline; which thing not only preserved the Romans themselves in obedience, but struck such an awe into the Barbarians, that they sent ambassadors to Antonius to grant them peace for an hundred years; for they were astonished above measure to find such authority in military laws, as that by the judgment of the Roman general even they were condemned to die, who had gloriously (though unlawfully) overcome.

9. Alexander the Great being in Cilicia, was detained with a violent disease; so that when all other physicians despaired of his health, Philip, the Acarnanian, brought him a potion, and told him, "If he hoped to live, he must take that." Alexander had newly received letters from Parmenio, wherein he advised him to repose no trust in Philip, for he was bribed to destroy him by Darius with a mighty sum of gold. Alexander held the letters in the one hand, took the potion in the other, and having sipped it off, shewed Philip the contents of them; who, though incensed at the slander cast upon him, yet advised Alexander to confide in his art; and he recovered him.

10. Charles the Fifth, emperor of Germany, had his forces and camp at Ingolstadt, and was compassed about with a great number of confederate enemies; yet would he not fight, whether because some forces he expected were not yet come, or that he foresaw a safe and unbloody victory: in the mean time the enemy, that abounded with great guns, thundered amongst his tents in such manner, that six thousand great shot was numbered in one day; so that the tents were every where bored through, the emperor's own tent escaped not the fury of the guns; men were killed at his back and on each side of him, and yet the emperor changed not his place, nor his carriage, nor his countenance. And when his friends entreated him that he would spare himself, and all them in him; smiling, "he bade them be

(6.) *Alv. Sem. Hist. Chin.* part 1. c. 22. p. 109, 110.—(7.) *Bak. Chron.* p. 144.—(8.) *Dinot. Memorab. l. 3. p. 160.*—(9.) *Plut. in Alexand.* p. 675. Val. Max. l. 3. c. 8. p. 92. Q. Curtius.

of good courage, for "no emperor was ever killed with a great gun." These things are short in the relation, but so mighty to consider of, as to deserve the memory and applause of ages to come. The like constancy and gravity in all his actions and behaviour accompanied him throughout his whole life.

11. In the reign of king Henry the Third was Simon Montford, earl of Leicester; a man of so audacious a spirit, that he gave king Henry the lie to his face, and that in the presence of all his lords, and of whom it seems the king stood in no small fear; for passing one time upon the Thames, and suddenly taken with a terrible storm of thunder and lightning, he commanded to be set on shore at the next stairs, which happened to be at Durham-house, where Montford then lay; who coming down to meet the king, and perceiving him somewhat frightened with the thunder, said unto him; "Your majesty need not fear the thunder, the danger is now past." "No Montford," said the king, "I fear not the thunder so much as I do thee."

CHAP. XXXVIII.

Of the immovable Constancy of some Persons.

THIS admirable virtue is to the soul as ballast to a ship: it keeps it steady and preserves it from fluctuation and uncertainty, at such times as any tempest of adversity shall assault it. It holds the middle place betwixt levity and obstinacy of the mind, and renders a man truly respectable. Being now to give some examples thereof, let none be displeased that I make choice of one of the other sex to begin with; seeing a more illustrious one is not very easily to be met with.

1. The baron de Raymond having married the daughter of an English gentleman, called William Barnsley, soon after, to comply with the great duke of Muscovy, he changed his religion. Now the law of the country is, "That if in a family the husband or wife be of the established religion, the rest shall be forced to profess

it; so that by this law his wife was to follow his example. Her husband first used all the mild means imaginable, but finding so great a constancy on the other side, was forced to recur to the authority of the great duke and patriarch. These offered her at first great advantages; but she, though but fifteen years of age (and the handsomest stranger in the country), cast herself at the duke's feet, praying him rather to take away her life, than to force her to a belief she was not satisfied of in her conscience. The father used the same submission; but the patriarch put him off with kicks, and told him, "that she was to be treated as a child, and baptized whether she would or no." Accordingly she was dragged to a brook where she was re-baptized, notwithstanding the protestations she made against it: when they plunged her in the water, she drew in along with her one of the religious women when they would oblige her to detest her former religion, she spit in their faces, and would never abjure. After her baptism she was sent to Stuatka, where her husband was governor, where she staid the three years of his government; those expired, he returned to Mosco, and there died. She then thought she might profess the Protestant religion, but that would not be permitted; her two sons were taken from her, and she, with her little daughter, was sent to the monastery of Belossora, where she lived five years amongst the nuns; in all which time she was not suffered to speak with any, and but once (by the means of a German) heard of her friends. The patriarch dying, she got out of the monastery, and his successor allowed her liberty of conscience at her own house, and to give and receive visits. I often visited this virtuous lady in this condition, and have heard that she died some two years since, constant in her religion to the last gasp. I may add, that her father, William Barnsley, died in England not long since, aged one hundred and twenty-six years, after he had married a second wife at one hundred. The former history commenced anno Dom. 1636.

2. Tarquinius the son of Demaratus, in the Sabine war, had vowed a temple to Jupiter Capitolinus. Tarquinius Superbus, the son of him that had vowed it,

(10.) Lips. Monit. l. 1. c. 7. p. 110, 111.—(11.) Bak, Chron. p. 133.

(1.) Olear. Voyages and Travels of Ambassadors, l. 3. p. 132, 133.

built it, but dedicated it not, as being expelled Rome before it was perfectly finished. Poplicola, one of the consuls, had a great desire to dedicate this temple; but the dedication thereof fell to M. Horatius, his colleague in the consulship. All were assembled in the capitol for this purpose. Horatius had commanded silence, other rites were performed, and now (as the custom is) holding a post in his hands, he was beginning to speak the words of dedication, when Marcus, the brother of Poplicola, who had long waited at the door for this occasion, spake aloud, "Consul, thy son is dead of a disease in the army." The assistants were perplexed at this news, but Horatius not moved in the least; "Dispose then," said he, "of his carcase as you please, I shall not mourn at this time:" and so performed the rest of his dedication. His news was not true, but merely feigned by Marcus to divert Horatius from the dedication in favour of his brother: but, however, the constancy of the man is memorable, whether he in a moment discerned the fraud, or whether, though he believed it, yet was unmoved.

3. Pomponius, a knight of Rome, was in the army of Lucullus against Mithridates, where (upon some engagement) he was sorely wounded and made a prisoner. Being brought into the presence of that king, he was asked by him, "whether, when he had taken care of the cure of his wounds, he would be his friend?" Pomponius, with the constancy worthy of a Roman, replied: "That if he would be a friend to the people of Rome, he would then be his, otherwise not."

4. Sylla had seized upon the city of Rome, and had driven out his enemies thence: and being in arms had called the senate together for this purpose, that by them he might speedily have C. Marius adjudged the enemy of the people of Rome. There was no man amongst them found who had the courage to oppose him in this matter; only Q. Scævola, the augur, being asked his opinion herein, would not declare his assent with the rest. And when Sylla began to threaten him in a terrible manner; "Though," said he, "you shew me all these armed troops wherewith you have surrounded this court, and though

you threaten me with death itself, yet shall you never bring it to pass, that to save a little old blood, I should judge Marius an enemy, by whom the city and all Italy itself hath been preserved.

5. It was the saying of Xantippe concerning Socrates, her husband, that although there were a thousand perturbations in the commonwealth, yet did Socrates always appear with the same manner of countenance, both going out and returning into his house: for he had a mind equally prepared for all things, and so well and moderately composed, that it was remote from grief and above all kind of fears.

6. C. Mevius was a centurion in the army of Augustus in his war against Antony, wherein, after he had done many gallant things, he was at last circumvented by an unexpected ambush of the enemy, taken prisoner and carried to Alexandria. Being in the presence of Antonius, he was by him asked how he should deal with him? "Cause," said he, "my throat to be cut: for neither by the obligations of saving my life, nor by the punishment of any kind of death, can I ever be brought to cease from being Caesar's soldier and begin to be thine." But with the greater constancy he shewed his contempt of life, by so much the more easily did he obtain it; for Antonius, in the admiration of his virtue, preserved him.

7. Modestus, the deputy of Valens, the emperor, sought to draw S. Basil, after many other bishops, into the heresy of Arius. He attempted it first with caresses, and all the sugared words that might be expected from one that was not uneloquent. Disappointed in his first essay, he reinforced his former persuasions with threats of exile and torments, and death itself: but finding all these equally in vain, he returned to his lord with this character of the man: *Firmior est quam ut verbis, præstantior quam ut minis, fortior quam ut blanditiis vinci possit*; that is, "He is so solid, that words cannot overcome him, so resolute that threats cannot move him, and so strong that allurements cannot alter him."

8. Dion the son of Hyparinus, and scholar of Plato, was busied in the dispatch of

(2.) Plut. Paral. in Poplicolâ, p. 104.—(3.) Fulgos. Ex. l. 3. c. 8. p. 420.—(4.) Val. Max. l. 3. c. 8. p. 91.—(5.) Ælian, Var. Hist. l. 9. c. 7. p. 237.—(6.) Val. Max. l. 3. c. 8. p. 92.—(7.) Bp. Cowper's Serm. p. 103.

public affairs, when it was told him that one of his sons was fallen out of the window into the court-yard, and was dead of the fall; Dion seemed to be nothing moved here with, but with great constancy continued in the dispatch of what he was about.

9. Antigonus the Second, when his son was carried dead upon the shoulders of some soldiers that had thus brought him from battle, looked upon him without change of countenance, or shedding a tear: and having praised him for having died like a brave soldier, and a valiant man, he commanded them to bury him.

10. When the aged Polycarpus was urged to reproach Christ, he told the proconsul Herod, that fourscore and six years he had served Christ, and never was harmed by him; with what conscience then could he blaspheme his king that was his Saviour. And being threatened with fire if he would not swear by Cæsar's fortune, he told him, that it was his ignorance that made him expect it. "For," said he, "if you know not who I am, hear me tell you, that I am a Christian." And when at the fire they would have fastened him to the stake, the brave bishop cried out "to let him alone as he was, for that God, who had enabled him to endure the fire, would enable him also, without any chains of theirs, to stand unmoved in the midst of flames;" so with his hands behind him, unstirred, he took his crown.

11. Valens, an Arian emperor, coming to the city of Edessa, perceived that the Christians did keep their assemblies in the fields (for their churches were demolished), whereat he was so enraged, that he gave the president, Methodius a box on the ear for suffering their meetings; commanding him to take with him a cohort of soldiers, and to scourge with rods, and knock down with clubs, as many as he should find of them. This his order being divulged, there was a Christian woman, who, with her child in her arms, ran with all speed towards the place, and was got amongst the ranks of those soldiers that were sent out against the Christians: and being by them asked, "whither she went, and what she would have?" she told them that she made such haste, lest she and her little infant should

come too late to be partakers of the crown of Christ amongst the rest of those that were to suffer. When the emperor heard this he was confounded, desisted from his enterprise, and turned all his fury against the priests and clergy.

12. Henry, prince of Saxony, when his brother George sent to him, that if he would forsake his faith and turn papist, he would leave him his heir. He made him this answer, "Rather than I will do so, and deny my Saviour Jesus Christ, I and my Kate, each of us with a staff in one hand, will beg our bread out of his country."

13. Quintus Metellus Numidicus, when he perceived whereunto the dangerous endeavours of Saturninus, the tribune of the people, tended, and of what mischievous consequence they would prove to the commonwealth, unless they were vigorously opposed, rather than he would suffer the law he proposed to pass by his suffrage, he chose to go into banishment. What greater constancy can there be than that of this man, who rather than to consent to a hurtful law, would be forced from his country, wherein he had attained to the principal dignity and honour?

14. ♦ Greenland had been formerly subject to Norway, and carried on trade with it; but this trade falling into decline, and Norway being engaged in foreign and domestic wars, Greenland for a series of years was forgotten. When the turbulence of the times subsided, the remembrance of it began to be revived, several attempts were made to find it again, and to re-establish the trade which had been carried on, but these attempts were not attended with success. Christian IV. an active and enterprising prince, desirous of renewing this intercourse, sent thither several vessels, particularly in 1619; at which time, he fitted out two ships, and gave the command of them to Captain Munck, with orders not only to visit Greenland, and the sea towards the North-West, but to try whether he could not reach Asia by the North of America. Munck set out in the month of May, passed Cape Farewell to enter Hudson's Bay,

(8.) *Ælian. Var. Hist.* l. 3. c. 4. p. 92.—(9.) *Ibid.* c. 5. p. 93.—(10.) *Felth. Resolves*, cent. 2. c. 11. p. 162.—(11.) *Gualter. Tab. Chron.* p. 287.—(12.) *Luth. Colloq. Mens.* p. 248.—(13.) *Val. Max.* l. 3. c. 8. p. 98.

explored the coasts through masses of floating ice, and wherever he landed erected the arms and title of the king, giving names to the places at which he touched. He was exposed, however, to great danger among the ice, and suffered much from the cold and from tempests; but what was still worse, in the month of September, the frost, fogs, and snow increased; he was no longer able to keep at sea, and entered a small bay in Greenland. Here all nature seemed to be in a state of torpor, nothing was seen but ice, a few bushes, and wild animals, without the smallest trace of any human being; as he had no other resource left, he was obliged to winter there, in order to wait for a milder season before he could think of proceeding further or of returning. When this resolution was formed, the sailors dragged their vessels as far on shore as they could, made a kind of rampart around them, to prevent them from being injured by the ice, and constructed two huts to defend themselves from the inclemency of the weather.

The first months passed away without any other sufferings than those which they expected. The sailors went out to hunt, and procured a sufficiency of provisions by the bears, hares, birds, &c. which they killed. But after the new year, their misery daily increased; the cold became more intense, so that their wine, beer, and brandy, froze in the casks, and when thawed, their strength was entirely evaporated. The want of fresh provision produced fatal diseases, and though they were provided with medicines, as their surgeon and chaplain had died among the first, no person was left who could administer them in a proper manner; their whole hope of relief depended on the spring, and the decrease of the cold; but the spring arrived without that alleviation of their misery which they expected; the disease which prevailed among them became more general, and more malignant, some of them perished daily, and by the month of June there remained no more of the whole crew but Munck and two seamen: these three were attacked in their turn; Munck was in one of the vessels, and the two seamen in their hut, where they lay without the power of helping each other, and without any hope of relief.

Munck, who had hitherto preserved

his courage, expected nothing but death, which he beheld without terror. On his being first attacked, he arranged his journal, placed it near him, wrote a note, in which he requested that the first person who might arrive in that dreary abode would bury his body, and transmit his journal to the king of Denmark, after which, he lay down in a corner of the vessel to die.

Being unable, however, to endure the smell of the dead bodies which were stretched out around him, and which he had not sufficient strength to remove, he was obliged to creep on all fours to the deck that he might breathe his last in the pure and open air. In the mean time the two sailors, who had recovered a little, seeing Munck still alive, assisted him to get on shore. It may readily be believed that he was overjoyed to meet with assistance; they encouraged each other, returned thanks to God, and having searched under the snow for a few roots and herbs, this refreshment contributed greatly to their recovery, and in a little time they were able to hunt and to fish as before.

The season became proper for returning, but prodigious labour was necessary before Munck and his companions could get their small vessel clear of the ice; they repaired it in the best manner they could, implored the protection of the Almighty, and put to sea in the month of July. During two months they were the sport of the waves, sometimes stopped by the ice, and sometimes driving before the tempest; but at length, after many perils and much fatigue, they landed in Norway, from which they proceeded to Copenhagen. After so much suffering, Munck would have been very excusable had he never thought of the sea any more; he, however, not only served in the navy during the war, but on the conclusion of peace persuaded some of the nobility and rich citizens to form a society for the purpose of fitting out two vessels to return to Greenland, under his command, and this plan would have been carried into execution had not Munck died just when on the point of embarking.

Some remembrance of Greenland was preserved after the death of Christian IV. and a society of merchants, and several individuals of Copenhagen, made different attempts to send thither vessels, but they were not able to overcome the difficulties which

which presented themselves. None of those adventurers ever undertook a second voyage, nor had any person the courage to land or to trade there till the reign of Frederick IV. when this design was seriously taken up by J. Egede, a clergyman of Vogens, in the diocese of Drontheim.

Having read in the old histories that several Norwegian families had established themselves in Greenland, where they had built churches and monasteries, and endeavoured to convert the inhabitants to christianity, he became desirous of being acquainted with the state of religion and manners in that country. He wrote therefore to one of his friends at Bergen, who had navigated the northern seas, requesting information on this subject. His friend replied, that the coast of Greenland, formerly inhabited by Norwegians, had now become inaccessible, in consequence of the mountains of ice which had been accumulated; and in other places, they had found only rude savages differing from the other inhabitants in language, manners, and customs.

Egede being a sincere christian and a friend to mankind, was afflicted to think that a people descended, according to every appearance, from christians, should be suffered to remain in a savage and barbarous state. He, however, believed that the knowledge of the Gospel had become extinct there only for want of instruction; communicated his ideas on this subject to the bishops of Drontheim and Bergen, and begged they would turn their thoughts to the wretched situation of these poor people, adding, that if they would send thither proper missionaries, he would readily quit his situation, and prove, by the result, that he had not proposed any thing which he would not contribute to accomplish. The bishops praised his zeal, and laid his project before the king; but as the state was then occupied with the war against Charles XII. the affair was put off to another time.

It was, however, known, that Egede had a desire to go to Greenland, by the multitude, who think little and therefore judge rashly; his design was laughed at, and turned into ridicule. His friends and relations treated him as a madman, and endeavoured to make him renounce all idea of a voyage to that inhospitable country; Egede paid no attention to either, he only tried to persuade his wife

to accompany him, and as she consented, he resigned his charge; and thought of nothing but in what manner he could best proceed to Greenland.

Conceiving, however, that to ensure success to his design it would be necessary to establish some commerce between that country and Denmark, he repaired to Bergen, a town the best situated for the purpose, and endeavoured to get a Greenland society formed; but no person was willing to advance money on a speculation which was held forth with so little hope of success.

Egede finding that nothing was to be expected from individuals, proceeded to Copenhagen, and applied to government. Charles XII. had just then been killed; the Danes now hoped for tranquillity, and the king being no longer obliged to turn his whole thoughts to the safety of the country, was at liberty to attend to useful enterprises; every thing was favourable to Egede for proposing his project; Frederick the Fourth conversed with him on the subject, and promised to take it into consideration. Egede was now satisfied, as he imagined that the affair was determined, but this was far from being the case; for the king reflecting on the means of establishing a trade with the Greenlanders, conceived that the best method would be to interest in it the inhabitants of Bergen. He ordered them therefore to assemble, that he might hear their opinion on the subject, and what privileges and assistance they required; but they showed the same timidity as before, and the king being unwilling to make any advance, the matter remained in suspense for a year.

Notwithstanding these obstacles, Egede did not abandon his design; he still solicited his friends at Bergen, representing to them, that even if nothing should be gained by a trade with Greenland, they could not employ their riches better than in spreading the light of the Gospel among their fellow creatures. He urged them so long that he was at length promised a subscription: he then drew up a plan, pointed out the sum which each ought to put down; and as a farther encouragement to them, inscribed his own name for 300 crowns, which was his whole fortune. Example, in general, does more than precept, and to make an enterprize succeed, very often nothing is necessary but for
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some one to begin it with spirit. In a little time, Egede had at his disposal 10,000 rix-dollars; when money is obtained, every thing else becomes easy. The society purchased a vessel destined to winter in Greenland, hired a crew, supplied it with provisions, and put on board of it another vessel in pieces, ready to be joined together, they freighted also two more vessels, one for the whale fishery, and the other for the purpose of sending home intelligence from the country. Egede was appointed director of the trade, and the king, pleased with his activity and constancy, appointed him missionary with a salary of 300 rix-dollars.

Egede now saw accomplished what had cost him ten years of care and labour; he prepared himself, with great joy, for his voyage, and going on board with his wife and four children, set sail in the month of May 1721. At the end of two months he came in sight of Greenland, but the nearer he approached it, the navigation became more difficult, the ship was surrounded by ice, and the crew discontented wished to return; but Egede, though no seaman, laboured with and encouraged them; and they, at length landed at Baals Reveeret, where they built a hut of planks, stones, and earth, in order to shelter them during the winter.

While employed in building they did nothing with the Greenlanders, they only endeavoured by friendly behaviour to dispel their fear, and to win their confidence. But when the house was completed, they began to trade; the inhabitants, who at first visited them from curiosity, now came to them through affection: Egede frequently mixed with them, and observing they were fond of children, he took his two sons, and sometimes passed the night with them in their wretched huts, that he might learn their language and become acquainted with their manners.

These people he found to be as rude and savage as they had been represented, and he frequently observed in their usages, things repugnant to the Christian religion and to decency, which were proofs of the most profound ignorance; this rendered him more desirous of teaching them the truth; but he was not able to make himself be understood. Every time, however, that he saw any thing reprehensible, he testified his displeasure by his gestures, but always with a friendly, though serious

look. The Greenlanders loved and esteemed him, and when he appeared to be dissatisfied with their actions, they indicated that they wished to know in what manner they could do better. To gratify their wishes he caused his son to represent, in drawings, some of the most remarkable historical events in the Bible, which he explained to them by signs until he had acquired a sufficient knowledge of their language to explain them verbally.

In this manner he endeavoured to make them acquainted with the principles of religion and good morals, but at the same time did not neglect commerce; prudence had taught him that the mission could not exist without commerce, nor commerce without profit; he therefore undertook short excursions into the country to make himself acquainted with the nature and productions of these old colonies, and to find out proper places for establishing new ones, and better bays for fishing.

Egede spent two years in these occupations without any person to assist him; but the king, at length, sent out two vessels and a clergyman to take a share in his labours: some time after, a third arrived, and new arrangements were made every year to promote the success of an establishment, in which Frederick IV. seemed to be much interested. This encouraged Egede, who now employed his colleagues to visit the inhabitants in order that they might instruct them and reform their morals. The Greenlanders became attentive, and listened to their admonitions, and in a little time many of them, and particularly those in the neighbourhood, brought their children to be baptized. Attention was paid at the same time to commerce, and every thing seemed to be in the best train, when the whole establishment had like to have been destroyed by a sudden change; Frederic IV. happening to die, Denmark had a new master; and a new minister; a change of men is often attended with a change of sentiments, and this was the case in regard to Greenland. Christian VI. indeed dispatched thither a vessel, but to dissolve the colony and the trade, instead of encouraging it, for the order sent out was, that the king, being desirous to put an end to the establishment, the people, and every thing belonging to it were to be brought back;

back; but that if Egede, or any other person wished to remain, they were at perfect liberty; in this case provisions were to be given to them sufficient for one year, but no farther assistance was to be expected.

This order was to Egede like a stroke of thunder; he had employed ten years with no other design than that of being useful to religion and to his country, and had just begun to reap the fruits of his labour; several of the inhabitants had become Christians, and 150 children had been baptized and instructed: a ray of hope, however, was still left, as the king had given leave to those who chose to remain; but this hope soon vanished, for the conditions were so hard that no person was willing to expose himself to a wretched life at such a great distance from his country. Egede endeavoured to persuade some of them to stay in the country along with him, but no one would listen to him; and preparations were made for their departure.

As the ships, however, were not able to carry away every thing at once, Egede told the persons sent out by the king, that if the buildings and other articles were left they would be entirely spoilt before other ships could return for them, and that by these means the king would sustain a considerable loss. He therefore proposed, that if they would leave ten men with him, he would winter in Greenland to take care of them and to prevent all risk; he offered to procure, by fishing and traffic, as much as would defray the expense, and indemnify the government if any of the people should happen to die during that period: this proposal being found reasonable was accepted, and ten men willing to stay being found, the rest took leave of Egede and set sail to return.

Egede immediately employed his companions in collecting provisions, and sent his second son, who had hitherto served him as catechist, to trade with the Greenlanders, while he himself was engaged in his missionary labours. In this manner the winter soon passed away, and as government had changed its mind, a vessel arrived next summer with provisions and some persons, who had orders to re-establish the mission and to trade, but at less

expense than before; Egede's spirits were now revived, and he entertained hopes that his labours would succeed and be extended to future generations.

After this period the navigation and commerce of Greenland were never interrupted. The mission was supported, and Egede remained at the head of it two years longer, until his eldest son, whom he had sent to Copenhagen for his education, was able to succeed him. Being worn out with age and infirmities he committed to him the care of his flock, and having returned to Denmark, obtained a pension of 500 crowns to instruct missionaries destined for Greenland.

CHAP. XXXIX.

Of the great Confidence of some Men in themselves.

THIS manner of confident behaviour, if founded in extraordinary military skill and virtue, in an uncommon integrity and uncorruptness of manners, or some special improvement and proficiency in learning, for the most part hath a happy effect: but it is far otherwise when it proceeds from a humour of immoderate boldness or impudent boasting. If these that follow had unusual successes, it was because they were men of as admirable virtues.

1. The Roman army in Spain was oppressed, and the greater part of it cut off by the Punic forces. All the nations of that province had embraced the friendship of the Carthaginians, and there was now no commander of ours, that dared to undertake in an affair of that desperation: when P. Scipio, at that time but twenty-four years of age, stepped up and promised him that he would go; which confidence of his, gave hopes to the people of Rome both of safety and victory. The same confidence he used in Spain: for when he besieged the town of Badia, and several persons stood before his tribunal, he adjourned to a house within the walls of the city, commanding them to make their appearance there upon the next day. Soon after he took the city, and at the time, and in the place ascending his tribunal, he did them justice. With the same confidence,

though forbidden by the senate, he passed out of Sicily into Africa, and when there, having taken some spies that Hannibal had sent into his army, he neither punished them, nor enquired of the forces or order of the Carthaginians; but leading them through all his troops, he asked if they had seen as much as they desired? and so sent them away in safety. Also when M. Nævius, tribune of the people (or as others say the two Petillii), had accused him to the people, he came into the forum with a great retinue, and mounting the desk, he put a triumphant crown upon his head, and thus spoke: "This day, ye Romans, I forced Carthage, whose hopes were then too high to stoop to your commands, and therefore it is but equal, that you with me should go to the capitol to render thanks to the gods." Glorious was the event of these words: for the whole Senate, and all the order of knights, and the body of the commons, accompanied him to the residence of Jupiter. The tribune must now deal with the people in their absence, for he was deserted and left alone in the forum, to his great reproach: so that to disguise his shame, he was forced to follow the rest unto the capitol, and, instead of an accuser, became the honour of Scipio.

2. P. Furius Philus, the consul, when the province of Spain fell to him by lot, and Q. Metellus and Q. Pompeius, both consular persons, and both his vehement enemies, had often upbraided him with his going thither, as a place he most desired to go to: he compelled them both to go with him as his legates. A noble confidence this, that dared to have two sharp enemies in such a place about him, as were scarce safe to him had they been his friends.

3. L. Crassus, in his consulship, had the province of Gallia fallen to him by lot; whither when C. Carbo came (whose father he had condemned) as a spy upon all his actions, he not only did not remove him thence as he might have done, but he also did assign him a place in his tribunal: nor did he take cognizance of any affair but in his presence and by his advice. So that fierce and vehement Carbo got nothing by this journey of his into Gallia, but only to understand, that his guilty father had been sent into exile by the sentence of a most upright person.

4. Hannibal was an exile with Prusias,

king of Bythinia, and advised the king to give battle. When the king told him, that the entrails of the sacrifice did not portend well at that time; "And what," said he, "wilt thou rather give credit to the liver of a calf, than to an old and experienced commander?" If you look upon the words, they are short and concise; but considering the sense, they are copious and full. For he therein laid before him at once the two Spains taken from the Romans; the force of Gaul and Liguria reduced under his power; a new passage made over the tops of the Alps; the memorial of his victory at the lake Thrasimene: the noble monument of the glorious achievements at Cannæ; the possession of Capua, and the endangering of all Italy itself; all which considered, he could not bear that the entrails of a single sacrifice should be preferred to the glory he had acquired by a long experience. And indeed, for the exploration of warlike sacrifices, and a right estimation of military affairs, more was to be allowed to the breast of Hannibal, than to all the little fires, and all the altars of Bythinia, Mars himself being the judge.

5. Cæsar, being in disguise with three servants, entered a brigantine, intending to cross the sea: but coming down the river to enter the sea, it was so troubled and tempestuous that the pilot, not daring to pass farther, would have returned. Then Cæsar discovered his sace, and said, "Fear not, thou carriest Cæsar and his fortune."

6. There were continual contentions betwixt Nicias and Cleon, in the administration of the commonwealth at Athens; but Nicias had the reputation of the most skilful and experienced commander. It fell out, that the Lacedæmonians being overthrown by the Athenians, four hundred Spartans retired into the island Stagyræ. The Athenians passionately desired to have these men in their hands, and therefore besieged them in the island with their forces; but the extremity of the weather, the fortification of the place, and the valour of the defendants, kept them from being masters of their wishes; all the fault was laid upon Nicias, who had the chief command in the business. Cleon often contended with him about it, and at last grew so fervent therein, that he openly

(1.) Val. Max. l. 3. c. 7. p. 83, 84.—(2.) Ibid. p. 85.—(3.) Ibid. p. 86.—(4.) Ibid. p. 88.—(5.) Chet. Hist. Collect. cent. 4. p. 97.

said, "That if the supreme command in that expedition should be committed to him alone, he would render them a very good account of it in a short time." This province was therefore decreed to Cleon alone: and such a marvellous confidence he had, that at his departure from Athens he gave out, that within the compass of twenty days, he would have those besieged Lacedæmonians in his hands either dead or alive. Fortune favoured this boldness of his, and that which Nicias, an experienced leader, thought very difficult to be accomplished at all, Cleon brought to pass within the time he had engaged: and having seized the place, and slain some of the defendants, he brought the rest prisoners to Athens.

7. Agesilaus, king of Sparta, was in his youth when, to the terror of all the Grecians, the fame went, that the Persians were resolved upon the invasion of Greece with a mighty army. At this time Agesilaus made offer to his citizens, that with a small army he would not only defend his country, but would also pass over into Asia, and there obtain of the Persians a signal victory, or at least an honourable peace. The Spartans, conceiving good hopes from this confidence of his, gave him the command of ten thousand soldiers well armed; with these forces Agesilaus went into Asia, and overthrew the Persians in battle: whence being recalled by his citizens, joyful and victorious, he brought home his army almost entire.

8. Antigonus had newly taken upon him the name and dignity of king of Macedon, when it was told him, that the people were openly discontented therewith; he, conscious to himself of his manifold virtues, in the sight of the people laid down his crown and sceptre: then he recited the heads of those things which he had performed with great valour and glory: after which he openly admonished them, that "If they knew any man more worthy of the kingdom than himself, that they should, at their pleasure, dispose of the crown and sceptre to that person." With this confidence of mind he so moved the people, that all of them, of their own accord, begged him to re-assume the kingdom, and besought him thereunto with most earnest entreaties; which yet he

constantly refused to do till they had punished the authors of the sedition.

9. Cato the Elder shewed no less confidence, when he moved for the censorship against his competitors: for being got up into a place whence he might be conveniently heard, he spoke openly in these terms: "That the manners of the Romans stood in need of a sharp and severe, and not a faint-hearted, physician. That hereupon such as were vicious, because they knew him, did shun his censorship, and gave their votes to his competitors, that they might have none to look into and correct their miscarriages. If, therefore, the Roman people had any regard for virtue, and detestation of vice; if they desired the manners of Rome should be restored to their antient uniformity, they should then make choice of him and Valerius Flaccus to be their censors." The people were moved with this oration, and preferring him before others, voted him the censorship, which he administered with that integrity, that the people erected him a statue in the forum, with this inscription: "That Cato, the censor, had merited the honour of that statue; for that, by his prudence, he had reduced the loose manners of the Romans to their antient frugality and virtue."

10. Palthazar Cossa applied his mind to his studies for some time with great diligence at Pannonia: thence he went towards Rome, and being asked, why he should go to Rome? "That they may choose me Pope," said he. And this he said in good earnest; for not long after he was made cardinal by Alexander the Fifth, and succeeded him in the popedom, by the name of John the Twenty-fourth.

CHAP. XL.

Of the great Reverence shewn to Learning and learned Men.

1. "I DWELT," saith Martinus Martinus, "in the city of Vauxus, in a fair house. The city and people being all in a tumult by reason of the approach of the Tartars, as soon as I understood it, I fixed over the fairest gate of the house, a red paper, very long and broad, with this inscription upon it: 'Here dwells the Euro-

(6.) Fulgus. Ex. l. 3. c. 7. p. 402.—(7.) Ibid. p. 402.—(8.) Ibid. p. 403.—(9.) Ibid. p. 406.—(10.) Ibid. p. 418.

pean doctor of the divine law." Likewise at the entrance of the greater hall, I set out my greatest and best bound books; to these I added my mathematical instruments, perspective, and other optic glasses, and what else I thought might make the greatest shew; and withal I placed the picture of our Saviour upon an altar, erected for that purpose; by which fortunate stratagem I not only escaped the violence and plunder of the common soldiers, but was invited and kindly entertained by the Tartarian viceroy.

2. Alexander the Great having found amongst the spoils of king Darius his perfumier, or casket of sweet ointments, richly embellished with gold, costly pearls, and precious stones; when his friends about him shewed him many uses that curious cabinet might be put to: "It shall serve," said he, "for a case for Homer's works." Also, in the forcing and sackage of the city of Thebes, he gave express commandment, that the dwelling-house, and the whole family of Pindar the poet, should be spared: he caused also the city where Aristotle his master had been born to be rebuilt: and seeing a messenger coming to him with a cheerful countenance, as one that brought him good news: "What," said he, "canst thou tell me that Homer is alive again?"

3. Dionysius the Tyrant, though otherwise proud and cruel, being advertised of the coming of Plato, that great philosopher, sent out a ship to meet him adorned with goodly streamers; and himself mounted on a chariot drawn with four white horses, gave him the reception of a great king at the haven where he disembarked and came on shore.

4. Pompey the Great, after he had ended the war with Mithridates, went to visit Posidonius, that renowned professor of learning; and when he came to his house, commanded his lictors that they should not (after their usual manner with all others) rap at the door. This great warrior, to whom both the east and west parts of the world had submitted, veiled, as it were, the Roman fasces, and the ensigns of his authority, before the door of this philosopher.

5. The kings of Egypt and Macedon, gave a singular testimony how much they

honoured Menander the comic poet, in that they sent ambassadors for him, and a fleet to wait him for his greater security: yet he esteemed his private studies more than all the honours designed for him by the bounty and favour of these great princes.

6. In the first public library that ever was erected in Rome, there was also set up the statue of M. Varro, that learned man; and for his greater honour, it was also done while he himself was yet living.

7. Pomponius saith in his fourth book of the Pandects, "By the reason of the desire I have to learn (which to this seventy and eighth year of mine age, I have ever looked upon as the best account to desire to live), I am mindful of this sentence, which is said to be one of Julian's; 'Though I had one foot in the grave, yet should I have a desire to learn something.'"

8. Claudius Caesar erased the name of a Greek prince out of the roll of the judges, because he understood not the Latin language, and sent him to travel.

9. Solon, the Athenian, travelled as far as Egypt, Cyprus, nay, surveyed all Asia, and this for no other reason than the desire he had to increase his knowledge: which was so great and constant, that it was his saying, "By learning every day something, I am grown old." About the time of his death, when he lay languishing upon his death-bed, he raised up his head to hearken to some friends of his discoursing at his bed-side, and when they asked him, to what purpose he did so? he gave this noble answer, "That I may die the more learned."

10. Theodosius the Younger continually turned over the Greek and Latin historians, and that with such eagerness, that whereas he spent one day in civil and military affairs, he set apart the night for the reading of them; and that neither himself might be disturbed in his reading, nor any of his servants be constrained to watch with him, he caused a candlestick to be made with that artifice, as to supply the light with oil of its own accord, as oft as there was any want.

11. The Greek emperor Leo, was exceedingly bountiful to learned men. And when once an eunuch of his told him, "That such expenses were fittest to be

(1.) Martin. Martini Bel. Tartar. p. 284.—(2.) Lips. Mon. l. 1. c. 8. p. 117. Plin. l. 7. c. 29. p. 171. Lonicer. Theat. p. 307.—(3.) Plin. l. 7. c. 30. p. 171. Solin. c. 7. p. 197. Sabell. Ex. l. 7. c. 5. p. 288.—(4.) Plut. l. 7. c. 30. p. 171. Solin. c. 7. p. 197. Sabell. Ex. l. 7. c. 5. p. 390.—(5.) Plut. l. 7. c. 30. p. 172.—(6.) Ibid.—(7.) Zuñg. Theat. vol. 1. l. 1. p. 39.—(8.) Ibid.—(9.) Lips. Monit. l. 8. c. 8. p. 115.—(10.) Ibid. p. 121.

bestowed upon his men of war;" "I would," said he, "it might come to pass in my time, that the salaries of the soldiers might be spent upon the professors of the liberal arts."

12. Alphonsus, that great king of Naples, used to say, "He had rather suffer the loss of his kingdoms (and he had seven) than the least part of his learning:" nor did he love it only in himself, but others. It is to this king that we are indebted for *Laurentius Valla*, *Antonius Panormitanus*, *Bartholomæus Paccius*, *Georgius Trapezuntius*, *Joannes Aurispa*, *Jovianus Pontanus*, and a considerable number of juniors to them. He set up universities, and erected or adorned libraries up and down in his kingdoms, and a choice book was to him the most acceptable present of all others. On his ensigns he caused to be drawn an open book, importing that knowledge drawn from thence became princes. When he heard the king of Spain should say, "That learning was below princes," he said angrily, "It was the voice of an ox and not a man." As for himself, he read *Cæsar* and *Livy* with great diligence; he translated the epistles of *Seneca* into Spanish, with his own hand, and was so conversant in the sacred writings, that he said he had read over the Old and New Testament, with their glosses, fourteen times. All this he did being stricken in years; for he was fifty before he intermeddled with studies, his improvement therein having been neglected in his younger time; and yet we may say of this prince, a greater, both in virtue and fortune, Europe hath not seen.

13. The emperor Charles the Fifth, being at Genoa, was entertained with an oration in Latin; and when he found that he could not fully comprehend the sense of it, with a sad countenance he made this ingenuous confession, "that he now underwent the punishment of his youthful negligence, and that his master Hadrianus was but too true a prophet, when he told him (as he often had) that one day he would surely repent it." *Paulus Jovius*, who was then present, and an ear-witness hath related thus much of that great Prince.

14. It is reported of Magdalene queen of France, and wife to Lewis the Eleventh by birth a Scottish woman, that walking forth in an evening with her ladies, she espied

M. Alanus, one of the king's chaplains, an old hard-savoured man, lying fast asleep in an arbour. She went to him and kissed him sweetly. When the young ladies laughed at her for it, she replied, "That it was not his person that she did bear that reverence and respect unto, but the divine beauty of his soul."

15. The great Theodosius used frequently to sit by his children, Arcadius and Honorius, whilst Arsenius taught them: he commanded them to give their master the same respect as they would unto himself: and surprising them once sitting, and Arsenius standing, he took from them their princely robes, and restored them not till a long time after, and not without much intreaty.

16. Marcus Aurelius shewed great piety and respect to his teachers and instructors: he made Proculus proconsul; and took Junius Rusticus with him, in all his expeditions; advised with him in all his public and private business; saluted him before *Præfecti prætorio*; designed him to be second time Consul; and after his death, obtained of the Senate publicly to erect his statue.

17. Claudius Tacitus, the emperor, a great favourer of learned men, commanded the works of Tacitus the Historian to be carefully preserved in every library throughout the empire, and ten times every year to be transcribed at the public cost; notwithstanding which many of his works are lost.

CHAP. XL1.

Of the intense and unceasing Application of some Men to their Studies.

THE power of unremitted application in any pursuit is wonderful; but in that of arts and learning it is almost equal to genius itself: and when genius and industry are united, they seldom fail to bestow immortality on their professors. In some of the following instances we find the love of study so strengthened by habit, that no consideration whatsoever could engage these devotees to learning to remit their incessant toil.

1. Thuanus tells of a countryman of his called Franciscus Vieta, a very learned man, who was so bent upon his studies,

(11.) Ibid. l. 2. c. 18. p. 411.—(12.) Lips. Monit. l. 1. c. 8. p. 123, 124.—(13.) Ibid. p. 127.—(14.) Barr. Met. par. 3. § 1. p. 392. Heidf. in Sphin. c. 15. p. 534, 535.—(15.) Chetw. Hist. Collif. cent. 2. p. 82.—(16.) Ibid. p. 83.—(17.) Speed. Hist. p. 250.

that sometimes for three days together he would sit close at it, *sine cibo & somno, nisi quem cubito innixus, nec se loco movens, capiebat.* "Without meat or sleep, more than what, for mere necessity of nature, he took leaning on his elbow, without moving out of his place.

2. Dr. Reynolds, when the heads of the university of Oxford came to visit him in his last sickness, which he had contracted merely by his exceeding pains in his studies, (whereby he brought his withered body to a mere skeleton) they earnestly persuaded him that he would not (*perdere substantiam propter accidentia*) "lose his life for learning." He with a smile answered out of the poet,

"Nec propter vitam vivendi perdere causas ;"

Nor to save life, lose that for which I live.

3. Chærephon, the familiar friend of Socrates, was surnamed Nycteris, for that he was grown pale with nocturnal lucubrations, and was exceedingly emaciated and made lean thereby.

4. Thomas Aquinas, sitting at dinner with Philip, or (as Campanus saith) with Lewis king of France, was on the sudden so transported in his mind, that he struck the board with his hand, and cried out, *Adversus Manichæos conclusum est* : "The Manichees are confuted." At which when the king admired, Thomas, blushing, besought his pardon, saying, "That an argument was just then come into his mind, by which he could utterly overthrow the opinion of the Manichees.

5. Bernardus, abbot of Claravalla, had made a day's journey by the side of the Lake Lausanna ; and at sun-setting, being come to his inn, and hearing the friars, that accompanied him, discoursing amongst themselves of the Lake, he asked "Where that Lake was ?" When he heard, he wondered, professing that he had not so much as seen it ; being all the time of his journey so intent upon his meditations.

6. Archimedes, who by his machines and various engines had much and long impeded the victory of M. Marcellus in the siege of Syracuse, when the city was taken, was describing mathematical figures upon the earth ; and was so intent upon

them, both with his eye and mind, that when a soldier, who had broke into the house, came to him with his drawn sword, and asked him who he was ? he (out of an earnest desire to preserve his figure entire, which he had drawn in the dust) told not his name, but only desired him not to break and interrupt his circle. The soldier conceiving himself scorned, ran him through, and so confounded the draught and lineaments of his art with his own blood. He lost his life by not minding to tell his name, for Marcellus had given special order for his safety.

7. I remember I have often heard it from Joseph Scaliger's own mouth, that he being then in Paris, when the horrible butchery and massacre was there, sat so intent upon the study of the Hebrew tongue, that he did not so much as hear the clashing of arms, the cries of children, the lamentations of women, nor the clamours or groans of men.

8. St. Augustine had retired into a solitary place, and was there sat down with his mind wholly intent upon divine meditations concerning the mystery of the sacred Trinity ; when a poor woman (desirous to consult with him upon a weighty matter) presented herself before him ; but he took no notice of her. The woman spoke to him, but neither yet did he observe her ; upon which the woman departs, angry both with the bishop and herself, supposing that it was her poverty that had occasioned him to treat her with such neglect. Afterwards, being at church where he preached, she was wrapped up in spirit ; and in a kind of trance she thought she heard St. Austin discoursing concerning the Trinity ; and was informed by a private voice, that she was not neglected, as she thought, by the humble bishop, but not observed by him at all, who was otherwise busied ; upon which she went again to him, and was resolved by him according to her desire.

9. Thomas Aquinas was so very intent upon his meditations and in his readings, that he saw not such as stood before him, nor heard the voices of such as spoke to him ; so that the corporeal senses seemed to have relinquished their proper offices to attend upon the soul, or at least were not

(1.) Clark's Mirr. c. 77. p. 349.—(2.) Ibid. c. 82. p. 358.—(3.) Zuïng. Theat. vol. iv. l. 3. p. 682.—(4.) Ibid. vol. i. l. 1. p. 23. Fulgos. l. 8. c. 7. p. 1044.—(5.) Zuïng. Theat. vol. i. l. 1. p. 23.—(6.) Val. Max. l. 8. c. 7. p. 226. Zuïng. Theat. vol. i. l. 1. p. 24.—(7.) Heinsii Orat. l. p. 4.—(8.) Sabellic. Ex. l. 2. c. 6. p. 86.

able to perform them when the soul was determined to be thoroughly employed.

10. Mr. John Gregory of Christ's Church, by the relation of that friend and chamber-fellow of his who hath published a short account of his life and death, did study sixteen of every twenty-four hours for divers years together, and that with so much appetite and delight, as that he needed not the cure of Aristotle's drowsiness to awake him.

11. Sir John Jeffery was born in Sussex, and so profited in the study of our municipal laws, that he was preferred secondary judge of the Common Pleas, and thence advanced by queen Elizabeth, in Michaelmas Term, the nineteenth year of her reign, to be lord chief baron of the exchequer; which place he discharged for the term of two years to his great commendation. This was he who was called the plodding student; whose industry perfected nature, and was perfected by experience. It is said of him, *Nullus illi per otium dies exit, partem noctium studiis vindicat; non vacat somno, sed succumbit, et oculos vigilia fatigatos, cadentesque in opere detinet.* "He spent no day idly, but part of the nights he devoted to study; he had no leisure to sleep, but when surprised by it for want of rest; his weary eyes, when closing and falling by reason of his overwatching, he still held to their work, and compelled to wait upon him."

12. Aristotle, the philosopher, is said to have been so addicted to his meditations, that he unwillingly gave way to that necessary repose which nature called upon him for, and therefore, to repress the ascent of vapours, and thereby to hinder his being overtaken with sleep, he used sometimes to apply a vessel of hot oil to his stomach, and when he slept he would hold a brazen ball in his hand over a bason, that so, when the ball should fall down into it, he might again be awaked by the noise of it.

13. Callistus the Third hath this as part of his character, set down by the pen of Platina; that he was sparing in his diet, of singular modesty in his speech, of easy access; and that although he was arrived to fourscore years of age, yet even then he remitted nothing of his usual industry and

constancy in his studies, but both read much himself, and had others who read to him when he had any time to spare, from the great weight of his affairs.

14. Jacobus Milichius, a German physician, was so inflamed with a passionate desire of learning, that he would not spare himself even when ill in respect of his health, and when old age began to grow upon him. When some of his friends would reprehend this over-eagerness of his, and his too much attentiveness to his studies, his reply was that of Solon, "I grow old in learning many things." He was so careful and sparing afterwards of his time, that no man could find him at his own house, but he was either reading or writing something, or else (which was very rare with him) he was playing at tables, a sport which he much delighted in after dinner. After supper, and in the night, he was at his studies and lucubrations; which was the reason that he slept but little, and was also the cause of that disease which took away his life: for the over-constant and unseasonable attention of his mind in his studies, was doubtless the occasion of that affliction which he had in his brain and stomach, so that he died of an apoplexy, Nov. 10, 1559.

15. Jacobus Schegkhus, though he was blind many years together, had frequent fits of an apoplexy, was in extreme age, and found therein a deficiency of all his strength, yet could not he indulge himself in idleness, but continued then intent upon his thoughts and meditations; and had one to read for him, and put forth most learned commentaries upon the topics of Aristotle.

CHAP. XLII.

Of such Persons as were of Skill in the Tongues.

WHEN Basilius Amerbachius heard of the death of Theodorus Zuingerus, a German physician, he sighed, and broke out in these words: *Piget me vivere post tantum virum, cuius magna fuit doctrina; sed exigua si cum pietate conferatur.* "It

(6.) Sabel. Ex. l. 2. c. 7. p. 91.—(10.) Vid. his Life and Death, prefixed to Gregorii Posthuma, p. 3.—11. Lloyd's State Worthies, p. 223.—(12.) Laert. l. p. 117, 118.—(13.) Plat. de. Vitis Pontif. p. 320, 321.—(14.) Melch. Adam, in Vit. Germ. Med p. 96.—(15.) Ibid. p. 295.

grieves me to live after so great a person, whose learning was great, but if compared with his piety but small." The piety of these persons underwritten, for aught I know, was as great as their learning. However, since the learning of most of them has survived them, we have the less reason to be sorry that we come after them *.

1. Wonderful is that character which Vives gives of Budæus, himself being a man of eminent parts. "France," saith he, "never brought forth a sharper wit, a more piercing judgment; one of more exact diligence, and greater learning; nor in this age, Italy itself. There is nothing written in Greek or Latin which he hath not read and examined. He was in both these languages excellent; speaking both as readily (perhaps more than the French) as his mother-tongue. He would read out of a Greek book in Latin, and out of a Latin one in Greek. Those things which we see so excellently written by him flowed from him extempore. He wrote more easily both in Greek and Latin than the most skilful in those languages understood. Nothing in those tongues is so abstruse which he hath not ransacked, and brought, as another Cerberus, out of darkness into light. Infinite are the significations of words, figures, and properties of speech, which, unknown to former ages, by the only help of Budæus, studious men are now acquainted with: and these so great and admirable things he (without the direction of any teacher) learned merely by his own industry. I speak nothing of his knowledge in the laws; which being in a manner ruined, seemed by him to have been restored; nothing of his philosophy, whereof he hath given such an instance in his books *De Asse*, which no man could compose without an assiduous conversation in the books of all the philosophers." He adds, that, "notwithstanding all this, he was continually conversant in domestic and state affairs at home and abroad in embassies;" and concludes all with that distich which Buchanan made of him:

*Gallia quod Græcia est, quod Græcia barbara
non est,
Utique Budæo, debet utrumque suo.*

That France is turned to Greece, that Greece is
not turn'd rude;
Both owe them unto thee, their dear and learned
Bude.

2. "Tostatus, bishop of Abulum, at the age of two-and-twenty years," saith Possevinus, "attained the knowledge of all arts and sciences. For, besides philosophy and divinity, canon and civil laws, history and mathematics, he was well skilled both in the Greek and Latin tongues." So that it was written of him by Bellarmin,

Hic stupor est mundi, qui scibile discutit omne.

The wonder of the world; for he
Knows whatsoever known may be.

He was so true a student, and so constantly sitting to it, that with Didymus, of Alexandria, he was thought to have a body of brass: and so much he wrote and published, that a part of the epitaph engraved upon his tomb was,

*Primæ natalis luci, folia omnia adaptans,
Nondum sic fuerit pagina trina satis.*

The meaning is, that if we should allow three leaves to every day of his life from his very birth, there would be some to spare: yet withal, he wrote so exactly, that Ximenes, his scholar, attempting to contract his commentaries upon St. Matthew, could not well bring it into less than a thousand leaves in folio; and that in a very small print. Others have also attempted the like in his other works, but with the same success.

3. Julius Cæsar Scaliger was thirty years old before he fell to study; yet was a singular philosopher, and an excellent Greek and Latin poet. Vossius calls him "the miracle of nature, the chief censor of the antients, and the darling of all those that are concerned to attend upon the muses." Lipsius highly admires him; "there are three," saith he, "whom I use chiefly to wonder at, as persons who, though amongst men, seem yet to have transcended all human attainments, Homer, Hippocrates, and Aristotle: but I shall add to them this fourth, that is, Ju-

(*) M. Adam. Germ. Med. p. 304 — (1.) Hakew. Apol. l. 3. c. 6. § 1. p. 226. Vives in l. 2. de Civit. Dei, c. 17. — (2.) Hakew. Apol. l. 3. c. 6. § 1. p. 227.

lius Scaliger; who was born to be the miracle and the glory of our age," He verily thinks there was no such acute and capacious wit as his since the age of Julius Cæsar. Methonius calls him a man of stupendous learning, and than whom the sun hath scarce shined upon a more learned. Thuanus saith, "antiquity had scarcely his superior; 'tis certain his own age had not the like."

4. Amongst the great heroes and miracles of learning most renowned in this latter age, Joseph Scaliger hath merited a more than ordinary place. The learned Casaubon hath given this character of him "There is nothing," said he, "that any man could desire to learn, but that he was able to teach. He had read nothing (and yet, what had he not read) but what he did readily remember. There was nothing in any Latin, Greek, or Hebrew author that was so obscure or abstruse, but that, being consulted about it, he would forthwith resolve. He was thoroughly versed in the histories of all nations, in all ages, in the successive revolutions of all empires, and in all the affairs of the antient churches. He was able to recount all the antient and modern names, differences, and properties of living creatures, plants, metals, and all other natural things. He was accurately skilled in the situation of places, the bounds of provinces, and their various divisions, according to the diversity of times. There was none of the arts and sciences so difficult that he had left untouched. He knew so many languages so exactly, that if he had made that one thing his business throughout the whole compass of his life, it might have been worthily reputed a miracle." Hereunto may be annexed the testimony of Julius Cæsar Bulengerus, a doctor of the Sorbon, and professor at Pisa; who, in the twelfth book of the history of his time, thus writes of the same Scaliger; "There followed the year 1609 an unfortunate year, in respect of the death of Joseph Scaliger, than whom this age of ours hath not brought forth any of so great a genius or ingenuity as to learning; and possibly the former ages have not had his equal in all kinds of learning."

5. That which Pasquier hath observed

out of Monshelet is yet more memorable. "Touching a young man, who, being not above twenty years old, came to Paris in the year 1445, and shewed himself so admirably excellent in all arts and sciences, and languages, that if a man of an ordinary good wit and sound constitution should live an hundred years, and during that time should study incessantly without eating, drinking and sleeping, or any recreation, he could hardly attain to that perfection. Inso-much that some were of opinion that he was Antichrist, begotten of the devil, or at least somewhat above human condition." Castellanus, who lived at the same time, and saw this miracle of wit, made some verses upon him; which may be thus Englished:

A young man have I seen
At twenty years so skill'd,
That ev'ry art he had, and all
In all degrees excell'd.
Whatever yet was writ
He vaunted to pronounce,
Like a young Antichrist, if he
Did read the same but once.

6. Beda was born in the kingdom of Northumberland, at Girroy, now Yarrow, in the bishoprick of Durham, brought up by St. Cuthbert, and was the profoundest scholar of his age for latin, greek, philosophy, history, divinity, mathematics, music, &c. Homilies of his making were read, in his life-time, in the Christian churches; a dignity afforded him alone: whence some say, his title of Venerable Beda was given him: it being a middle betwixt plain Beda, which they thought too little, and Saint Beda, which they thought too much while he was living.

7. Roger Bacon was a famous mathematician, and most skilful in other sciences, accurately versed in the latin, greek, and hebrew; of whom Selden says thus: "Roger Bacon, of Oxford, a Minorite, an excellent mathematician, and a person of more learning than any his age could afford,"

8. Richard Pacie, Dean of St. Paul's, and secretary for the latin tongue to king Henry the Eighth: he was of great ripeness of wit, learning and eloquence, and also expert in foreign languages. Pitsæus gives him this character: "A man endowed with most excellent gifts of mind, adorned

(3.) Leigh's Relig. and Learn. l. 5. c. 12. p. 317, 318. Lips. Ep. cent. 2. p. 44. Jano Dousæ filio.
—(4.) Hakew. Apol. Advertisem. 3. p. 6, 7. Heins. Oration. Orat. 1. in Funere Jos. Scalig. per totum.
—(5.) Hakew. Apol. l. 3. c. 6. § 1. p. 228.—(6.) Fuller's Ch. Hist. l. 2. cent. 8. p. 98, 99. Cam^b. Brit. p. 743.—(7.) Leigh on Relig. and Learn. l. 3. c. 5. p. 125. Selden de Diis Syr. Syntag. 1. c. p. 104.

with great variety of learning: he had a sharp wit, a mature judgment, a constant and firm memory, a prompt and ready tongue, and such a one as might deservedly contend with the most learned men of his age for skill in the Latin, Greek, and Hebrew languages."

9. Anicius Manlius Severinus Boëthius flourished anno Dom. 520. He was very famous in his days, being consul at Rome, and a man of rare gifts and abilities: some say that in prose he came not behind Cicero himself, and had none that exceeded him in poetry. A great philosopher, musician, and mathematician. Politianus saith of him thus: "Than Boëthius, in logic who more acute, in mathematics more subtle, in philosophy more copious and rich, or in divinity more sublime? He was put to death by Theodoricus, king of the Goths, and after he was slain, peripatetic philosophy decayed, and almost all learning in Italy: barbarism wholly invaded it, and expelled good arts and philosophy out of his borders."

10. St. Augustine in his epistle to Cyril, bishop of Jerusalem, writes concerning St. Jerome, that he understood the Hebrew, Greek, Chaldee, Persian, Median, and Arabic tongues; and that he was skilled in almost all the learning and languages of all nations. The same St. Augustine saith of him, "no man knows that which St. Jerome is ignorant of."

11. Mithridates, the great king of Pontus, had no less than twenty-two countries under his government; yet was he used to answer all these ambassadors in the language of his country; so that he spake to them without the help of any interpreter. A wonderful evidence of a very singular memory, that could so distinctly lay up such a diversity of stores, and so faithfully, as that he could call for them at his pleasure.

12. Hugo Grotius was born at Delph, in the Low Countries, anno 1583. Vossius saith of him, that he was the most knowing, as well in divine as human things. "The greatest of men," saith Meibomius, "the light of learning, of whom nothing so magnificent can be either said or writ-

ten, but that his wisdom and erudition hath exceeded it."

13. Claudius Salmasius was a learned French critic; of whom Rivet saith, "That incomparable person, the great Salmasius, hath wrote of the primacy of the pope, after which Homer, if any shall write an Iliad, he will spend his pains to no purpose." "C. Salmasius," saith Vossius, "a man never enough to be praised, or to be named without praise." "The miracle of our age, and the Promus Condus of antiquity. He was the great ornament not only of his own country, France, but also of these Netherlands, and indeed the bulwark of the whole commonwealth of learning," saith Vossius.

14. Hieronymus Alcantar did most perfectly speak and write the Latin, Greek and Hebrew, with many other foreign languages. He first taught Greek at Paris: soon after he was called to Rome by pope Leo the Tenth, and sent ambassador into Germany: by pope Clement the Seventh, made bishop of Brundisium: and by pope Paul the Third he was made cardinal.

15. Andreas Masius was a great linguist, for besides the Italian, French, Spanish, and the rest of the languages of Europe, he was also famous for no mean skill in the Latin, Greek, Hebrew, and Syriac. Thuanus gives him this character: "A man of a sincere, candid, and open disposition, endowed with rare and abstruse learning, and who, to the knowledge of the Hebrew, Chaldee, and the rest of the Oriental tongues, had added exceeding piety, and a diligent study of the Holy Scriptures, as appears by his commentary: He wrote learnedly on Joshua, and assisted Arias Montanus in the edition of the king of Spain's bible; and first of all illustrated the Syriac idiom, with grammatical precepts and a lexicon."

16. Carolus Clusius had an exact skill in seven languages, Latin, Greek, Italian, French, Spanish, Portugal, and Low Dutch; a most acute writer and censor of histories that are not commonly known; as also most learned in cosmography, saith Melchior Adam, in his Lives

(8.) Leigh on Relig. and Learn. l. 3. c. 10. p. 278.—(9.) Ibid. l. c. 8. p. 140. Polit. Misc. cent. 1. c. 1. Hareboord. Ep. Ded. ad. Disp. ex Philosoph. Sel.—(10.) Zuñg Theat. vol. i. c. 1. p. 34.—(11.) Plut. in Lucul. Plin. Nat. Hist. l. 7. c. 24. p. 168. Sabell. Ex. l. 10. c. 9. p. 582. Gell. l. 17. c. 17.—(12.) Leigh Rel. and Learn. l. 4. c. 3. p. 215.—(13.) Ibid. lib. 5. c. 11. p. 313.—(14.) Zuñg Theat. vol. i. l. 1. p. 34.—(15.) Leigh on Rel. and Learn. l. 4. c. 11. p. 258.

of the German Physicians, Lipsius thus sported on him :

*Omnia naturæ dum clusi arcana recludis
Clusius haud ultra sis, sed aperta mihi.*

17. Gulielmus Canterus, born 1542, besides his own Belgic tongue, was skilled in Latin, Greek, Hebrew, the German, French, and Italian; so that one saith of him: "If any would desire the specimen of a studious person, and one who had wholly devoted himself to the advancement of learning, he may find it exactly expressed in the person of Gulielmus Canterus."

18. Lancelot Andrews, born at All-Hallows Barking in London, scholar, fellow, and master of Pembroke-Hall in Cambridge, then dean of Westminster, bishop of Chichester, Ely, and at last of Winchester. The world wanted learning to hear how learned this man was; so skilled in all, especially the Oriental languages; that some conceive he might (if then living) almost have served as an interpreter-general at the confusion of tongues. He died in the first year of the reign of king Charles the First, and lies buried in the chapel of St. Mary Overy's, having on his monument a large, elegant, and true epitaph.

19. Gerhardus Johannes Vossius, professor of eloquence, chronology, and the Greek tongue, at Leyden, and prebend of Canterbury in England, was an excellent grammarian, and general scholar, and one of the greatest lights in Holland. He hath written learnedly of almost all the arts. Bochartus saith thus of his book, *De Historicis Græcis*, "It is a work of wonderful learning; by the reading of which, I ingeniously profess myself to have been not a little profited."

20. Isaac Casaubonus, a great linguist, but a singular Grecian, and an excellent philologist. Salmasius calls him "an incomparable person, the immortal honour of his age, never to be named without praise, and never enough to be praised." "He had a rare knowledge in the Oriental tongues, in the Greek scarce his second, much less his equal," saith Capellus.

21. James Usher, the hundredth arch-

bishop (from St. Patrick) of Armagh, "was a divine," saith Voetius, "of vast reading and erudition, and most skilful in ecclesiastical antiquity." "The great merit," saith Vossius, "of that truly-learned person in the church, and in the whole republic of learning, will cause a grateful celebration of his memory for ever, by all the lovers of learning." Fitz-Simmonds the Jesuit, with whom he disputed, though then very young, in one of his books gives him this title, "The most learned of all the protestants."

22. John Selden was a learned lawyer of the Inner-Temple, had a great knowledge in antiquity and the Oriental languages, which he got after he fell to the study of the law. He is honourably mentioned by many foreigners. Dr. Duck, saith thus of him: "To the exact knowledge of the laws of his country he also added that of the Mosaical, and the laws of other nations, as also all other learning, not only Latin, Greek, and Hebrew, but also a singular understanding and knowledge of the Oriental nations."

23. John Gregory, born at Amersham in the county of Buckingham, 1607. He was bred in Christ-Church in Oxford, where he so applied to his book, that he studied sixteen hours in the four-and-twenty for many years together. He attained to singular skill in civil, historical, ritual and Oriental learning; in the Saxon, French, Italian, Spanish, and all the Eastern languages, through which he miraculously travelled without any guide, except that of Mr. Dod, the decalogist for the Hebrew tongue, whose society and direction therein he enjoyed one vacation near Banbury. As he was an excellent linguist and general scholar, so his modesty set a greater lustre upon his learning. He was first chaplain of Christ-Church, and thence preferred prebendary of Chichester and Sarum; and indeed no church preferment, compatible with his age, was above his deserts. After twenty years trouble with an hereditary gout, improved by immoderate study, it at last invaded his stomach, and thereof he died, anno 1646, at the age of thirty-nine years, at Kidlington, and was buried at Christ Church in Oxford.

(16.) Leigh's *Rel. and Learn.* l. 3. c. 12. p. 166.—(17.) *Ibid.* l. 3. c. 9. p. 152.—(18.) *Full. Ch. Hist.* l. 11. cent. 17. p. 126.—(19.) Leigh's *Relig. and Learn.* l. c. 6. p. 358.—(20.) *Ibid.* c. 10. p. 156.—(21.) *Ibid.* l. 6. c. 6. p. 350.—(22.) *Ibid.* l. 5. c. 13. p. 322.—(23.) *Full. Worth*, p. 136, 137. *Vid.* Account of his Life and Death, prefixed to *Gregorii Posthuma*,

24. Manutius, in his preface to his Paradoxes, tells us of one Creighton, a Scotchman, who at twenty years of age, (when he was killed by order of the duke of Mantua) understood twelve languages, had read over all the fathers and poets, disputed *de omni scibili*, and answered extempore, in verse. *Ingenium prodigiosum, sed defuit iudicium*. "He had a prodigious wit, but was defective in judgment."

CHAP. XLIII.

Of the first Authors of divers famous Inventions.

THE Chinese look upon themselves as the wisest people upon the face of the earth: they used therefore to say, "that they see with both eyes, and all other nations but with one only." They give out, that the most famous inventions that are so lately made known to the European world, have been no strangers to them for a number of ages that are past. I know not what justice they may have in these pretensions of theirs; but shall content myself to give some account of the most useful amongst them, by whom, and when they were conveyed down to us.

1. The invention of that excellent art of printing, Peter Ramus seems to attribute to one John Faust, a Moguntine, telling us that he had in his keeping a copy of Tully's Offices, printed upon parchment, with this inscription added in the end thereof, viz. "The excellent work of Marcus Tullius, I, John Faust, a citizen of Mentz, happily imprinted, not with writing ink, or brass pen, but with an excellent art, by the help of Peter Gernesheim, my servant, and finished it in the year 1466: the fourth of February." Pasquier saith, the like had come to his hands: and Salmuth says, that one of the same impression was to be seen in the public library of Ausburg: another in Emanuel College in Cambridge; and a fifth, Dr. Hakewell saith he saw in the public library of Oxford, though with some little difference in the inscription. Yet Polydore Virgil, from the report of the Moguntines themselves, affirms, that

John Gutenberg, a knight, and dwelling in Mentz, was the first inventor thereof, anno 1440; and with him agree divers learned persons, believing he was the first inventor of this invaluable art; but Faustus was the first who, taking it from him, had made proof thereof in printing a book. Junius says it was the invention of Lawrence Jans, a citizen of Haerlem, in the Low Countries, with whom joined Thomas Peters, a kinsman of his, for the perfection of it; and that the fore-mentioned John Faust stole his letters, and fled with them first to Amsterdam, thence to Collen, and afterwards to Mentz. According to their books they of China have used printing this 1600 years; but 'tis not like unto ours in Europe, for their letters are engraven on tables of wood. The author gives his manuscript to the graver, who, makes his tables of the same bigness with the sheets that are given him, and pasting the leaves upon the table with the wrong side outwards, he engraves the letters as he finds them, with much facility and exactness: their wooden tables are made of the best pear-tree; so that any work which they print (as they do in great numbers) remains always intire in the print of the table, to be re-printed as oft as they please, without any new expense in setting for the press, as there is in our printing, which was brought into England by William Caxton of London, mercer, anno 1471, who first practised it. Those who wish to see more on this subject, may consult the authorities given in the notes.

2. Gun-powder, Lipsius thinks, was the invention of devils, and not of men: and Sir Walter Raleigh will have it found out by the Indians; Petrarch and Valturius refer it to Archimedes, for the overthrow of Marcellus's ships at the siege of Syracuse; yet the common opinion is, that it was first found out by a monk of Germany. Forcatulus, in his fourth book of the empire and philosophy of France, names him Berthold Swartz of Cullen; and Salmuth calls him Constantine Ankltzen of Friburg; but all agree that he was a German monk, and that by chance a spark of fire falling into a pot of nitre, which he had prepared for phy-

(24.) Cherw. Hist. Collect. cent. 3. p. 86.

(1.) Bak. Chron. p. 284. Hakew. Apol. l. 3. c. 10. § 2. p. 276, 277. Ram. Schol. Mathem. l. 2. Stowe's Annals, p. 404. Gaulbert. Tab. Chron. p. 719. Fulgos. Ex. l. 8. c. 11. p. 1082. Belg. Commonwealth, p. 57. Heylin's Cosmog. p. 384. Hist. Man. Arts, c. 5. p. 65. Ame's Hist. Printing, &c.

sic or alchymy, and causing it to fly up, he thereupon made a composition of powder, with an instrument of brass or iron, and putting fire to it found the conclusion to answer his desire. The first public use of guns that we read of, was thought to be about the year 1380, as Magius, or 1400, as Ramus, in a battle betwixt the Genoese and the Venetians at Clodia Fossa; in which the Venetians having got the invention from the monk, so galled their enemies, that they saw themselves wounded and slain, and yet knew not by what means nor how to prevent it, as witnesseth Platina in the life of Pope Urban the Sixth.

3. The mariners compass is an admirable invention, of which Bodinus says "Though there be nothing in the whole course of nature that is more worthy of wonder than the load-stone, yet were the antients ignorant of the divine use of it." It points out the way to the skilful mariner when all others helps fail him, and that more certainly, though it be without reason, sense, or life, than, without the help thereof, all the wise men and learned clerks in the world, using the united strength of their wits and cunning, can possibly do. Touching the time and author of this invention, there is some doubt. Dr. Gilbert, our countryman, who hath written in Latin a large and learned discourse of this stone, seems to be of opinion that Paulus Venetus brought the knowledge of its use from the Chinese. Osorius, in his discourse of the acts of king Emanuel, refers it to Gama, and his countrymen, the Portuguese, who, as he pretends, took it from certain barbarous pirates roving upon the sea. Gropius Becanus thinks he hath good reason to give the honour of its discovery to his countrymen, the Germans, in as much as the thirty-two points of the wind upon the compass, borrow their names from the Dutch in all languages. But Blondus, who is therein followed by Pancirollus (both Italians) will not have Italy lose the praise thereof; telling us, that, about anno 1300, it was found out at Malphis or Melphis, a city in the kingdom of Naples, in the province of Campania, now called Terra di Lovorador. For the

author of it, one names him not, and the other assures us he is not known. Yet Salmuth, out of Ciezus and Gomara, confidently christens him with the name of Flavius, and so doth Dubartas, whose verses on this subject are thus translated:

We're not to Ceres so much bound for bread,
Neither to Bacchus for his clusters red,
As, signior Flavius, to thy witty trial,
For first inventing of the seamen's dial;
'Th' use of th' needle turning in the same,
Divine device! O admirable frame!
Whereby through ocean, in the darkest night,
Our largest vessels are conducted right;
Wherby a ship that stormy winds have whirl'd
Near (in one night) unto the other world,
Knows where she is, and in the chart describes,
What degrees thence the Æquinoctial lies.

It may well be then, that Flavius, the Melvitan, was the first inventor of the guiding of a ship by the turning of the needle to the north; but some German afterwards added to the compass the thirty-two points of the wind in his own language, whence other nations have since borrowed it.

4. Sailing coaches were invented by Simon Stevinus in the Netherlands: of which wonderful kind of coaches we are told that Peireskius made trial in the year 1606. "Purposing to see Grotius (saith Gassendus) he diverted to Scheveling, that he might satisfy himself in the carriage and swiftness of a coach, a few years before invented and made up with that artifice, that with expanded sails it would fly upon the shore, as a ship upon the sea. He had formerly understood that count Maurice, a little after his victory at Neuport, had put himself thereinto, together with Francis Mendoza, his prisoner, on purpose to make trial thereof: and that within two hours they arrived at Putten, which is distant from Scheveling fourteen leagues, that is forty miles and more. He had therefore a mind to make experiment of it himself, and he would often tell us with what admiration he was seized, when he was carried with a quick wind, and yet perceived it not, the coach's motion being as quick as itself."

5. In the reign of Leo Isauricus, caliph Zulciman besieged Constantinople for the space of three years, where, by cold and famine, 300,000 of the Saracens

(2.) Hakew. Apol. l. 3. c. 10. p. 278, 279, 280. Raleigh's Hist. World, l. 1. c. 7. p. 4. Heyl. Cosm. p. 399. Bak. Chron. p. 222. Ronicer. Theatr. p. 361. Stowe's Annals, p. 571. & p. 584.—
(3.) Hakew. Apol. l. 3. c. 10. § 4. p. 281. Stowe's Annal. p. 811. Versteg Restitut. of Intellig. c. 2. p. 33. Heyl. Cosm. p. 71. & p. 1015.—(4.) Gassend. in Vita Peireskii, l. 2. p. 55. Hist. Manual. Arts, c. 3. p. 29.

were consumed. At this siege was that fire invented which, for the violence of it, was called wild-fire: and the Latins, because the Greeks were the authors of it, call *Græcus Ignis*: by this invention the ships of the Saracens were not a little molested. It was invented by Callinicus, anno 678.

6. The Lydians were the first inventors of dice, ball, chess, and the like games: necessity and hunger enforcing them thereunto. *Ingenii largitor venter*; "Famine sharpens the brain as well as the stomach." In the time of Atys, the son of Manes, the Lydians were vexed with famine, and then devised these games, every second day playing at them they beguiled their hungry stomachs. Thus for twenty-two years they continued playing and eating by turns. But then, seeing that they were more fruitful in getting and bearing children, than the soil was at that time fruitful in bringing forth sustenance to maintain them, they sent a colony into Italy, under the conduct of Tyrrhenus, the son of Atys: who planted in that country first called Tyrrhenia, and since Tuscany.

7. The Phœnicians, by reason of their maritime situation, were great adventurers at sea, trading in almost all parts of the then known world; they are said to have been the first navigators, and first builders of ships: they first invented open vessels; the Egyptians ships with decks, and galleys with two banks of oars upon a side, great ships of burden were first made by the Cyprians: cock boats and skiffs by the Illyrians or Liburnians: brigantines by the Rhodians: light barks by the Cyrenians: men of war by the Pamphilians. As for tackle, the Bœotians invented the oar; Dædalus of Crete, masts and sails; Anacharsis grappling hooks; the Tuscans anchors. The rudder, helm, and art of steering, was the invention of Typhis, the chief pilot in the famous Argo, who, noting that a kite, when she flew, guided her whole body by her tail, effected that in the devices of art which he had observed in the works of nature.

8. The Sicilians were heretofore famous for many notable inventions. Pliny ascribes to them the finding out of hour-glasses; and Plutarch of military engines,

which were brought to great perfection by Archimedes, their countryman. Palamedes, the son of Nauplius, is said to have first instituted centinels in an army, and was the first inventor of the watchword: the battle-axe was first found out by Penthesilea, queen of the Amazons, who came to the siege of Troy in aid of king Priamus, where she was slain by Pyrrhus, the son of Achilles.

9. The dyeing of purple was first invented at Tyre, and that, as Julius Polux saith, by a mere accident. A dog having seized upon the fish called *Cœchilis* or *Purpura*, had thereby stained his lips with that delightful colour: this led to the discovery, and it was afterwards the richest and most desirable colour to persons of the greatest quality, for ages together.

10. The inhabitants of Sidon are said to be the first makers of glass, the materials of the work being brought hither from the sands of a river running not far from Ptolemais, and only made fusible in this city. About Anno Dom. 662, one Benault, a foreign bishop (but of what place I find not), brought the mystery of making glass into England, to the great beautifying of our houses and churches.

11. For verses, and writing in that way, Aristotle ascribes the first making of pastoral eclogues to the Sicilians. Arion, an excellent musician and eminent poet, is said to be the first inventor of tragedies, and the author of the verse called *Dithyrambic*: Sappho, an heroic woman, and called the tenth muse, was the author of the verse called *Sapphic*: and Adelm, the first bishop of Sherborn (when taken out of the bishoprick of Winchester by king Ina his kinsman), was the first of our English nation who wrote in Latin, and the first that taught Englishmen to make Latin verse, according to his promise,

*Primus ego in patriam mecum modo vita supersit,
Aonio rediens deducam vertice Musas.*

"If life me last that I do see that native soil of mine,
From Aon tops I'll first with me bring down the Muses nine."

12. Unto the Flemings we are indebted for the making of cloth, which we learnt

(5.) Heyl. Cosm. p. 630. Gablt. Tab. Chron. p. 533.—(6.) Herod. l. 1. p. 40, 41.—(7.) Heyl. Cosm. p. 1015.—(8.) Ibid. p. 83.—(9.) Ibid. p. 691.—(10.) Ful. Ch. Hist. l. 3. cent. 7. p. 84.—(11.) Heyl. Cosm. p. 671. Camd. Brit. in Wiltshire. Ful. Ch. Hist. l. 2. cent. 8. p. 94, 95.

of them, and also for arras hangings; Dornix, the making of worsted sayes, and tapestries; they restored music and found out divers musical instruments. To them belongeth also the invention of clocks, watches, chariots, the laying on of colours with oil, and the working of pictures in glass.

13. Brachygraphy, or the art of writing by short characters, is said by Dion to be invented by Mecænas, the great favourite of Augustus Cæsar, *ad celeritatem scribendi*, "For the speedier dispatch of writing." Isidor ascribes it to Aquila, the freedman of this Mecenas; and to Tertius, Persannius, and Philargius, who had added to this invention; yet had all they their chief information from Tullius Tito, a freedman of Cicero's, who had undertaken and compassed it in the propositions, but went no further. At the last it was perfected by Seneca, who brought this art into order and method, the whole volume of his contractions consisting of five thousand words.

14. The boiling and baking of sugar, as it is now used, is not above three hundred years old, and the refining of it more new than that, and was first found out by a Venetian in the days of our fathers; who is said to have got above 100,000 crowns by this invention, and to have left his son a knight; before which our ancestors (not having such luxurious palates) sometimes made use of rough sugar as it comes from the canes, but most commonly contented themselves with honey.

15. Paper was the invention of the Egyptians: for on the banks of the river Nilus grew those sedgy weeds called Papii, which have since given name to paper. By means of this invention, Ptolemy Philadelphus was enabled to make his excellent library at Alexandria; but understanding that Attalus, king of Pergamus (by the benefit of this Egyptian paper) strove to exceed him in this kind of munificence, he prohibited the carrying it out of Egypt. Hereupon Attalus invented the use of parchment, made of the skins of calves and sheep, from the materials called membranæ, and Pergamena; from the place where it was invented. The convenience hereof was the cause

that in a short time the Egyptian paper was worn out of use, in place whereof succeeded our paper made of rags, the author of which excellent invention our ancestors have forgotten to commit to memory. My lord Bacon reckons this amongst the singularities of art, so that of all artificial matters there is scarce any thing like this; it derives its pedigree from the dunghill—

Usque adeo magnarum sordet primordia rerum.

16. Amongst all the productions and inventions of human wit, there is none more admirable and useful than writing; by means whereof a man may copy out his very thoughts, utter his mind without opening his mouth, and signify his pleasure at a thousand miles distance, and this by the help of twenty-four letters, and fewer in some places: by various joining and combining of which letters, all words that are utterable and imaginable may be framed. For the several ways of joining and combining these letters, do amount (as Clavius the Jesuit hath taken the pains to compute) to 5852616738497664000 ways, so that all things that are in heaven or earth; that are, or were, or shall be; that can be uttered or imagined, may be expressed and signified by the help of this marvellous alphabet, which may be described in the compass of a farthing. It seems this miracle has lost its master, being put down with the *inventæ adespota*, by Thomas Read, and thus sung by him:

*Quisquis erat, meruit senii transcendere metas,
Et fati nescire modum, qui mystica primus
Sensa animi docuit, magicis signare figuris.*

That is,

Whoe'er he was that first did shew the way,
T'express, by such like magic marks, our mind,
Deserv'd reprieve unto a longer day,
Than fate to mortals mostly has assign'd.

17. Archimedes, the Syracusan, was the first inventor of the sphere, of which instrument he made one of that art and bigness, that a man, standing within, might easily perceive the motions of every celestial orb, and an admirable agreement betwixt art and nature; this rare invention is celebrated by the praises of many,

(12.) Heyl. Cosm. p. 361.—(13.) Ibid. l. 4. p. 921.—(14.) Ibid. p. 1003.—(15.) Ibid. p. 925. Hist. of Manual Arts, c. 4. p. 57.—(16.) Ibid. p. 46, 47.

but especially by Claudian, in an epigram he hath on purpose compose upon it, of which this is part:

Jupiter in parvo cum cernerat Æthera vitro,
Risit & ad superos talia dicta dedit;
Hucine mortalis progressa potentia curæ,
Jam meus in fragili luditur orbe labor, &c.

18. ♦ Gloves, according to some, had a very early origin, being mentioned, as they imagine, in the 108th Psalm, where the royal prophet declares he will cast his shoe over Edom. They even go higher, supposing them to have been used in the times of the Judges, Ruth, chap. iv. v. 7. where it is said, it was the custom for a man to take off his shoe, and give it to his neighbour, as a token of redeeming or exchanging any thing. They tell us the word, which in these two texts is usually translated shoe, is by the Chaldee paraprast in the latter, rendered glove. Casaubon is of opinion, that gloves were worn by the Chaldeans, because the word here mentioned is in the Talmud Lexicon explained, the clothing of the hand. But it must be confessed all these are mere conjectures.

Xenophon, however, gives a clear and distinct account of gloves. Speaking of the manners of the Persians, he gives, as a proof of their effeminacy, that not satisfied with covering their head and feet, they guarded their hands also against the cold, by means of thick gloves. Homer, speaking of Laertes at work in his garden, represents him with gloves on his hands to secure them from thorns. Vano *, an ancient writer, is an evidence in favour of their antiquity among the Romans, as he says, that olives gathered with the naked hand are preferable to those gathered with gloves. Athendus speaks of a celebrated glutton, who always came to table with gloves on his hands, that he might be able to handle and eat the meat while hot, and devour more than the rest of the company.

These authorities show that the ancients were not strangers to gloves, though perhaps the use of them might not be so common as among us. Musonius, a philosopher who lived at the close of the first century, among other invectives against

the corruption of the age, says, "It is a shame that persons in perfect health should clothe their hands and feet with soft and hairy coverings. Their convenience, however, soon brought them into general use. Pliny the younger informs us, in an account of his uncle's journey to Vesuvius, that his secretary sat by him, ready to write down whatever occurred remarkable, and that he had gloves on his hands, that the coldness of the weather might not impede his business.

In the beginning of the ninth century, the use of gloves was become so universal, that the church thought a regulation in that part of dress necessary. In the reign of Louis le Debonnaire the council of Aix ordered that the monks should wear gloves made of sheep-skin only.

In different periods gloves have been applied to various purposes. Giving possession by the delivery of a glove, prevailed in several parts of Christendom in later ages. In the year 1002, the bishops of Paderbom and Moncereu, were put into possession of their uses by receiving a glove. They were thought so essential a part of the episcopal habit, that some abbots in France, presuming to wear gloves, the council of Poitiers interposed in the affair, and forbade them the use of them, on the same footing with the ring and sandals, as being peculiar to bishops.

M. Farin observes, that the custom of blessing gloves at the coronation of the kings of France, was a remain of the eastern practice of investiture by a glove. A remarkable instance of this ceremony is recorded in the history of Germany. The unfortunate Conradin was deprived of his crown and life, by the usurper Mainfroy. When he ascended the scaffold, the injured prince lamented his hard fate, asserted his right to the crown; and, as a token of investiture, threw his glove among the crowd, begging it might be conveyed to some of his relations, who might revenge his death. It was taken up by a knight, who brought it to Peter, king of Arragon, afterwards crowned at Palermo.

As the delivery of gloves was once a part of the ceremony used in giving possession, the depriving a person of them was a mark of divesting him of his office and degrading him. Andrew Herkley,

(15.) Heyl. Cosm. p. 84. Claud. Ep. p. 369.—* De Re Rustica, lib. 2. cap. 55.

earl of Carlisle, was in the reign of Edward II. impeached for holding a correspondence with the Scots, and condemned to die as a traitor. Walsingham relating other circumstances of his degradation, says, his spurs were cut off with a hatchet, and his gloves and shoes were taken off, &c. &c.

Another use of gloves was in a duel; on which occasion he who threw one down was thereby understood to give defiance, and he who took it up to accept the challenge.

Challenging, by the glove, was continued down to the reign of queen Elizabeth, as appears by an account given by Spelman of a duel appointed to be fought in Tothill-fields in the year 1571. The dispute was concerning some lands in the county of Kent. The plaintiffs appeared in court, and demanded a single combat; one of them threw down his glove, which the other immediately took up, carried off on the point of his sword, and the day of fighting was appointed; but the matter was adjusted in an amicable manner by the judicious interference of the queen.

One ceremony however still remains, in which a challenge is given by a glove; namely, at the coronation of the kings of England. On this occasion his majesty's champion, completely armed and well mounted, enters Westminster-hall, and proclaims, that if any man shall deny the prince's title to the crown, he is ready to maintain and defend it by single combat. After this declaration he throws down his glove, or gauntlet, as a token of defiance.

This custom of challenging by the glove is still in use in some parts of the world. It is common in Germany, on receiving an affront, to send a glove to the offending party, as a challenge to a duel.

The last use of gloves to be mentioned here, was for carrying the hawk, which is very antient.

In former times princes, and other great men, took so much pleasure in carrying the hawk on their hand, that some of them have chosen to be represented in this attitude. There is a monument of Philip the First of France still remaining, on which he is represented at full length on his tomb, holding a glove in his hand.

Mr. Chambers says, that formerly

judges were forbid to wear gloves on the bench. No reason is assigned for this prohibition. Our judges lie under no such restraint; for both they, and the rest of the court, make no difficulty of receiving gloves from the sheriffs, whenever the session or assize concludes, without sentence of death being passed upon any one, which is called a Maiden Assize. This custom is of great antiquity.

Our curious antiquarian has also preserved a very singular anecdote concerning gloves. He informs us, that at present it is not safe to enter the stables of princes without pulling off the gloves. He does not, indeed, tell us in what the danger consists. But it has been explained by a German; he says, it is an antient established custom in Germany, that whoever enters the stables of a prince or great man with his gloves on his hands, is obliged to forfeit them, or redeem them by a fee to the servants. The same custom is observed in some places on the death of the stag; in which case the gloves, if not taken off, are redeemed by money given to the huntsmen and keepers. This was practised in France, and the late king never failed to pull off one of his gloves on that occasion: the reason of this ceremony is not known.

We meet with the term *glove-money* in our old records, by which is meant money given to the servants to buy gloves. This, no doubt, gave rise to the saying of giving a pair of gloves, to signify making a present for some favour or service.

To the honour of the glove it has more than once been admitted as a term of the tenure, or holding of lands. One Bortran, who came over with William the Conqueror, held the manor of Farnham Royal by the service of providing a glove for the king's right-hand on the day of his coronation, and supporting the same hand that day, while the king held the royal sceptre. In the year 1177, Simon de Martin gave a grant of his lands in consideration of fifteen shillings, one pair of white gloves at Easter, and one pound of cummin*.

19. ♦ Literary journals were invented in France. The first scheme of a work of this kind was formed by Donis de Sallo, ecclesiastical counsellor of the parliament

of Paris. On the 30th of May 1665 appeared the first number of his *Journal des Savans*; and what is remarkable, he published his first essay under the name of the Sieur de Hedouville, who was his footman. From this one might suppose that he entertained but a faint hope of its success; or, perhaps, thought that the scurrility of criticism might be sanctioned by the character of its supposed author. The work, however, met with so favourable a reception; that Sallo had the satisfaction of seeing it the next year imitated throughout Europe, and his *Journal* at the same time translated into various languages. But Sallo's animadversions were given with such malignity of wit, and asperity of criticism, that the journal excited loud murmurs; and Sallo, after having published his third number, found such a host of irritated authors taking up arms against him, that he was glad to abdicate the chair of criticism.

The reign of his successor, the Abbé Gallois, intimidated, no doubt, by the fate of Sallo, was of a milder kind. He contented himself with giving the letters of the works, accompanied with extracts.

The *Journal of Leipsic*, entitled the *Acta Eruditorum*, appeared in 1682, under the direction of the learned Menkenius, professor in the university of that city. The celebrated Bayle undertook a similar work in 1684, and his *Nouvelles de la République de Lettres* on the first of May that year.

This work was every where well received, but was discontinued by the author in 1687. After he had published thirty-six volumes in 12mo. others continued it to 1710, when it was finally closed.

A Mr. de la Roche formed an English Journal, entitled *Memoirs of Literature*, about the commencement of this century, which is well spoken of in the *Bibliothèque Raisonnée*. It was afterwards continued by Mr. Reid, under the title of the *Present State of the Republic of Letters*. He succeeded very well; but being obliged to make a voyage to China, it interrupted his useful labours. He was succeeded by Messrs. Campbel and Webster; but the latter being dismissed; it was again resumed by Mr. Campbel.

CHAP. XLIV.

Of the admirable Works of some curious Artists.

WHEN learning (as to the generality) was at a kind of lower ebb in the world, it was common for such as had had a more than ordinary knowledge in the mathematics, to pass amongst the vulgar sort as men that were devoted to conjuration and necromancy. The illiterate could not believe that to be any lawful art which trod so near upon the heels of nature, and whose wonderful productions transcended the measure of their reason. Since then, the times have been more favourable to learning, and thereby art improved to that height, as some of the following examples will discover.

1. Petrus Ramus tells us of a wooden eagle and an iron fly, made by Regiomontanus, a famous mathematician of Nuremberg, whereof the first flew forth out of the city aloft in the air, met the emperor Maximilian a good way off, coming towards it; and having saluted him, returned again, waiting on him to the city gates. The second, at a feast, whereto he had invited his familiar friends, flew forth from his hand, and taking a round, returned thither again, to the great astonishment of the beholders: both which the excellent pen of the noble Du Bartas rarely expressed:

Why should I not that wooden eagle mention,
A learned German's late admir'd invention,
Which mounting from his fist that framed her,
Flew far to meet the German emperor?
And, having met him, with her nimble train
And pliant wings turning about again,
Follow'd him close unto the castle gate
Of Nuremberg; whom all their shews of state,
Streets hang'd with arras, arches curious built,
Grey-headed senate, and youths gallantries,
Grac'd not so much as only this device.

He goes on, and thus describes the fly:

Once as this artist, more with mirth than meat,
Feasted some friends whom he esteemed great,
Forth from his hand an iron fly flew out;
Which having flown a perfect round about,
With weary wings return'd unto her master:
And as judicious on his arm he plac'd her.
O! wit divine, that in the narrow womb
Of a small fly, could find sufficient room
For all those springs, wheels, counterpoise and
chains,
Which stood instead of life, and blood, and veins!

(19.) Curiosities of Literature, vol. i. p. 96.

(1.) Pet. Ram. Schol. Math. l. 2. Hakew. Ap. l. 3, c. 10. § 1. p. 228. Versteeg. Rest. of Decayed Intellig. c. 2. p. 53. Heyl. Gosm. p. 399.

2. The silver sphere (a most exquisite piece of art, which was sent by the emperor Ferdinand to Solyman the great Turk) is mentioned by Paulus Jovius and Sabellicus. It was carried (as they write) by twelve men unframed, and reframed in the grand seignor's presence by the maker of it; who likewise delivered him a book, containing the mystery of using it; of which Du Bartas writes thus:

Nor may we smother or forget ungrately,
The heav'n of silver that was sent but lately,
From Ferdinando, as a famous work,
Unto Byzantium, to the greatest Turk;
Wherein a sprite still moving to and fro,
Made all the engine orderly to go,
And though one sphere did a ways slowly glide,
And contrary the other swiftly slide;
Yet still the stars kept all their courses even,
With the true courses of the stars in heaven.
The Sun, there shifting in the zodiac,
His shining houses never did forsake
His pointing path; there in a month his sister
Fulfil'd her course; and, changing oft her lustre,
And form of face, now larger, lesser soon,
Follow'd the changes of the other moon.

3. In the twentieth year of queen Elizabeth, Mark Scaliot, a blacksmith, made a lock, consisting of eleven pieces of iron, steel and brass, all which, together with a pipe-key to it, weighed but one grain of gold: he made also a chain of gold, consisting of forty-three links, whereunto having fastened the lock and key before-mentioned, he put the chain about a flea's neck, which drew them all with ease. All these together, lock and key, chain and flea, being weighed, the weight of them was but one grain and a half.

4. Callicrates used to make pismires, and other such little creatures out of ivory, with that wonderful artifice, that other men could not discern one part from another without the help of glasses.

5. Myrmecides was also excellent in that kind of workmanship. He wrought out of ivory, a chariot with four wheels and as many horses, in so small a compass, that a fly might cover them all with her wings. The same man made a ship, with all her tackling to it, so small that a bee might hide it with her wings.

6. Praxiteles was a curious worker in

imagery; he made a statue of Venus for the Gnidians so lively, that a certain young man became so amorous of it, that the excess of his love deprived him of his senses. This piece of art was esteemed at that rate by king Nicomedes, that whereas the Gnidians owed him a vast sum of money, he offered to take that statue in full satisfaction for his debt.

7. Cedrenus makes mention of a lamp, which (together with an image of Christ) was found at Edessa, in the reign of Justinian the emperor. It was set over a certain gate there, and privily inclosed, as appeared by the date of it, soon after Christ was crucified: it was found burning (as it had done for five hundred years before) by the soldiers of Cosroes, king of Persia, by whom also the oil was taken out and cast into the fire; which occasioned such a plague, as brought death upon almost all the forces of Cosroes.

8. At the demolition of our monasteries here in England, there was found in the supposed monument of Constantius Chlorus (father to the great Constantine) a burning lamp which was thought to have continued burning there ever since his burial, which is about three hundred years after Christ. The ancient Romans used in that manner to preserve lights in their sepulchres a long time, by the oil of gold, resolved by art into a liquid substance.

9. Arthur Gregory, of Lyme, in the county of Dorset, had the admirable art of forcing the seal of a letter, yet so invisibly, that it still appeared a virgin to the exactest beholder. Secretary Walsingham made great use of him about the packets which passed from foreign parts to Mary queen of Scotland. He had a pension paid for his good service out of the exchequer, and died at Lyme about the beginning of the reign of king James.

10. Cornelius Van Drebbel, that rare artist, made a kind of organ that would make an excellent symphony of itself, being placed in the open air, and clear sun, without the fingering of an organist; which was (as is conceived) by the means of air inclosed, and the strictures of the beams rarefying the same; for in a shady place it would yield no music, but only

(2.) Hakew. Apol. l. 3. c. 10. § 1. p. 274. Versteg. c. 2. 2. p. 52.—(3.) Fayth. Ann. p. 128.—(4.) Plin. l. 7. c. 21. p. 167. Alian. Var. Hist. l. 1. c. 17. p. 13.—(5.) Ibid. Servius de Ung. Arm. p. 56.—(6.) Plin. l. 7. c. 38. p. 175.—(7.) Citesii. Opus. Med. p. 63, 64.—(8.) Hake. Apol. l. 2. c. 3. § 3. Cam. Brit. in Yorks. Lud. Viv. de. Civ. Dec. l. 21. c. 6.—(9.) Full. Worth. p. 284. in Dorsetshire. where

where the sun-beams had the liberty to play upon it, as we read of Memnon's statue.

11. "I remember," saith Clavius, "that while (as yet) I was but young, and studied the mathematics; for the great honour we had of Alexander Farnesius, we had invited that prince into our school, and amongst other gifts and shows that were presented him by the ingenious, a mathematical one was imposed upon me. Then was it that the force of a concave mirror was happily serviceable to me: for by the virtue and power of it I erected on high the name of Alexander Farnesius, and impressed it in the air, all the letters of it being radiant and shining. It was a monument indeed, but only of our observation and honour to, but very short of the greatness of the Farnesian family."

12. His highness the duke of Holstein hath ordered a globe to be made in the city of Gottorp. It is a double globe, made of copper, ten feet and a half in diameter; so that within it ten persons might sit at table, which with the seats about it is placed in the nadir, or lower pole of the horizon: there a man may see (by means of an horizontal circle within the globe) how the stars and sun itself, out of its centre, moves in its path, and riseth and setteth regularly. The motion of this globe exactly followeth that of the heavens, and deriveth that motion from certain wheels, driven by water, which is drawn out of a mountain hard by.

13. There was at Liege, anno 1635, a religious and industrious man of the Society of Jesus, named Linus, by birth an Englishman. "He had," saith Kircher, "a vial or glass of water, wherein a little globe did float, with the twenty-four letters of the alphabet described upon it: on the inside of the vial was an index or stile, to which the globe did turn and move itself, at the period of every hour, with that letter which denoted the hour of the day successively; as though this little globe kept pace and time with the heavenly motions". And Kircher himself had a vessel of water, in which (just even with the surface of the water) were the twenty-four hours described. A piece of cork was set upon the water, and therein were put some seeds of the heliotrope, or sun-flower, which, like the flower

itself, did turn the cork about, according to the course of the sun, and with its motion point out the day.

14. "I will shew an experiment," saith Galilæo, "which my last leisure hours did produce;" and so calling his servant he gave him his cloak, and taking out a round box, he went directly to the window, upon which at that time the sun shone; and opening the box towards the sun, till such time as it had received the light of it, he desired that the room should be made as dark as might be: which done, turning to Clavius, then with him, "Did you not desire," said he, "that something should be shewed or made by us to-day? Pardon the extravagancy of the word; behold here the work of the first day:" "Let there be light," and opening the concave box, a light shot itself into the dark, and ascended by degrees as a vapour that is kindled by the sun. As soon as it disappeared, there was a great applause made him, by all the assistants that were then in presence.

15. "I will produce," saith Grenibergius, "an experiment concerning voice, which I infused into a statue; it was not made of brass or solid marble, but of plaister, that so the winding receptacles of the voice (as it were included in the hollow belly) might receive the percussions of sounds, and render them again the more happily. I therefore put words into this ductory of the voice, as the distances of breath would permit, and so again I infused others at the like intervals. I then closely stopped up the entrance of the voice; at last, after divers windings, and various inflections, and such impediments as promoted the design, what I had spoken, came to the head and face of the statue; and forasmuch as the force of the words was sharp, and that there was a succession of spirits, they did very expeditiously move the jaws and the tongue, (which were made moveable for that purpose) even to the variety of syllables."

16. Janellus Turrianus, a great master in the mathematics, did usually delight the emperor Charles the Fifth with miracles of study: sometimes he sent wooden sparrows into the emperor's dining-room, which flew about there and returned; at other times he caused little armed men to muster themselves upon the table, and artificially

(10.) Hist. Man. Arts, c. 3. p. 33.—(12.) Olea. Travels, p. 339.—(13.) Gass. in Pæiresk. l. 5. p. 185. Hist. Man. Arts, c. 1. p. 10, 11.—(14.) Fortes. Serie. Ac. p. 123.—(15.) Ibid. p. 143.

move according to the discipline of war ; which was done so beyond example, that the superior of the religious house of St. Jerome, being ignorant in the mysteries of that art, suspected it for witchcraft.

17. There were some young scholars with Albertus Durer, one of which. (as it was usual with him) gave evidence of his strength in divers trials. Durer stroking him on the head, "Come," said he, "let us see if you can do a very small matter;" and showed him two little tables of brass, the one laid upon the other. "Take," said he, "hold on the uppermost, and sever it from the other that is under it." When he had assayed it, but in vain, and though he used more strength, yet found it was all one, the young man told him, "That he had deluded him, for the two tablets were rivetted together;" and thereupon he desisted the further trial. When Durer himself, bending them downwards, easily performed it; for both being exactly polished, they slipped one from the other.

18. There was an artificer in Rome who made vessels of glass of so tenacious a temper, that they were as little liable to be broken as those that are made of gold and silver: when therefore he had made a vial of this purer sort, and such as he thought worthy a present of Cæsar alone, he was admitted into the presence of the then emperor Tiberius; the gift was praised, and the skilful hand of the artist applauded, and the donation of the giver accepted. The artist, that he might enhance the wonder of the spectators, and promote himself yet further in the favour of the emperor, desired the vial out of Cæsar's hand, and threw it with such force against the floor, that the solidest metal would have received some damage or bruise thereby. Cæsar was not only amazed but affrighted with the act; but he taking up the vial from the ground (which was not broken, but only bruised together, as if the substance of the glass had put on the temperature of brass), he drew out an instrument from his bosom, and beat it out to its former figure. This done, he imagined that he had conquered the world, as believing that he had merited an acquaintance with Cæsar, and raised the admiration of

all the beholders: but it fell out otherwise; for the emperor enquired if any other person besides himself was privy to the like tempering of glass? When he had told him "No," he commanded to strike off his head, saying, "That should this artifice come once to be known, gold and silver would be of as little value as the dirt of the street." Long after this, viz. 1610, we read, that amongst other rare presents, then sent from the sophy of Persia to the king of Spain, were six glasses of malleable glass, so exquisitely tempered that they could not be broken.

19. At Dantzic, a city of Prussia, Mr. Morrison (an ingenious traveller of this nation) sent a mill, which without help of hands did saw boards, having an iron wheel, which did not only drive the saw, but also did hook in and turn the boards unto the saw. Dr. John Dee mentions the like seen by him at Prague; but whether the mill moved by wind or water, is set down by neither of them.

20. At the mint of Segovia in Spain, there is an engine that moves by water, so artificially made, that one part of it distends an ingot of gold into that breadth and thickness as is requisite to make coin of. It delivereth the plate that it hath wrought unto another that printeth the figure of the coin upon it; and from thence it is turned over to another that cutteth it according to the print in due shape and weight; and, lastly, the several pieces fall into a coffer in another room, where the officer whose charge it is finds treasure ready coined.

21. Oswaldus Norhingerus, the most excellent artisan of this or any former ages, made 1600 dishes of turned ivory, all perfect and complete in every part; yet so small, thin, and slender, that all of them were included at once in a cup turned out of a pepper corn of the common bigness. Johannes Carolus Shad, of Mittelbrach, carried this wonderful work with him to Rome, shewed it to pope Paul the Fifth, who saw and counted them all by the help of a pair of spectacles; they were so little as to be almost invisible to the eye. He then gave liberty to as many as would, to see them, amongst whom were Gaspar Scioppius, and

(16.) Hist. Man. Arts, c. 2. p. 22. Habing. Obs. on Hist. p. 157, 158.—(17.) Scal. de Sub. in Card. Exer. 333. p. 1061.—(18.) Peter Say, p. 68, 69. Plin. l. 36. c. 26. Sueton. in Tiberio. Xiph. in Tib. p. 56. Knowl. Turk. Hist. p. 1273.—(19.) Hist. Man. Arts, c. 3. p. 33.—(20.) Sir Kenelm Digby's Bodies, c. 23. p. 207.

Johannes Faber, of Bamberge, physician in Rome.

22. Johannes Baptista Ferrarius, a jesuit, not long since shewed openly, canons of wood with their carriages, wheels, and all other their military furniture (small and slender ones you must think), for twenty-five of these, together with thirty cups turned out of wood, and neatly made, were all together contained and included in one single pepper-corn, which yet was such as exceeded not the common bigness.

23. "George Whitehead, an Englishman, made a ship with all her tackling to move itself on a table, with rowers plying the oars, a woman playing on the lute, and a little whelp crying on the deck," saith Schottus in his Itinerary.

24. The grounds of chymical philosophy go thus: that salt, sulphur, and mercury, are the principles into which all things do resolve; and that the radical and original moisture whereby the first principle of salt consisteth, cannot be consumed by calcination; but the forcible tinctures and impressions of things, as colour, taste, smell; nay, and the very forms themselves, are invisibly kept in store in this firm and vital principle. To make this good by experiment, they take a rose, gillyflower, or any kind of plant whatsoever; they take this simple in the spring-time in its fullest and most congruous consistence; they beat the whole plant in a mortar, root, stalks, flowers, leaves, and all, till it be reduced to a confused mass. Then, after maceration, fermentation, separation, and other workings of art, there is extracted a kind of ashes, or salt, including these forms and tinctures, under their power and chaos. These ashes are put up in glasses, written upon with the several names of the herbs or plants, and sealed hermetically; that is, the mouth of the glass heated in the fire, and then the neck of it wrung about close, which they call the seal of Hermes their master. When you would see any of these vegetables again, they apply a candle or soft fire to the glass, and you shall presently perceive the herbs or plants by little and little to rise up again out of their salt or ashes, in their several proper forms, springing up as at first, but in a shorter time than they did in the field. But remove the glass from the fire, immediately

they return to their own chaos again. And though this went for a great secret in the time of Quercetan, yet Gaffarell saith, "That now it is no rare matter;" for Monsieur de Claves, one of the most excellent chymists of these days, used to make shew of this at any time.

25. There was one in queen Elizabeth's time that wrote the Ten Commandments, the Creed, the Pater Noster, the queen's name, and the year of Our Lord, within the compass of a penny; and gave her majesty a pair of spectacles of such an artificial making, that by the help thereof she did plainly and distinctly discern every letter.

26. One Francis Alumnus was so notable in the mystery of writing, that he wrote the Apostle's Creed, and the fourteen first verses of St. John's Gospel, in the compass of a penny, and in full words: this he did in the presence of the emperor Charles the Fifth, and pope Clement the Seventh, as is related by Gelebrard in his chronology, and Simon Marolus out of him, who had also in his own possession such a miracle (as he calls it), or the very same, I believe; for in his twenty-fourth colloquy, these are his words: *Nos domi idem miraculum servamus*, "I have the same miracle at home in my keeping."

27. There are certain *æoli scopi*, or wind-muskets, which some have devised to shoot bullets without powder, or any thing else but wind or air compressed in the bore of it, or injected by a soring; and these, they say, discharge with as much force as others with powder. The description of their construction may be seen in all treatises on pneumatics.

28. "I saw at Leghorn a clock, brought thither by a German to be sold, which had so many rarities in it, as I should never have believed if my own eyes had not seen it; for, besides an infinite number of strange motions, which appeared not at all to the eye, you had there a company of shepherds, some of which played on the bagpipe, with such harmony and exquisite motion of the fingers, as that one would have thought they had been alive: others danced by couples, keeping exact time and measure; whilst others capered and leaped up and down with so much nimbleness, that my spirits were wholly ravished with the sight."

(21.) Petr. Servii Dissert. de Ung. Armario, p. 66, 67.—(22.) Ibid. p. 67, 68.—(23.) Hist. Man. Arts, c. 12. p. 148.—(25.) Dr. Heylin's Life of K. Charles, p. 1.—(26.) Hist. Man. Arts, c. 3. p. 43.—(27.) Ibid. p. 34.—(28.) Gaffar. Curios, c. 7. p. 236.

29. There was a clock, which was the great and excellent work of Copernicus, in which there was not only to be heard a number of different sounds, occasioned by its various motions, but also most exactly to be discovered the motions of all the celestial orbs, the distinctions of days, months, and years; there the Zodiac shewed its signs, performing the circle of the year; the playful Ram began the spring, Cancer produced the summer, Libra enriched it with autumn, and the slothful Scorpio produced the winter. Here also the moon changed in the nones, shone out more bright in the ides, and shamefully concealed her conjunction with the sun in the calends. But those things which the ingenious artificer presented, and, as it were, produced in the scene, upon the entrance of every hour, marvellously delighted the spectators with the show of some mystery in our faith. The first creation of light, the powerful separation of the elements, and all other intermediate mysteries, he had traced upon this engine, even to the great eclipse that was when our Saviour suffered on Mount Calvary. To insist upon the particulars, would be the work of an age; the eye that is the devourer of such beautiful objects, embraces more in one hour than the tongue of the most eloquent is able to represent in a considerable space of time.

30. At Strasburgh there is a clock of all other the most famous, invented by Conradus Dasipodius in the year 157. Before the clock stands a globe on the ground, showing the motions of the heavens, stars, and planets. The heavens are carried about by the first mover, in twenty-four hours; Saturn, by his proper motion, is carried about in thirty years; Jupiter, in twelve; Mars, in two; the Sun, Mercury, and Venus, in one year; and the Moon in one month. In the clock itself there are two tables on the right and left hand, shewing the eclipses of the Sun and Moon from the year 1573 to the year 1624. The third table in the middle is divided into three parts. In the first part the statues of Apollo and Diana shew the course of the year and the day thereof, being carried about in one year; the second part shews the year of our Lord, and the equinoctial days; the hours of each day, the minutes of each hour, Easter-day, and all other feasts, and the dominical letter. The

third part hath the geographical description of all Germany, and particularly of Strasburgh, and the names of the inventor, and of all the workmen. In the middle frame of the clock is an astrolabe, showing the sign in which each planet is every day; and there are the statues of the seven planets upon a round piece of iron, lying flat; so that every day the statue of the planet that rules the day comes forth, the rest being hid within the frames till they come out by course at their day, as the sun upon Sunday, and so for all the week. And there is also a terrestrial globe, which shews the quarter, the half-hour, and the minutes. There is also the skull of a dead man, and statues of two boys, whereof one turns the hour glass, when the clock hath struck, the other puts forth the rod in his hand at each stroke of the clock. Moreover there are the statues of the spring, summer, autumn, and winter, and many observations of the moon. In the upper part of the clock are four old men's statues, which strike the quarters of the hour: the statue of Death comes out at each quarter to strike, but is driven back by the statue of Christ, with a spear in his hand, for three quarters; but in the fourth quarter that of Christ goes back, and that of Death strikes the hour, with a bone in his hand, and then the chimes sound. On the top of the clock is an image of a cock which twice in the day crows aloud, and claps his wings. Besides, this clock is decked with many rare pictures; and, being on the inside of the church, carries another frame to the outside of the wall, wherein the hours of the sun, the courses of the moon, the length of the day, and such other things, are set out with great art.

31. In the duke of Florence's garden at Pratoline, is the statue of Pan sitting on a stool with a wreathed pipe in his hand, and that of Syrinx beckoning him to play on his pipe. Pan, putting away his stool, and standing up, plays on his pipe; this done, he looks on his mistress, as if he expected thanks from her, takes the stool again, and sits down with a sad countenance. There is also the statue of a laundress beating a buck, turning the clothes up and down with her hand and battledore, wherewith she beats them in the water. There is the statue of Fame loudly sounding her trumpet; an artificial toad creeping to and fro; a dragon bowing down his head to

drink water, and then vomiting it up again; with divers other pieces of art, that administer wonder and delight to the beholders.

32. At Tibur or Tivoli near Rome, in the gardens of Hippolitus d'Este, cardinal of Ferrara, there are the representations of sundry birds sitting on the tops of trees, which by hydraulic art, and secret conveyances of water through the trunks and branches of the trees, are made to sing and clap their wings; but at the sudden appearance of an owl out of a bush of the same artifice, they immediately become all mute and silent. It was the work of Claudius Gallus, as Possevinus informs us.

33. At Dantzic in Poland, there was set up a rare invention for weaving of four or five webs at a time without any human help. It was an engine that moved of itself, and would work night and day. This invention was suppressed, because it would have ruined the poor people of the town, and the artificer was secretly destroyed, as Lancelotti, the Italian abbot, relates from the mouth of M. Muller, a Polonian, who had seen the device.

34. In Florida, and other places of the West Indies, the inhabitants made garments of feathers with marvellous art and curiosity, as also rare and exquisite pictures: for in those countries there are birds of rare and exquisite plumage, of very gay and gaudy colours, such as put down all the pride of the peacock: they mingle variety of colours in such an admirable medley, that they make a very glorious show. Fernando Cortez, the Spaniard, found abundance of these curious works in the palace of Montexuma, the emperor of Mexico, which were so excellent, that none could make in silk, wax, or needlework, any thing comparable to them. Nay, he adds, that they were so artificial and neat, that they cannot be described in writing, or presented to the imagination, except a man sees them.

35. Keneth, king of Scotland, had slain Cruthlintus the son, and Malcolmus Dufus the king; and kinsman of Fenella: she, to be revenged of the murderer, caused a statue to be framed with admirable art. In one of the hands of it was an apple of gold set full of precious stones, which whosoever touched, was immediately slain

with many darts, which the statue threw or shot at him. Keneth, suspecting nothing, was invited to this place, and being slain in this manner, Fenella escaped over into Ireland.

36. Hadrianus Junius saw at Mechlin in Brabant a cherrystone cut in the form of a basket, wherein were fourteen pair of dice distinct, each with their spots and number easily to be discerned with a good eye; and anno 1524, the city of Colonia Agrippina was painted with much exactness, yet in so little a space, that a fly might cover it.

37. At Heidelberg in Germany, upon the town-house, was a clock with divers motions; and when the clock struck, the figure of an old man pulled off his hat, a cock crowed and clapped his wings, soldiers fought with one another, &c. But this curious piece of workmanship, with the castle and town, were burnt by the French, who committed at the same time the most inhuman barbarities upon the people, when they took those garrisons in the year 1693.

38. That excellent philosopher and truly great man, the honourable Mr. Boyle, invented a pneumatic engine, commonly called the air-pump, that accurately examines the elastic power, pressure, weight, expansion, and weakness of that element; and has found out so many curiosities relating to the height and gravity of the atmosphere, the nature of a vacuum, the flame and exandescence of coals, firing of gunpowder, propagations of sounds, fluidity, light, freezing, respiration, and other considerable inventions and experiments in natural philosophy, that to describe them all, or commend them according to their merits, would be no less a task than to transcribe all the works of that learned author.

39. The same ever-honourable person was the inventor of the barometer, which is now of general use to the world; by being filled with quicksilver, and having the degrees exactly calculated and marked thereon, it will never fail to make a true discovery of the weather for many years together, as hath been experimented by the learned Dr. Wallis of Oxford.

40. And whilst I am mentioning the name of that learned person, Dr. Wallis, D. D. professor of geometry in Oxford,

(31.) Morrison's Itinerary, p. 602. Hist. Man. Arts, c. 3 p. 36, 37.—(32.) Ibid.—(33.) Ibid. c. 7. p. 35.—(34.) Ibid p. 99.—(35.) Delvio. Disq. Magic. l. 1. c. 3. qu. 4. p. 40.—(36.) Zuving. Theatr. vol. ii. l. 7. p. 625. Peach. Com. Gent. c. 9. p. 79.—(37.) Brown's Trav.—(38.) Trans. Philos.—(39.) Ibid.

and fellow of the Royal Society, let me not forget that he was the first in England that made art supply the defects of nature, in learning persons that were deaf and dumb to speak and write distinctly and intelligibly. Mr. Nathaniel Whaly, born in Northampton, of reputable parents, was taught by him in Oxford at twenty-six years of age, (who had been deaf and dumb above twenty years) in the year 1662, and that in the space of one year. At the same time the doctor taught a son of the Lord Wharton's, that was born deaf and dumb, and afterwards Mr. Popham; but Dr. Holder laying (though unjustly) some claim to the last performance, and the strangeness of the thing being the discourse all over England, Mr. Whaley was had before the Royal Society, and there discoursed to their entire satisfaction. King Charles II. also hearing of it, desired to see Mr. Whaly, who appearing before him, his majesty asked him several questions, and was satisfied with his pertinent answers; among others, he asked Mr. Whaly, "Who taught him to speak and write?" To which he replied, "Dr. Wallis did." This worthy doctor, in a treatise, has given us the method how to teach deaf and dumb folks to speak and write a language, and more particularly in a letter to Mr. Thomas Beverly, secretary to the Royal Society, dated September 30, 1698, and printed in the Philosophical Transactions for the month of October, 1698, numb. 245. p. 349.

41. The abbot of Baigne, a man of great wit, and who had the art of inventing new musical instruments, being in the service of Lewis XI. king of France, was ordered by that prince to get him a concert of swines voices, thinking it impossible. The abbot was not surprised, but asked money for the performance, which was immediately delivered him; and he wrought a thing as singular as ever was seen. For out of a great number of hogs, of several ages, which he got together, and placed under a tent or pavillion, covered with velvet, before which he had a table of wood, painted, with a certain number of keys, he made an organical instrument, and as he played upon the said keys, with little spikes which pricked the hogs he made them cry in such order and

consonance, as highly delighted the king and all his company.

CHAP. XLV.

Of the Industry and Pains of some Men, and their Hatred of Idleness.

THAT of the Areopagites is the most honourable court in the city of Athens; and there it was most diligently enquired into, after what manner each of the Athenians lived, what kind of income and revenue he had, and by what means it was that he sustained himself and his family. They were taught to follow some honest course of life, as knowing they were to give a public account thereof: and if any man was convicted of idleness or a reprobable way of living, he had a note of infamy upon him, or else was ejected the city as an unprofitable member thereof. No doubt but by this procedure of theirs they put slothfulness out of all countenance, and filled their city with examples of every kind of industry, without fear of incurring the danger of a public accusation: as,

1. Pliny tells of one Cresin, who manured a piece of ground, which yielded him fruit in abundance, while his neighbours lands were extremely poor and barren; for which cause he was accused to have enchanted them, otherwise, said his accuser, his inheritance could not raise such a revenue, while others stand in so wretched a condition. But he pleading his cause, did nothing else but bring forth a lusty daughter of his, well fed and well bred, who took pains in his garden; also he shewed his strong carts and stout oxen which ploughed his land, his various implements of husbandry, and the whole equipage of his tillage in very good order. He then cried out aloud before the judges, "Behold the art, magic, and charms of Cresin!" The judges acquitted him with honour and praise, his land's fertility being the effects of his industry and good husbandry.

2. There was one Mises, who presented the great king Artaxerxes, as he rode through Persia, with a pomegranate of a wonderful bigness; which the king

(41.) Bayle's Dict. vol. iii. article Lewis XI.

(1.) Caus. H. C. in the Treat. of Passions, § 6. p. 15. Plin. Nat. Hist. l. 18. c. 6. p. 556.

admiring,

admiring, demanded "Out of what paradise he had gotten it?" who answered, "That he gathered it out of his own garden." The king was exceedingly pleased with it, and gracing him with royal gifts, swore by the sun, that the same man, with like diligence and care, might of a little city make a great one.

3. The emperor Theodosius the younger devoted the day to the senate, to military, judicial, and other affairs; but a considerable part of the night to his studies and books; having his lamp so made, that it would put in oil of itself to renew the light, that so he might neither lose time, nor occasion an unseasonable disturbance to his servants.

4. Cleanthes was a young man, and being extremely desirous to be a hearer of Chrysippus the philosopher, but wanting the necessary provisions for life, he drew water, and carried it from place to place in the night, to maintain himself with the price of his labour, and then all day he was attending upon the doctrines of Chrysippus; where he so profited, and withal so retained that industry he had while young, that he read constantly to his auditors to the ninety and ninth year of his age. Others say Zeno was his master, and that wanting wherewith to buy paper, he wrote memorials from him upon the broken pieces of pots. Thus fighting in the night against poverty, and in the day against ignorance, he became at last an excellent person.

5. St. Jerome saith, that he himself had read six thousand books that were written by Origen, who daily wearied seven notaries and as many boys in writing after him.

6. Demosthenes, afterwards the most famous orator of all Greece, in his youth was not able to pronounce the first letter of that art which he so affected; but he took such pains in the correction of that defect in his propunciation, that afterwards no man could do it with greater plainness. His voice was naturally so squeaking, that it was unpleasant to his auditory: this also he so amended by continual exercise, that he brought it to a just maturity and gracefulness. The natural

weakness of his lungs he rectified by labour, striving to speak many verses in one breath, and pronouncing them as he ran up some steep place. He used to declaim upon the shores where the waters with greatest noise beat upon the rocks, that he might acquaint his ears with the noise of a tumultuous people: he also accustomed himself to speak much and long, with little stones in his mouth, that he might speak the more freely when it was empty. Thus he combated with nature itself, and went away victor, overcoming the malignity of it by the pertinacious strength of his mind; so that his mother brought forth one, and his own industry another Demosthenes.

7. Elfred, a king of the West Saxons here in England, designed the day and night, equally divided into three parts, to three especial uses, and observed them by the burning of a taper set in his chapel: eight hours he spent in meditation and reading; eight hours in provision for himself, his repose, and health; and the other eight about the affairs of his kingdom.

8. Almost incredible was the painfulness of Baronius, the compiler of the voluminous annals of the church, who, for thirty years together, preached three or four times a week to the people.

9. A gentleman in Surry had land worth two hundred pounds per annum, which he kept in his own hands; but running out every year, he was necessitated to sell half to pay his debts, and let the rest to a farmer for one-and-twenty years. Before that term was expired, the farmer one day, bringing his rent, asked him if he would sell his land? "Why," said he, "will you buy it?" "If it please you," saith the farmer. "How?" said he, "that's strange: tell me how this comes to pass, that I could not live upon twice as much land, being my own, and you upon one half thereof, though you have paid rent for it, are able to buy it?" "Oh," saith the farmer, "but two words made the difference; you said Go, and I said Come." "What's the meaning of that?" said the gentleman. "You lay in bed," replied the farmer, "or took your pleasure, and sent others about your business; and I

(2.) *Ælian. Var. Hist.* l. 1. c. 33. p. 29.—(3.) *Lips. Ep. cent.* 4. Ep. 31. p. 890.—(4.) *Val. Max. l. 8. c. 7. p. 227.* *Zuing. Theat.* vol. iii. l. 2. p. 670. *Laert. Vit. Phil.*—(5.) *Sabell. Ex. l. 1. c. 7. p. 45.*—(6.) *Val. Max. l. 8. c. 7. p. 225.*—(7.) *Baker's Chron.* p. 332. *Clark's Mirr. c. 74. p. 322.*—(8.) *Full. Stat. l. 2. c. 9. p. 76.*

rose betimes, and saw my business done myself."

10. Marcus Antonius, the emperor, as he was a person of great industry himself, so did he also bear so great a hatred unto idleness, that he withdrew the salaries of such men as he found to be slothful and lazy in their employments; saying, "That there was nothing more cruel, than that the commonwealth should be fed upon by such as procured no advantage thereunto by their labours."

11. Joannes Vischerus, rector of the university of Tubing, when in the sixty-third year of his age, though weak in body, and thereby at liberty, in respect of the statutes of the university, from his office of teaching; yet as before, so then, in the last act of his life he followed his business; and so long as he had any strength or ability, so long as his voice and spirits permitted, he was constant in his meditations, comments, and teaching. And when, by reason of the inclemency of the air, he could not perform his part in the public auditory of physicians, he strenuously continued to profess in private at his own house. When his wife oftentimes advised and besought him that he would not do it, but have some regard to his own health, as a man that could scarce speak or stand on his feet, and utterly unfit to speak, so molested by a cough as he was, he replied, "That which a man doth with a willing mind, is no ways troublesome to him: suffer me to speak and walk so long as the strength of my body will permit; for so soon as I shall betake myself to my bed, I shall not be pulled from thence till such time as four bearers come to carry me to the church-yard."

12. Conradus Gesnerus was a man of infinite study, diligence, and industry, in searching after the knowledge of all parts of nature; but particularly he bent himself to observe those things that were delivered concerning metals, plants, and living creatures: and the noble historian Thuanus saith of him most truly, that, "to his last breath, he was inflamed with an incredible desire and endeavoured after the advancement of learning; so that when

he was seized with the plague, and that his strength began to desert him, he rose out of his bed, not to dispose the affairs of his house and family, but to set in order the papers in his study, that what he could not set forth in his life-time, might after his death be made public to the benefit of the commonwealth."

13. Aeleas, a king of Scythia, used to say, that he thought himself no better than his horsekeeper when he was idle.

14. Dionysius the elder being asked if he was at leisure, and had no business at present? "The gods forbid," said he, "that it ever should be so with me! for a bow (as they say), if it be over-bent, will break, but the mind breaks if it be over-slack."

CHAP. XLVI.

Of the Dexterity of some Men in the Instruction of several Creatures.

MAN is seldom so fortunate a teacher as when he hath himself for his scholar; but should he employ at home that ingenuity and industry which he sometimes makes use of abroad, what a wonderful proficient would he be in all kind of virtue! for there is scarce any thing that may seem so difficult, but his care and constancy has overcome; as the following examples will be sufficient to account for.

1. The count of Stolberg, in Germany, had a deer, which he bestowed on the emperor Maximilian the Second, that would receive a rider on his back, and a bridle in his mouth, and would run a race with the fleetest horse that came in the field, and outstrip him too.

2. At Prague, in the king of Bohemia's palace, Mr. Morrison saw two tame leopards that would, at a call, leap behind the huntsman when he went abroad a-hunting, and sit like a dog on the hinder parts of the horse, and would soon dispatch a deer.

3. Scaliger saw a crow in the French king's court, that was taught to fly at partridges, or any other fowl, from the falconer's fist.

(9.) Chetw Hist. Collect. cent. 3. p. 79. Trenchfield's Couns. to his Son, p. 133.—(10.) Paræi Medul. tom. ii. p. 380.—(11.) Melch. Adam. in Vit. Germ. Medic. p. 297.—(12.) Ibid. p. 155. Thuan. l. 36.—(14.) Flut. Moral. p. 394.—(14.) Ibid.

(1.) Hist. of Manual Arts, c. 11. p. 167, 168. Marhal. Ep. l. 13. ep. 96.—(2.) Morris. Itinerary Arts, c. 11. p. 199.—(3.) Senec. de Ira, l. 2.

4. Elephants have been taught not only to dance upon the earth, but also upon the rope. The manner of teaching them to dance is thus: they bring some young elephant upon a floor of earth that has been heated underneath, and they play upon a cittern or tabor, while the poor beast lifts up his stumps very often from the hot floor, more by reason of the heat than any desire to dance; and this they practise so often, until the beast has got such a habit of it, that when he hears any music he falls a dancing. Busbequius saw a dancing elephant in Constantinople; and the same elephant playing at ball, tossing it to a man with his trunk, and receiving it back again.

5. Michael Neander saw in Germany a bear brought from Poland, that would play on the tabor, and dance within the compass of a large round cup, which he would afterwards hold up in his paw to the spectators, to receive money, or some other gift, for his pains.

6. A baboon was seen to play upon the guitar; and a monkey, in the king of Spain's court, was very skilful at chess, says Balthazar Castilion de Aulico.

7. Cardinal Ascanio had a parrot that was taught to repeat the Apostle's creed, verbatim, in Latin; and in the court of Spain there was one that could sing the gamut perfectly. If at any time he was out, he would say, "nova bueno," that is not well; but when he was right, he would say, "bueno va," now it is well. As John Barnes, an English friar, relates in his book *De Æquivocatione*.

8. The elephant is a creature of a very docile and capable nature to learn almost any thing: they have been taught by their keepers "to adore the king," says Aristotle, "to dance, to throw stones at a mark; to cast up arms in the air, and catch them again in their fall; to walk upon ropes, which Galba was the first that exhibited at Rome, says Suetonius. And these things they learn with that care, that they have often been found practising in the night what had been taught them in the day." "They write too," says Pliny, speaking of one who wrote in the Greek tongue, *Ipsi ego hæc scripsi, et spolia Cel-*

tica dicavi. "I myself saw," says Ælian, one of them writing Roman letters upon a tablet with his trunk, and the letters he made were not ragged, but straight and even; and his eyes were fixed upon the tablet, as one that was serious and intent upon his work." In the plays that Germanicus Cæsar showed at Rome, in the reign of Tiberius, there were twelve elephants, six males and six females; these were clothed as men and women. At the command of their keeper they danced and performed all the gestures of a mimic. At last, they were brought where they were to feast; a table was covered with all kind of dainties, and goblets of gold, with other little cups of wine, placed, and beds covered with purple carpets, after the manner of the Roman eating, for them to lie upon: upon these they laid down, and, at the signal given, they reached out their trunks to the table, and with great modesty fell to eating, and eat and drank as a sort of civil men would do.

9. In the time of the war betwixt Augustus Cæsar and M. Antonius, when there were uncommon chances, and no mean rewards of the victory, all the world stood at gaze, which way Fortune would incline itself. There was then a poor man at Rome who, purposing to provide for himself against all events, had this contrivance: he bred up two crows with his utmost diligence, and brought it to pass, that in their prattling language one would salute Cæsar, and the other Antonius. This man, when Augustus returned conqueror, met him upon the way with his crow upon his fist, which every now and then came out with his *Salve Cæsar, victor, imperator!* "Hail, Cæsar, the conqueror and emperor!" Augustus, delighted herewith, purchased the bird of him at the price of twenty thousand deniers of Rome.

10. Pezelius gives the relation of a wonderful dog. "A tinker," saith he, "brought him to Constantinople, and a great concourse of people there was to behold the feats he would do. Many of them laid their rings upon a heap confusedly together before this dog; and yet, at the command of his master, he would

(4.) Scalig. Exercit. 232. p. 728. Hist. Man Arts, c. 11. p. 172.—(5.) Ibid. p. 173.—(6.) Ibid. p. 174.—(7.) Ibid. p. 194.—(8.) Lips. Epist. cent. 1. ep. 50. p. 102. Suet. l. 7. c. 6. p. 273. *Ænan.* de Animal. l. 2. c. 11. p. 84.—(9.) Heidefeld in Sphing. c. 6. p. 141.

restore to every particular man his own, without any mistake. Also, when his master asked him in the presence of many, which of the company was a captain, which a poor man, which a wife, which a widow, and the like; he would discover all this without error, by taking the garment of the party enquired after in his mouth."

11. I myself saw a dog at Rome, whose master had taught him many pretty tricks; amongst others he gave us this experiment: he soaked a piece of bread in a certain drug which was indeed somniferous and sleepy; but he would have it thought also to be a deadly potion. The dog having swallowed it down (as he was taught) began to quake, tremble, and staggered as if he had been stupified; in the end he stretched out himself and lay as stiff as one dead, suffering himself to be pulled and drawn away like a block; but afterwards, when he understood by that which was said and done, that his time was come, and that he had caught the hint for his recovery, he began at first to strive by little and little, as if awaked from a dead sleep, and lifting up his head began to look to and fro, at which all the beholders wondered not a little. Afterwards he arose upon his feet, and went directly to him unto whom he was to go, jocund and merry. This was performed by him so naturally, that all those who were present, and the emperor himself (for Vespasian the father was there in person within the theatre of Marcellus), took exceeding great pleasure and delight therein.

12. ♦ "In the course of the present summer," says a writer in the *Gentleman's Magazine* for 1772, "the *Sieur Roman* from Paris exhibited his academy of birds in the city of Canterbury, &c. To me their performances seemed wonderful. One appeared as dead, and was held up by the tail or claw without shewing any signs of life; a second stood on its head, with its claws in the air; a third mimicked a Dutch milk-maid going to market with pails on its shoulders; a fourth mimicked a Venetian girl looking out at a window; a fifth appeared as a grenadier, and mounted guard like a centinel; the sixth acted as a cannoneer, with a cap on its head, a

firelock on its shoulder, and a match in its claw, and discharged a small cannon; the same bird also acted as if it had been wounded; it was wheeled in a little barrow to convey it, as it were, to the hospital; after which it flew away before the company: the seventh turned a kind of windmill; and the last bird stood in the midst of some fireworks, which were discharged all round it, without discovering any signs of fear. The birds were linnets, goldfinches, and Canary birds.

CHAP. XLVII.

Of the Taciturnity of some Men intrusted with Secrets.

It was a rare commendation that *Spintharus* gave of *Epaminondas* the Theban, "That he had rarely had conversation with any person that knew more, and spake less." It is equal prudence to know when to speak, as well as how; and lest we should be over-prodigious or unseasonable in our speech, nature hath taken care that the tongue should be confined within a double inclosure of the lips and teeth. Many a man hath dearly paid for the intemperance of this little member, which was one reason why *Numa* prescribed the veneration of *Tacita* to the Romans, as a tenth muse, not inferior to any of the nine; by which great enterprises are conducted with safety, which would otherwise be frustrated or hazardous.

1. In the time of pope *Eugenius*, the signory of Venice had a captain named *Cremignola*, by whose treason their army had received the overthrow. It was debated in the senate what to do with him; and concluded, that being dangerous to recall him, the best way was, at present to dissemble the matter, and at his return to repay him with death. This determination of theirs was deferred, and slept for eight months, but shut up in each breast with such secrecy, that his ears (in all that time) could reach no supposition thereof. This was questionless a matter of no small wonder, considering the number of the senators, amongst whom were divers much endeared to *Cremignola*, some in nearness of blood, others in friendship, many of

(10.) *Pezel*. *Mellific*. Hist. tom. 2. p. 328.—(11.) *Plut. Moral. de Comp. Terrest.* p. 267.—(12.) *Gent. Magazine*, vol. xlii. p. 498.

them poor, and so liable to be corrupted with rewards, whereof the captain had no want of ability to offer and bestow; all which notwithstanding, this honourable seal of secrecy was set with such assurance upon every soul, that eight months being expired, Cremignola was kindly recalled to Venice, entertained with embraces and befitting ceremonies; but on the morrow after surprised, and before the senate condemned to lose his head; which sentence was accordingly executed.

2. The secret counsels of the senate of Rome were divulged by no senator for many ages together, only C. Fabius Maximus; and he also, through imprudence, meeting with Crassus as he went into the the country, told him of the third Punic war secretly decreed in the senate, for he knew he was made questor three years before, but knew not that he was not yet chose into the order of the senators by the censors, which was the only way of admittance. But though this was an honest error of Fabius, yet was he severely reprehended by the consuls for it; for they would not that privacy (which is the best and safest bond in the administration of affairs) should be broke. Therefore, when Eumenes, king of Asia, a friend of their city, had declared to the senate, that Perses, king of Macedon, was preparing to war upon the people of Rome, it could never be known what he had said in the senate-house, or what answer the Fathers had made to him, till such time as it was known that king Perses was a prisoner; so that you would have thought, that which was spoke in the ears of all, had been heard by none.

3. It is reported of the Egyptians; "That they undergo tortures with a wonderful patience; and that an Egyptian will sooner die in torments, than discover the secret he hath been entrusted with."

4. It was heretofore a custom that the senators of Rome carried their sons with them; and thither did Papyrius Prætextatus follow his father. Some great affair was consulted of, and deferred to the next day; charge being given that none should disclose the subject of their debate before it was decreed. The mother of the young Papyrius, at his return, enquired of him what the Fathers had done that day in the

senate; who told her "That it was a secret, and that he might not discover it." The woman was the more desirous to know for this answer he had made her, and therefore proceeds in her enquiry with more earnestness and violence. The boy, finding himself urged, invented this witty lie. "It was," saith he, "debated in the senate, which would be most advantageous to the commonwealth; that one man should have two wives, or that one woman should have two husbands." The woman in a terrible fright leaves the house, and acquaints divers other ladies with what she had heard. The next day came a troop of women to the door, crying and beseeching, "That rather one woman might marry two men, than that one man should marry two women." The senators, entering the court, enquired what this intemperance of the women meant, and what their request intended. Here young Papyrius stepped into the midst of the court, and told them what his mother had desired to know, and what answer he had given. They commended his wit and secrecy, and then made an order that no senators' sons should enter their court, save only Papyrius.

5. Eumenes was informed that Craterus was coming against him with an army; he kept this private to himself, and did not acquaint the most intimate of his friends therewith, but gave out that it was Neoptolemus that came to fight him; for he well knew that his own soldiers, who revered Craterus for his glory, and were lovers of his virtue, had Neoptolemus in contempt. When therefore the battle came to be fought, Eumenes was victorious, and Craterus, unknown, was killed amongst the rest; so that this battle was gained by his taciturnity, and his friends rather admired than reprehended him for it.

6. The ambassadors of the king of Persia were at Athens invited to a feast, whereat also were present divers philosophers, who, to improve the conversation, discoursed of many things both for and against: amongst the which was Zeno, who being observed to sit silent all the while, the ambassadors pleasantly demanded what they should say of him to the king their master? "Nothing,"

said

(1.) Treasury of Ancient and Modern Times, l. 1. c. 17. p. 39.—(2.) Val. Max. l. 2. c. 2. p. 36.—(3.) Ælian. Var. Hist. l. 7. c. 18. p. 209.—(4.) A. Gell. Noct. Attic. l. 1. c. 23. p. 40. Sabellic. Exempl. l. 1. c. 3. p. 17. Bruson, Facietiar. l. 4. c. 1. p. 257.—(5.) Plat. de Garrulit. p. 506.

said he, "further than this, that you saw at Athens an old man who knew how to hold his tongue."

7. Metellus the Roman general was once asked by a young centurion, "What design he had now in hand?" who told him, "That if he thought his own shirt was privy to any part of his counsel, he would immediately pluck it off and burn it."

8. Leæna was an Athenian strumpet that could play well upon the harp, and sing sweetly unto it. She was familiarly acquainted with Harmodius and Aristogiton, and privy to their plot and project touching the murder of Pisistratus the Tyrant; yet would she never reveal this purpose and intention of theirs to the Tyrant or his favourites, though she was put to most exquisite torments about it. The Athenians therefore, desirous to honour this woman for her resolute and constant secrecy, and yet loth to be thought to make so much of such a harlot, devised to represent the memorial of her and her act by a beast of her name, and that was a lioness; the statue of which they gave order to Iphicrates to make, and that he should leave out the tongue in the head of this lioness; for some say that, fearing lest her torment should cause her to betray her friends, she bit it off, and spit it in the face of the Tyrant and tormentors.

9. When the king of Ala goes to war, he assembleth his chief men into a grove near the palace, where they dig a ditch in a round circle, and there every man declareth his opinion: after this consultation the ditch is closed, and under pain of treason and death all which hath been spoken must he concealed.

10. A countryman having killed Lucius Piso, governor of Spain, was exposed to tortures, thereby to extort from him a confession of his confederates: he endured the first day's torments with invincible courage; but fearing the second, as he was going to the rack, he slipped out of the hands of his leader, and dashed his head with that violence against a stone wall, that he died immediately, lest he should, through extremity of pain, be enforced to disclose that which he had sworn to conceal.

11. Zeno Eleates was a person extremely well versed in the nature of things, and one that knew how to excite the minds of young men to vigour and constancy; he gained reputation to his precepts by the example of his own virtue. For whereas he might have lived in all security in his own country, he left it, and came to Agrigentum, that then was in miserable slavery: he hoped by his ingenuity and manner of deportment to have converted a tyrant, and such a one as Phalaris, from his cruelties; but finding that wholesome counsel would do nothing with him, he inflamed the noble youth of that city with a desire of liberty, and freeing their country. When this was made known to the tyrant, he called the people together in the forum, and exposing the philosopher unto cruel torments before their faces, he frequently demanded of him, who they were that were his confederates? Zeno named not one of them; but all such as were of most credit with the tyrant, these he rendered suspected to him; and reproaching the citizens with their fear and cowardice, he excited them to so sudden and vehement impulse of mind, that they stoned the tyrant Phalaris in the place.

12. Theodorus, a wise and excellent person, wearied the hands of all the tormentors that Hieronymus the Tyrant exposed him to. The severity of his scourges, the racks he was stretched upon, the burning irons he was tortured with, could not extort from him a confession of the names of them that were with him in the conspiracy, or make him betray the secret he was intrusted with; but instead of this, in the extremity of his sufferings, he impeached the principal favourite of the tyrant, and that person he most relied upon in the government; and thereby deprived him of one that was most faithful to him.

CHAP. XLVIII.

Of such who having advanced their Fortunes, have been mindful of their low Beginnings.

AT the coronation of the emperors of Constantinople, it was customary to pre-

(6.) Plut de Garrulit. p. 194.—(7.) Ibid. p. 406.—(8.) Plin. l. 34. c. 8. p. 500. Fulgos. Ex. l. 3. c. 8. p. 353.—(9.) Purch. Pilgr. tom. 1. l. 6. c. 14, p. 807.—(10.) Mariana Hist. d. Esp. p. 147.—(11.) Val. Max. l. 3. c. 3. p. 77. Lon. Theat. p. 386.—(12.) Ibid. p. 78. Ibid. p. 587.

sent them with several sorts of marbles, and of different colours, by the hand of a mason, who was then to address the new emperor to this purpose :

“ Choose, mighty sir, under which of these stones

Your pleasure is that we should lay your bones.”

They brought him patterns for his grave-stone, that the prospect of death might contain his thoughts within the due bounds of modesty and moderation in the midst of his new honours ; and it was, doubtless, to keep them humble, that the following persons were mindful of their obscure beginnings.

1. Pope Benedict the Eleventh was born of mean parentage, nor was he unmindful of his primitive poverty when advanced to this high degree of honour. While he was in the monastery, his mother was a laundress to the monks ; and being now made pope, he sent for her to come to him. She came ; and the greatest ladies, supposing it unfit to present her to his holiness in her homely attire, had furnished her in such manner, that she now appeared almost another woman. Being thus brought into the presence of her son, the pope dissembled his knowledge of her. “ And what mean you ? ” said he, “ bring me my mother ; as for this lady, I know her not ; my mother is a laundress, and it is with her that I desire to speak.” They therefore withdrew her from the presence, stripped her of all her costly ornaments, and having dressed her up in her old rags, they again returned with her : then the pope embraced her. “ In this habit,” said he, “ did I leave my mother, in this I know her, and in this I receive her.”

2. The emperors of China elect their wives out of their own subjects ; and provided they are otherwise accomplished in beauty and inclinations to virtue, they regard not their estate or condition ; so that for the most part they are the daughters of artisans. One of these was the daughter of a mason ; and when she was queen, kept ever by her an iron trowel : when the prince her son upon any occasion behaved himself more haughtily than became him, she sent to shew him that instrument with which his grandfather used to lay stones

for his living ; by which means she reduced him to better temper.

3. Agathocles, who from the son of a potter came to be king of all Sicily, would never wear the diadem, nor have any guard about him. He also caused his name to be engraven in Greek letters upon vessels of earth ; these vessels he disposed amongst the richest of his pots of silver and gold, that he might be thereby reminded from whence he descended.

4. Willegis, archbishop of Mentz, from a low condition ascended to the highest dignities ; yet would he leave behind him a perpetual mark of his humility, and a remembrance of his mean quality to his successors. Being of a poor house, and son to a carter, he caused these words following to be written in great letters in his lodging chamber, “ Willegis, Willegis, recole unde veneris.” Willegis, Willegis, remember whence thou camest. He caused also the wheels and other instruments of a cart to be there hung up in remembrance of his pedigree.

5. Lesc, the second of that name, of a mean descent, was, for his virtues, chosen king of Polonia anno 780. But he ruled as a prince descended from antient kings : and all his life-time, upon solemn days, when he was to appear in his royal robes, he caused a garment of coarse cloth, which he had worn before, to be cast over them, thereby to keep in remembrance his former life.

6. When Libussa, princess of Bohemia, had first ennobled and then married Primaslaus, the third of that name, who before was a plain husbandman ; in remembrance of his first condition he brought with him (at such time as he was to receive the royalties) a pair of wooden shoes : and being asked the cause, he answered, “ That he brought them to that end, that they might be set up for a monument in the castle of Visegrade, and shewed to his successors, that all might know, that the first prince of Bohemia was called from the cart to that high dignity ; and that he himself, who, from a clown, was brought to wear a crown, might remember he had nothing whereof to be proud.” These shoes are still kept in Bohemia as a precious relic ; and the priests of Visegrade carry them about in procession upon every

(1.) Drex. Oper. l. 3. c. 8. § 4. p. 425. Causin. Holy Court, tom. 1. l. 3. § 31. p. 95.—(2.) Alver. Sem. Hist. China, par. 1. c. 23. p. 120.—(3.) Camer. Oper. Subcisiv. cent. 2. p. 220.—(4.) Ibid. c. 54. p. 232.—(5.) Ibid.

coronation-day. This prince, having increased his kingdom, built the city of Prague, and walled it about, did long reign happily, and left a numerous posterity.

7. Thomas Cromwell was born at Putney, in Surrey. His father was a blacksmith ; and though he could do little to his education, by reason of his poverty, yet such were the abilities and success of the son, that, after various fortunes and accidents, he was first knighted by king Henry the Eighth, then made master of his jewel-house, then one of the privy council, then master of the rolls, then knight of the garter, and lastly earl of Essex, great chamberlain of England, and the king's viceregent to represent his own person. It sometimes happens that men advanced from mean and low stations to high dignity, grow proud, forgetting what they were and whence they came, and casting off their old friends who were formerly beneficial to them ; but it was far otherwise with this noble earl, as appears by sundry examples. Riding in his coach with archbishop Crammer, through Cheapside, he espied a poor woman of Hounslow, to whom he was indebted for several old reckonings to the value of forty shillings ; he caused her to be called unto him, and asked her " whether he was not some way indebted to her ? " She said, " Yes ; but she never durst call upon him for it, though now she stood in great need of it." He therefore sent her to his house with one of his men ; and, when he came from court, did not only discharge his debt, but gave her a yearly pension of four pounds, and a livery, every year so long as she lived after. He also took special notice of Prescobald the Florentine, who had relieved him in his youthful necessities, as we have before related. And at another time, being with other lords at the monastery of Sheen, as he sat at dinner, he espied afar off a certain poor man, who used to sweep the cells and cloisters of the monks, and to ring the bells, whom, when the lord Cromwell had well noted, he called him to him, and before all present took him by the hand ; and turning to the lords, " My lords," said he, " see you this poor man ? This man's father was a great friend to me

in my necessity, and hath given me many a meal's meat." Thence said he to the poor man, " Come unto me, and I will so provide for thee, that thou shalt not want while I live."

8. Mr. Ignatius Jordan was born at Lynn Regis, in the county of Dorset ; and when he was young he was sent by his friends to the city of Exeter, to be brought up in the profession of a merchant. In this city, having passed through the several inferior offices, he at last ascended to the highest place of honour, to be mayor, and was justice of the peace for twenty-four years together : yet his beginning was but very small ; and this, upon occasion, he was ready to acknowledge. When some threatened him with law-suits, and not to give over till they had left him not worth a groat, to these he cheerfully replied, " That he should then be but two-pence poorer than when he came first to Exeter ; for," said he, " I brought but six-pence with me hither." He would often say, " that he wondered what rich men meant, that they gave so little to the poor, and raked so much together for their children : Do ye not see," said he, " what becomes of it ? " and would reckon up divers examples of such as heaped up much for their children, and they, in a short time, consumed the whole. On the other side, he spoke of such as had small beginnings, and afterwards became rich, or of a competent estate ; giving a particular instance of himself : " I came," said he, " but with a six-pence in my purse to this city ; had I had a shilling in my purse, I had never been mayor of Exeter."

CHAP. XLIX.

Of such as have despised Riches ; and the laudable Poverty of some illustrious Persons.

SEBASTIANUS FOSCARINUS, some time duke of Venice, caused to be engraved on his tomb, in St. Mark's church, this which follows: *Accipite, cives Veneti, quod est optimum in rebus humanis—res humanas contemnere.* " Hear, O ye Venetians !

(6.) Camer. Oper. Subcisiv. cent. 2. c. 54. p. 232.—(7.) Clark's Marrow of Eccl. Hist. part 2. l. 2. p. 46.—(8.) Ibid. p. 471.

and I will tell you which is the best thing in the world; it is to contemn and despise riches." This is a hard saying; and few there are amongst all the living that can digest the sermon of this dead prince. Yet some choicer spirits there are to be found, who seem to have been present at such a lecture as this; and to have brought it along with them, firmly engraven upon their hearts.

1. Johannes Gropperus, of Cologne, a German, was offered a cardinalship by pope Paul the Fourth; but that dignity, and the vast riches annexed thereunto, which other mortals, for the most part, have the most fervent ambition and desire to attain to, he, with a modesty and greatness of mind rare to be met with in this or any other age, refused when freely proffered him.

2. Thirty Mahometan kings, the chief of whom was Smaragdus, assailed the kingdom of Castile, with a purpose to drive the Christians out of Spain, which they held already as good as conquered. Whereupon Sancho, king of Navarre, levied an army, consisting of a small number of men, but courageous and most resolute soldiers; with these he defeated, put to rout, and utterly dispersed the army of the Barbarians; which done, all the Christian captains and soldiers came running to him in crowds to kiss his hands and knees, and to do him all possible honours; crying, with loud voices, "God save the invincible captain, and the most valorous warrior!" Afterwards, when they came to share the booty, which was very great (the riches of thirty kings being then assembled in one heap), there was no man but confessed, that how great a part soever Sancho should preserve to himself, it would yet be less than his deserts. There was found a huge quantity of silver and gold, some ready coined, much cast into ingots; a number of pearls and stones of rich value; a great store of hangings and rich vestures; a large quantity of curious household-stuff, such as the Moors use, who are excessive and pompous in war; almost innumerable arms of all sorts, forged, wrought, and curiously enriched; horses of service great store; incredible numbers of saddles, bridles, &c. and prisoners by hundreds, out of which might be drawn great ransoms.

All the Castilians, and those of Navarre, besought Sancho to take to himself of this rich booty what he should please; who by his cheerful countenance showing the pleasure he took in this liberal offer of his army, "As for me," said he, "I desire nothing but this iron chain, which I have hewed asunder in your sight, and that precious stone which I have beaten down with my hands," pointing at Smaragdus (which signifies an emerald), lying dead on the ground, and weltering in his blood. In memory of this victory, the arms of Navarre were afterwards, chains borne cross-wise, and disposed into a square, and those chains set with emeralds.

3. After the winning of a famous battle, Themistocles came to view the bodies of the dead; and spying many rich booties lying here and there very thick, he passed by, saying to a favourite of his, "Gather, and take to thee, for thou art not Themistocles."

4. Ammianus Marcellinus magnifies Julian the emperor, who shared a great prize amongst the soldiers, according to every man's valour and demerits; but as his custom was, for his own part, to be content with a little, he reserved nothing for himself but a dumb child, which was presented to him, who knew many things and made them understood by convenient countenances and gestures.

5. Numerianus was a teacher of boys in Rome, when moved with a sudden and wonderful impulse, he left both his boys and his books; he passed over hastily into Gaul; there, pretending that he was a senator, and commissioned by Severus the emperor, he began to raise an army, with which he vexed Albinus, the enemy of Severus. He had routed divers of his troops of horse, and with a youthful ardour had gallantly acquitted himself in divers enterprises. Severus being informed hereof, and supposing him to be one of the senatorial order, he wrote a letter to him, wherein, having given him due praises for the service he had done, he desired him to increase his forces. This he speedily performed; and having done things worthy of admiration, he sent to Severus one thousand seven hundred and fifty myriads of drachms. This done, without fear he presented himself to the emperor,

(*) Burton's Melanch. part 2. § 3. p. 305.—(1.) Thuan. Hist. tom. 1. l. 10. p. 310. Leigh's Rel. and Learn. c. 3. p. 214.—(2.) Camerar. Oper. Subcisiv. cent. 1. cap. 78. p. 359.—(3.) Ibid. p. 358.

—(4.) Ibid.

perer, and openly declared who he was; yet he neither requested (upon the score of his victories) that he might really be made one of the senate; nor did he petition for any honour, or increase of wealth, but only received from Severus some small thing to maintain him alive, and so retired into the country, where he spent the rest of his life in privacy and poverty.

6. Crates Thebanus was a nobleman by birth, had many servants, an honourable attendance, much wealth, many manors, rich apparel, and was universally beloved; but when he apprehended that all the wealth of the world was but brittle, uncertain, and not necessary to live well, he cast off his burden, renounced his estate, and threw his treasure into the sea.

7. Epaminondas, that great general of the Thebans, after his glorious exploits and famous victories, lived in such meanness and extreme poverty, that he had but one upper garment, and that a poor one; so that if at any time he had occasion to send it to the fuller, or to mending, he was constrained, for want of another, to stay at home till it was returned. At his death they found nothing in his house but a little iron spit, nor wherewithal to commit him to the ground; so that he was buried at the public charge: yet had this great man the offer of a considerable sum in gold sent him by the Persian king, whereof he would not accept; "and in mind," saith Ælian, "he showed himself more generous in the refusal, than the other did in the gift of it."

8. Aristides, who by his valour, prudence, and justice, had made the Athenians rich and honourable, at his death was so poor, that nothing in his house being found to do it withal, he was buried at the charge of the commonwealth.

9. Frederic duke of Saxony's virtues were so great, that, unanimously, the electors chose him for emperor, while he as earnestly did refuse; but, for the reverence they bore him, when he would not accept it himself, they would yet have one that he should recommend, which was Charles the Fifth; who, out of his gratitude for the putting of him into that place,

sent him a present of thirty thousand florins. But he that could not be tempted by the imperial crown, stood proof against the blaze of gold; and when the ambassador could fasten none upon him, he desired but his permission to leave ten thousand amongst his servants. To which he answered, "They might take it if they would; but he that took but a piece from Charles, should be sure not to stay a day with Frederic."

10. Audentius, upon the death of Basianus Caracalla, was proffered the Roman empire, which yet he utterly refused, and could not by any persuasions be wrought upon to accept it.

11. Alexander the Great having overcome Darius, of the Persian spoils he sent Phocion, the Athenian, an hundred talents of silver; but when the messengers brought him this gift, he asked them, "Why Alexander gave him so great a gift, rather than to any of the Athenians?" "Because," said they, "he esteemeth thee only to be a good and honest man." "Then," said Phocion, "let him give me leave to remain that which I seem, and am, so long as I live." The messengers would not leave him so, but followed him home to his house, where they saw his great frugality and thriftiness; for they found his wife herself baking, and he drew water to wash his feet. But when they were more earnest with him than before to accept of their master's present, and were offended with him, saying, "That it was a shame for the friend of Alexander to live so miserably and beggarly;" Phocion, seeing a poor man pass by, asked them, "Whether they thought him worse than that man?" "No, the gods forbid!" replied they, "Yet," answered he, "he lives with less than I do, and yet is contented and bath enough." To be short, he said, "If I should take the sum of money, and not employ it, it is as much as if I had it not: again, if I should employ it, I should occasion all the city to speak evil of this king and me both." And so he sent back this great present; showing thereby, that he was richer than needed not such sums, than he that gave them.

(5.) Cæl. Rhod. lib. 13. cap. 66. p. 608.—(6.) Laert. Vit. Philosoph. lib. 6. p. 158. Burton's Melanch. part 2. § 3. p. 297.—(7.) Justin. Hist. lib. 6. p. 62. Ælian. Var. Hist. lib. 5. cap. 5. p. 172. Cæl. Rhod. lib. 19. cap. 31. p. 920.—(8.) Plut. in Vit. Aristid. p. 337.—(9.) Feltham's Resol. cent. 2. cap. 35. p. 230.—(10.) Imper. Hist. p. 208.—(11.) Plut. in Phocion. p. 740. Clark's Minor, cap. 15. p. 59. Sybell. Ex. lib. 2. cap. 4. p. 59.

12. Paulus Æmilius was sent by the senate of Rome into Spain, where they were all up in arms; in which journey he twice overcame the barbarous people in main battle, and slew about thirty thousand of them; he took also two hundred and fifty cities, and so leaving the country quiet, he returned to Rome, not enriched by all these victories the worth of one groat. He so little regarded the world, that although he was consul twice, and twice triumphed, yet when he died all the estate he left was little enough to satisfy his wife's jointure.

13. Vergerits, the pope's legate, was sent by his master to Luther (when he first began to preach against the corruptions of the church of Rome) to proffer him a cardinal's cap, if he would relinquish his opinions: to whom he answered, *Contemptus est a me Romanus et favor et furor*. "I do equally despise the favour and fury of Rome." Another time there were proposals made of a great sum of money to be sent unto him; but one of the cardinals who was then present, cried out, *Hem, Germana illa bestia non cura: aurum*. "That beast of Germany does not care for money." Luther also tells us, that when some of the cardinals were by the pope sent to him, to tempt him with promises of great wealth and honour; turning himself, saith he, to God, *Valde protestatus sum me nolle sic satiari ab eo*; "I earnestly protested, that they should not put me off with such mean matter."

14. Deiotarus, king of Galatia, being a very old man, sent for Cato Uticensis to come to him, intending to recommend to him the care of his sons; and when he was arrived, the king sent to him divers rich presents of all sorts, intreating him that he would accept of them. This so much offended Cato, that he stayed very little with him, and the next day returned. But he had not gone one day's journey, when he found greater gifts that tarried for him, with letters from the king, in which he earnestly requested him to accept of them; or if not, that yet at least he would suffer them to be divided amongst his friends, who did every way deserve them, and the rather, because Cato had not enough of his own wherewithal to

content them. But Cato would by no means either accept of this royal bounty himself, or suffer his friends to meddle with any of it, saying "That his friends should always have part with him of that which was his own justly."

15. The Romans sent their ambassadors to Corinth, to separate those cities which had been under the government of Philip from the councils of the Achaïans; but the ambassadors were beaten by the Achaïans; and ill used. The Romans could not digest this affront; and therefore sent Q. Metellus, who overthrew them at Thermopylæ, and their general Critolaus poisoned himself. In his stead they set up Dracus their general, whom L. Mummius the consul overcame: thereupon all Achaia was yielded up to the consul, who demolished Corinth by order of the senate, because it was there where their ambassadors had been affronted. Thebes and Chalcis were also utterly subverted, because they had assisted the Corinthians. At this time it was that the consul L. Mummius showed himself a rare example of abstinence; for of all the brazen images, marble statues and pillars, the painted pieces of ablest artists, and infinite riches and ornaments that were found in this most opulent city, he touched not one, nor caused any the least thing of all the spoils to be transferred unto his own house.

16. Atilius Regulus, the glory of the first Punic war, and the greatest loss we had in it, when by his frequent victories he had broken and wasted the wealth of insolent Carthage in Africa, and understood that, by reason of his discreet and fortunate managing of his affairs, his command was continued to him another year, he wrote unto the consuls, that his bailiff, which he had to oversee his field of seven acres, was dead; and that a hired servant had thereupon taken occasion to depart, and to steal all his instruments of husbandry: whereupon he desired they would send him a successor, lest, his field being untilled, his family should be in want of food. Upon this report by the consuls to the senate, they ordered his field to be tilled, his wife and family provided for, and his instruments of husbandry redeemed at the public charge.

(12.) Val. Max. lib. 4. cap. 4. p. 130. Clark's Mirr. cap. 113. p. 556.—(13.) Ibid. p. 356.—(14.) Plut. in Catoe, p. 765, 766. Clark's Mirr. cap. 113. p. 557.—(15.) Strigel. in Justin. Comment. p. 300.—(16.) Val. Max. lib. 4. p. 110.

17. In the second Punic war, Cn. Scipio wrote out of Spain to the senate, desiring that a successor might be sent him, inasmuch as he had a virgin daughter who was now of mature age, and that without him a portion could not be provided for her. The senate, lest the commonwealth should be deprived of a good captain, took upon them the office of the father: they consulted with the wife and kindred of Scipio, married his daughter, and gave her a portion out of the public treasury.

CHAP. L.

Of such Persons as have preferred Death before the Loss of their Liberty, and what some have endured in the Preservation of it.

THE antient Romans had so high an esteem for liberty, that they thought it worthy of veneration; for they made it one of their goddesses, and erected and dedicated temples in honour of it. The contrary to it they had in such detestation that they punished their greatest offenders with interdiction, relegation, deportation, and the like. And in general, all sorts of men are so tenacious of their liberty, that they will undergo every kind of hardship, and sacrifice their chief and most valuable possessions, and expose even life itself (as precious as it is) to the utmost hazards to preserve it.*

1. When Maximinus fought against the city of Aquileia, the matrons and women cut off the hair from their heads to supply the want of bow-strings, to shoot arrows against the invaders of their liberties. The like also was once done at Rome heretofore; so that, in honour of the ladies, the senate did consecrate a temple to Venus the Bald.

2. The castle of Massada, being built by Herod the Great, was a most impregnable fortress, and furnished with provision for many years; having wine, oil, and dates that had continued good and sweet for one hundred years; it had also in it nine thousand and sixty men, besides women and children. These being besieged and so distressed by the Romans, that

they had no hope of escape from servitude and bondage, they, by an unanimous consent, chose out ten men who should kill all the rest; who having dispatched them, they cast lots whose turn it should be to dispatch his surviving fellows. The man on whom the lot fell, having killed them, fired the palace, and killed himself: only two women and five children, who hid themselves in a vault, escaped, and gave the Romans an account of what had happened.

3. The Isle of Gaza, near unto Malta, being taken by the Turks, a certain Sicilian, that had lived long there, and had married a wife, by whom he had two fair daughters (being then in state to be married), seeing this last calamity of the loss of liberty approaching, rather than he would see his wife and daughters brought into shameful servitude, called them to him, and first slew with his sword his two daughters, and then their mother. This done, he made towards his enemies, of whom he slew two at the first encounter; and afterwards fighting a while with his sword (being environed with a multitude of Turks), brought him to the end of his most unhappy life.

4. Perdiccas had besieged the city of Isaurum in Pisidia. Two days he had assaulted it, wherein it was defended with great courage, though with the loss of many gallant men, that were ready to die rather than to part with their liberty. Upon the third day many being slain, and for want of men the walls being but slenderly manned, the Isaurians, perceiving they could no longer maintain the place, and resolving not to undergo a punishment that was joined with reproach, they took this remarkable course; having shut up their parents, wives and children, in their houses, they set fire to them, and into these flames they cast all their riches, and whatsoever they thought might be of any use to the enemy. Perdiccas, wondering at what was done, again assaulted it with all his forces in several parts; but then the Isaurians, repairing to their walls, threw down the Macedonians on all sides. Perdiccas, astonished at this, demanded the reason, why they who had delivered up their houses, and all that was dear to them, to the flames, should yet so obstinately

(17.) Val. Max. lib. 4. p. 111.

(*) Cl. Mur. cap. 78. p. 352.—(1.) Pezel. Mellific. Hist. tom. 2. p. 219.—(2.) Joseph de Bello Judaico, lib. 7. cap. 26. p. 761.—(3.) Purch. Pilgr. vol. 2. p. 678. Clark's Murr. cap. 78. p. 852.

defend

defend their wall? At last, when Perdiccas and the Macedonians were retreated from the assault, the Isaurians threw themselves into the fire, and so perished together with their houses and relations.

5. Philip, king of Macedon, had besieged the city of Abydus, both by sea and land; when the inhabitants defended it against him with great courage, till at last the enemy had undermined and overthrown the outward wall, and were now, by their mines, approaching that other wall which the inhabitants had made up within instead of the former: then the besieged, apprehensive of their danger, sent ambassadors to Philip, offering him the surrender of their city, upon condition that the Rhodians and soldiers of Attalus should be freely dismissed, and that every freeman should have liberty to depart whither he pleased. Philip returned them this answer, "That either they should resolve to surrender at discretion, or else fight it gallantly. They of Abydus, made desperate by these means, consulted together, and resolved upon this course; to give liberty to all slaves, that they might assist them with greater cheerfulness; to shut up all their wives in the temple of Diana, their children and nurses in the public schools; to lay all their silver and gold upon a heap in the market-place, and to put their most precious furniture into two galleys. This done, they chose out fifty persons of strength and authority, whom, in presence of all the citizens, they caused to swear, "That as soon as they should perceive the enemy to be master of the inward wall, they should kill all their wives and children, burn the galleys, and cast the silver and gold into the sea." They all swore to defend their liberty to the last breath: and indeed, when the walls were fallen, all the soldiers and inhabitants maintained the ruins of them with that obstinacy, that few remained alive or unwounded: and when the city was taken, Philip was amazed to see the rest kill their wives and children, cast themselves headlong from houses into pits, and running upon any kind of death; so that few of that city could be persuaded to outlive the loss of their liberty, unless such as were bound, and by force preserved from doing violence upon themselves.

6. At Numantia in Spain, four thousand soldiers withstood forty thousand Romans for fourteen years together: in which time having often valiantly repulsed them, and forced them unto two dishonourable compositions, at last, when they could hold out no longer, they gathered all their armour, money, and goods together, and laid them on a heap, which having fired, they voluntarily cast themselves also into the flames, leaving unto Scipio nothing but the bare name of Numantia to adorn his triumph with.

7. The city of Saguntum had been besieged by Hannibal for the space of nine months; in which the famine was so great, that the inhabitants were enforced to eat man's flesh. At last, when they could hold out no longer (rather than they would fall into the hands of their enemy) they made a fire, in which themselves and their city was consumed to ashes.

1. Perdiccas made war upon Ariarthes, king of Cappadocia, who had no way provoked him: yet although he overcame the king in battle, he carried thence nothing but hazards and wounds instead of rewards: for the flying army being received into the city, each man slew his wife and children; set fire to their houses and furniture; and having laid upon one heap all their riches at once, consumed them to ashes; they then threw themselves from towers and high places into the flames: so that the victorious enemy enjoyed nothing of theirs, besides the sight of those flames which devoured the spoils they hoped to have divided amongst them.

9. When Brutus had besieged the city of the Xanthii, in Licia, they themselves set fire to their own city, some of them leaped into the flames and perished, others fell upon their own swords. A woman was seen hanging from the roof of her house with an infant, newly strangled, about her neck; and in her right hand a burning torch, that she might that way have burnt down the house over her.

CHAP. LI.

Of such as in high Fortunes have been mindful of human Frailty.

THE Lamæ (who are the priests of the Thibetenses) when they prepare to cele-

(4.) Diodor. Sicul. Biblioth. lib. 17. p. 590, 591.—(5.) Polyb. l. 16. p. 338, 339.—(6.) Oros. Hist. l. 5. c. 7. p. 192. Clark's Mir. c. 78. p. 351.—(7.) Ibid.—(8.) Justin. l. 13. p. 152.—(9.) Strigel. Comment. in Justin. p. 28.

brate prayers, summon the people together with the hollow whispering sounds of certain pipes, made of the bones of dead men: they have also rosaries, or beads, made of them, which they carry always about them; and they drink continually out of a skull. Being asked the reason of this ceremony by Anthony Andrada, (who first found them out), one that was the chief amongst them told him that, "They did it *ad factorum memoriam*." They did therefore pipe with the bones of the dead, that those sad whispers might warn the people of the swift and invisible approach of death, whose music they termed it. The beads they wore did put them in mind of the frail estate of their bodies; their drinking in a skull did mortify their affections, repress pleasures, and imbitter their taste, lest they should relish too much the delights of life: and certainly these great and excellent persons hereafter mentioned did therefore carry along with them the commemoration of death, as finding it a powerful antidote against those excesses and deviations whereunto the nature of man (especially in prosperity) has so notable a proneness.

1. Maximilianus the First, emperor of Germany, for three years (some say two) caused his coffin, made of oak, to be carried along with him in a waggon before he felt any sickness; and when he drew near to his death, he gave orders in his last will, that they should wrap up his dead body in coarse linen, without any embowelling at all; and that they should stop his mouth, nostrils, ears, and all open passages of his body, with unslaked lime. This was the only embalming he required: and that for this purpose, that his body might (by this eating and consuming thing) be the sooner resolved into its earth.

2. Saladine, that great conqueror of the East, after he had taken Jerusalem, perceiving he drew near unto his death, by his last will forbad all funeral pomp; and commanded that only an old and black cassock, fastened at the end of a lance, should be born before his body; and that a priest, going before the people, should sing aloud these verses, as they are remembered by Boccace:

*Vixi divitiis, regno, tumidusque trophæis;
Sed pannum heu nigrum nil nisi morte tuli.*

"Great Saladine, the Conqueror of the East,
Of all the state and glory he possess'd,
O frail and transitory good! no more
Hath borne away, than the poor shirt he wore."

3. The emperor Severus, after many wars growing old, and upon the point of death, called for an urn, in which (after the antient manner) the ashes of their burnt bodies were to be bestowed; and after he had looked upon it, and held it in his hands, he uttered these words: "Thou," said he, "shalt contain that man whom all the world was too narrow to confine."

*Mors sola fatetur——
Quantula sint hominum corpuscula.*

"'Tis only death that tells
How small he is that swells."

4. Philip, king of Macedon, had a fall; and, after he was risen, perceiving the impression of his body upon the sand, "Good Gods!" said he, "what a small parcel of earth will contain us, who aspire to the possession of the whole world?"

5. Luther, after he had successfully opposed the pope, and was admired by all the world as the invincible champion of the true christian faith, not long before his death, sent a fair glass to Dr. Justus Jonas, his friend, and therewith the following verses:

*Dat vitrum vitro Jonæ, vitrum ipse Lutherus,
Se similem ut fragili noscat uterque vitro.*

"Luther a glass, to Jonas Glass, a glass doth send,
That both may know ourselves to be but glass,
my friend."

6. Antigonus lay sick a long time of a lingering disease; and afterwards, when he was recovered and well again, "We have gotten no harm," said he, "by this long sickness; for it hath taught me not to be so proud, by putting me in mind that I am but a mortal man." And when Hermodorus the poet, in certain poems which he wrote, had styled him "the son of the sun;" he, to check that unadvised speech

(*) Vaugh. Flor. Solut. p. 162.—(1.) Lips. Monit. l. 2. c. 14. p. 339. Paræti Hist. Prof. Medulla, tom. 2. p. 116.—(2.) Jovii Elog. p. 30. Sandy's Relat. l. 2. p. 107. Polyd. Virg. Ang. Hist. l. 14. p. 261.—(3.) Lips. Monit. l. 2. c. 14. p. 338.—(4.) Ibid.—(5.) Luth. Colloq. Mensal. p. 471.

of his, "He who useth to empty my closet-stool," said he, "knoweth as well as I that it is not so."

7. Cræsus, the rich king of Lydia, showed unto Solon his vast riches, and asked of him "who it was that he could esteem a happier man than he?" Solon told him, "that riches were not to be confided in; and that the state of a man in this life was so transitory and liable to alteration and change, that no certain judgment could be made of the felicity of any till such time as he came to die." Cræsus thought himself contemned and despised by Solon while he spake to him in this manner: and being in his great prosperity at that time, thought there was little in his speech that concerned him: but afterwards being overthrown by king Cyrus in a battle, his city of Sardis taken, and himself made prisoner; when he was bound and laid upon a pile of wood, to be publicly burnt to death in the sight of Cyrus and the Persians, then it was that he began to see more deep into that conference he heretofore had with Solon. And being now sensible of the truth of what he had heard, he cried out three times, "O Solon, Solon, Solon!" Cyrus admired this exclamation, and demanded the reason, and what that Solon was? Cræsus told him who he was, and what he had said to him about the frailty of man, and the change of condition he is subject to in this life. Cyrus, at the hearing of this, like a wise prince, began to think that the height of his own fortune could as little excuse him from partaking in this vicissitude as that of Cræsus had done; and therefore, in a just sense and apprehension of those sudden turns which fate usually allots to mankind, he pardoned Cræsus, set him at liberty, and gave him an honourable place about him.

8. Antiochus at first stood mute, and afterwards burst into tears, when he saw Achæus, the son of Andromachus, who had married Laodice, the daughter of Mithridates, and who also was the lord of all that country about the mountain Taurus, brought before him bound, and lying prostrate upon the earth. That which gave the occasion to these tears of his was, the consideration of the suddenness of these blows which fortune gives, and how impossible

it is to guard ourselves from them, or prevent them.

9. Sesostris was a potent king of Egypt, and had subdued divers nations: which done, he caused to be made for him a chariot of gold, and richly set with several sorts of precious stones; four kings, by his appointment, were yoked together herein, that they, instead of beasts, might draw this conqueror as oft as he desired to appear in his glory. The chariot was thus drawn upon a great festival, when Sesostris observed, that one of the kings had his eyes continually fixed upon the wheel of the chariot that was next him. He demanding the reason thereof; the king told him, that "he did wonder and was amazed at the unstable motion of the wheel that rolled up and down, so that one while this, and next, that part was uppermost, and the highest of all immediately became the lowest." King Sesostris did so consider of this saying, and thereby conceived such apprehensions of the frailty and uncertainty of human affairs, that he would no more be drawn in that proud manner.

10. Xerxes son of Darius, and nephew to Cyrus, after five years preparation came against the Grecians (to revenge his father's disgraceful repulse, by Miltiades) with such an army that his men and cattle dried up whole rivers. He made a bridge over the Hellespont; and looking back on such a multitude, considering man's mortality, he wept, knowing, as he said, "that no one of all those should be alive after an hundred years."

CHAP. LII.

Of such as had unusual good Fortune and Success in their Undertakings.

MEN in a dream find themselves much delighted with the variety of those images which are presented to their waking fancies: that felicity, and the happiness which most men count so, and please their thoughts with, is more imaginary than real, more of shadow than substance, and hath so little of solidity and stability in it, that it may be fitly looked upon as a dream. All about us are so liable to the

(6.) Plut. Moral. l. de Apoth. Reg. p. 414.—(7.) Pet. Gregor. de Repub. l. 6. c. 3. p. 183. Plut. in Solon. p. 93, 94.—(8.) Polyb. Hist. l. 8. p. 527. Pet. Gregor. de Repub. l. 6. c. 3. p. 183.—(9.) Ibid.—(10.) Steph. in Voc. p. 2092. Camer. Oper. Subcisiv. cent. 1. c. 12. p. 79, 80.

blows of fortune, and she bestows those blows with such blindness and prodigality, that we esteem those happy men that have felt least of their frowns: in which respect.

1. Lucius Metellus may well pass for one of these fortunate persons, for he was one of the *Quindecimviri*, that is, one of the fifteen men appointed for the keeping of the Sibylline oracles, and to see that sacrifice and all ceremonial rites were duly performed. He was general of the horse, twice consul, chief pontiff, the first that showed elephants in his triumph, and a person in whom all those ten ornaments met, which may befall a most happy citizen in a most flourishing city; for he was a stout warrior, a good orator, a fortunate leader, performed greater matters being personally present, had ascended to the greatest honours, was very wise, a complete senator, had attained great riches by honest means, left many children, and was most eminent in the most celebrated city.

2. Quintus Metellus, by incessant degrees of indulgent fortune from the day of his birth to that of his death, at last arrived to the top of a most happy life. He was born in a city that was the princess of the world, and of noble parents; he had rare gifts of the mind, and a sufficiency of bodily strength to undergo labour and travel; and he had a wife conspicuous at once for her chastity and fruitfulness. He had borne the office of a consul, been general of an army, and had gloriously triumphed; he had three sons of consular degree, one whereof had been censor, and also triumphant, and the fourth was a prætor; he had three daughters bestowed in marriage, whose children he had with him. How many births and cradles! how many of his descendants at man's estate! How many nuptials! what honours, governments, and what abundant congratulations did he behold in his family! and all this felicity at no time interrupted with any funeral, any sighs, or the least cause of sadness. The last act of his life was agreeable to all the rest; for having lived to a great age, he expired by a gentle and easy way of death, amongst the kisses and embraces of his

relations; and when dead, was borne upon the shoulders of his sons, and sons-in-law, through the city, and by them laid upon his funeral fire.

3. The very same day that Philip king of Macedon had the city of Potidæa surrendered up to him, there came a messenger that brought him word of a great victory that Parmenio his general had obtained over the Illyrians; another brought him news that his horse had won the prize and victory at the Olympic games; and then came a third to acquaint him, that Olympias his queen was delivered of a young prince, which afterwards proved the unconquerable Alexander.

4. It is a rare happiness of the family of St. Lawrence, Barons of Hoath in Ireland, that the heirs thereof for four hundred years together have always been of age before the death of their fathers.

5. Polycrates of Samos was a petty king, but had such a series of prosperity in all his affairs, that he was advised by Amasis, king of Egypt, his ally, to apply some remedy to his over-great fortune; and that he might have some occasion of trouble, exhorted him to cast away what he most esteemed, in such a manner as he should be sure never more to hear of it. He therefore threw into the sea that precious emerald of his which he used as his signet; but not long after it was found again in the belly of a fish that was dressed for his table.

6. One Anderson, a townsman and merchant, talking with a friend on Newcastle-bridge, and fingering his ring, before he was aware let it fall into the river, and was much troubled with the loss thereof, until the same was found in a fish caught in the river, and restored unto him.

7. It is said of the emperor Antoninus Pius, that his affairs had so good success, that he never repented him of any thing he did, that he was never denied any thing he asked, and that he never commanded any thing wherein he was not obeyed. And being asked by a senator (who marvelled at these things) the reason of them. "Because," said he, "I make all my doings conformable to reason; I demand

(1.) Godw. Rom. Antiq. l. 2. § 2. p. 52, 53. Sabell. Ex. lib. 7. c. 8. p. 409, 410. Plin. Nat. Hist. l. 7. c. 43. p. 177.—(2.) Val. Max. l. 7. c. 1. p. 187. Sabell. Ex. l. 7. c. 8. p. 409, 410. Plin. Nat. Hist. l. 7. c. 44. p. 178.—(3.) Just. Hist. l. 12.—(4.) Full. Holy War.—(5.) Herodot. l. 2. p. 176. Camer. Oper. Subcisiv. cent. 2. c. 57. p. 242.—(6.) Full. Worthies, p. 370.

not any thing which is not rightful; I command not any thing which redoundeth not more to the commonwealth than mine own profit."

8. A marvellous happy accident fell out to a rower in a Tyrian vessel: he was cleansing the deck, when a wave took him on the one side, and struck him into the sea, and soon after a contrary wave hoisted him up into the ship again; and the lamentations of his misfortune were mixed with congratulations for his safety.

9. L. Sylla might well be surnamed the Happy; for whereas he had attained the dictatorship with many hazards, and therein had put to death two thousand six hundred knights of Rome, had slain ten consuls, proscribed and exiled so many, and forbid so many others the rights of burial; yet, when he had voluntarily resigned the dictatorship, and divested himself of so great a power, all Rome beheld him securely walking in the market-place, and no man attempted to revenge upon him so great miseries as he had occasioned to that city.

10. Arnulphus, duke of Lorrain, when he had dropped his ring into the Moselle, had it restored to him again from the belly of a fish.

11. Matthias, king of Hungary, caused his money and other things to be stamped with the figure of a crow, carrying a ring, with an emerald in her bill: whereof I find this to be the reason: having upon some occasion laid his ring, with an emerald in it, beside him, a crow came and snatched it away; the king followed the crow, shot her with a pistol bullet, and thereby became again the master of his ring.

12. Timotheus, a general of the Athenians, had fortune so favourable and propitious to him, that in every war he had an easy and assured victory. So that his rivals in glory at that time, envying his great prosperity, painted fortune casting cities and towns in his lap as he lay sleeping beside it. Timotheus, once beholding this emblem, said, "If I take cities while I sleep, what think you shall I do when I am awake?"

13. Xanthus writes of Alcimus, king

of the Lydians, that he was a prince of singular piety and clemency; and that he not only had an uncommon prosperity in the matters relating to his person, but withal, throughout the whole course of his reign; the Lydians lived in a most happy tranquillity; and so secure of peace, that every man was void of fear, and without apprehensions of any designs against them, in the midst of a great abundance of riches, in which they had long flourished.

14. Alexander passed the Hellespont and came to Troy, where he sacrificed to Pallas, and made a libation to the heroes: he also poured oil upon the tomb of Achilles; and, according to the accustomed manner, he with his friends ran about it naked and placed a crown upon it, pronouncing of Achilles, that he was a most happy and fortunate person; for that while he lived he had so good a friend as Patroclus, and when dead, that he had so famous a publisher of his actions as Homer.

15. Matilda, or Maud, the empress had the same happiness for which Phere nice is admired. She was daughter of a king, viz. Henry the First; mother of a king, viz. Henry the Second of England; and wife of a king, viz. Henry the Fourth, emperor of Germany. On her was made this epitaph:

Ortu magna, viro major, sed maxima prole,
Hic jacet Henrici filia, nupta, parens.

16. Alexander the Great was a happy and a fortunate person in divers respects; he had Philip for his father, the noblest warrior of his time; and he had for his master (in his youth) the prince of philosophers, Aristotle. Besides which, Justin observes of him, that he never gave battle to any enemy, whom he did not overcome; never laid siege to any city, which at last he did not take; nor ever came unto any nation, whom he did not subdue.

17. Appius, a Roman, was proscribed by a triumvirate; this being known unto him, he divided his wealth among his servants, and with them got into a ship into Sicily. In his passage there arose a mighty tempest; whereupon his servants

(7.) Huraul's Polit. Max. l. 2. c. 1. p. 159, 160.—(8.) Val. Max. i. 1. c. 8. p. 31.—(9.) Fulgos. Ex. l. 4. c. 1. p. 437.—(10.) Zuuing. Theatr. vol. iii. l. 1. p. 635.—(11.) Ibid. p. 695.—(12.) Joh. Texr. tor. Officin. l. 2. c. 23. p. 97.—(13.) Cael. Rhod. l. 19. c. 29. p. 919.—(14.) Plut. p. 62. in Alexand.—(15.) Chet. Hist. Collect. cent. 2. p. 32.—(16.) Just. Hist. l. 12. p. 151.

let him down from the ship into a little boat, telling him that he should therein be safest from the tempest; in the mean time away they sailed with the ship, and all his riches therein. The event was, that the servants and ship were cast away, and Appius, by force of the winds, was driven with his little boat unto his desired Sicily, where he abode in safety.

CHAP. LIIL

Of the Gallantry wherewith some Persons have received Death, or the Sentence of it.

As they, who remember they are, but sojourners in their hired lodgings, depart thence without any affliction or trouble of mind; so those, who consider that nature hath lent them this tabernacle of the body but for a little time, are well contented to remove as soon as they receive a summons.

1. Theodorus being threatened with death by Lysimachus, "Speak in this manner," said he, "to thy purple minions; for to Theodorus it is all one, whether he putrefy under ground, or on a cross above it.

2. Sophonisba was the queen of Syphax the Numidian; and he being made a prisoner to the Romans, she came and yielded herself to Massanissa, and besought him that she might not be delivered into the hands of the Romans. Her youth and excellent beauty so commended her suit, that he forthwith granted it; and to make good his promise, married her himself that very day, having been contracted with her before her marriage with Syphax. But Scipio, the Roman general, gave him to understand, that the Romans had title to her head, and that she was a mischievous enemy of theirs, and therefore advised him not to commit a great offence upon a little reason. Massanissa blushed and wept; and finally, having promised to be governed by Scipio, he departed to his tent; where, after he had spent some time in agony, he called to him a servant, and tempering a potion for Sophonisba, sent it her with this message, "That gladly he would have had her to live with

him as his wife; but since they who had power to hinder him of his desire would not yield thereto, he sent her a cup that should preserve her from falling alive into the hands of the Romans; willing her to remember her birth and estate, and accordingly to take order for herself." At the receipt of this message and present, she only said, "That if her husband had no better present for his new wife, she must accept of this:" adding, "That she might have died more honourably, if she had not wedded so lately before her funeral;" and then boldly drank off the poison.

3. Calanus, the Indian, was of great fame and name for philosophy, and held in much reverence by Alexander the Great: when he had lived seventy-three years in perfect health, and was now seized upon by disease; accounting that he had arrived at that term of felicity which both nature and fortune had allotted him, he determined to depart out of life; and to that purpose desired of Alexander a funeral pile to be erected, and that as soon as he had ascended to the top of it, he would appoint his guard to set fire to it. The king, not able to divert him from his purpose, commanded the pile to be erected: an innumerable multitude of people flocked together to behold so unusual a spectacle. Calanus, as he had said, with a marvellous alacrity ascended the top of the pile, and there laid him down, and was consumed to ashes.

4. When the tyrant sent his messenger of death to Canius to tell him that he must die that day, Canius was then playing at chess, and therefore desired the messenger not to interrupt his play till the game was out; which he played in the same manner, and with as much unconcern, as he did before the messenger came. The game being over, he submitted to the sentence that was passed upon him.

5. Queen Anne, the wife of Henry the Eighth, when she was led to be beheaded in the Tower, called one of the king's privy chamber to her, and said unto him, "Commend me to the king, and tell him, he is constant in his course of advancing me; for, from a private gentlewoman he made me a marchioness, from a marchioness a queen; and now that he hath

(17.) Fulgus. Ex. l. 6. c. 11. p. 332.

(2.) Raleigh's Hist. Wor. l. 5. c. 3. § 16. p. 481.—(3.) Diocl. Sicul. l. 17. p. 575.—(4.) Heyw. Hier. l. 4. p. 233.

left no higher degree of worldly honour for me, he hath made me a martyr."

6. Dr. Fecknam was sent to the lady Jane Gray, that she must prepare herself to die the next day; which message was so little displeasing to her, that she seemed rather to rejoice at it. The doctor being earnest with her to leave her new religion, and to embrace the old, she answered, "That she had now no time to think of any thing, but preparing herself to God by prayer." Fecknam thinking she had spoken this, to the end she might have some longer time of life, obtained of the queen three days longer, and then came and told so much to the lady Jane; whereat she, smiling, said, "You are much deceived if you think I had any desire of longer life; for I assure you, since the time you went from me, my life has been so odious to me, that I long for nothing so much as death; and since it is the queen's pleasure, I am most willing to undergo it."

7. Rubrius Flavius being condemned to death by Nero, and brought to the block, when the executioner spoke to him, that he would boldly stretch out his neck, "Yes," said he, "and I wish thou wouldst as boldly strike off my head."

8. Ludovicus Cortesius, a rich lawyer at

Padua, commanded by his last will, that no man should lament; but, as at a wedding, music and minstrels to be provided; and instead of black mourners, he ordered that twelve virgins clad in green should carry him to the church. His will and testament was accordingly performed, and he was buried in the church of St. Sophia.

9. Cardinal Brundusius caused this epitaph in Rome to be inscribed upon his tomb, both to show his willingness to die, and to tax those that were loth to depart.

*Excessi de vitæ ærumnis facilisque lubensque,
Ne pejor a ipsâ morte dehinc videam.*

With ease and freedom I resign'd this breath,
Lest I should longer see what's worse than death.

10. "The words of dying Plotinus," saith Cælius, "are worthy to be wrote in letters of gold; or if there be any thing that is more precious than it, inasmuch as they prescribe to each of us what to do in the like case. He lay, as I said, dying, when Eustachius went to Puteoli to visit him." 'Hitherto,' said Plotinus, I expected thee: and even now I am labouring to return that which is divine in us, unto that Divinity which informs and enlivens the whole universe.' "And having said these words, the gave up the ghost."

An Account of Mrs. MARY DAVIS, the Woman with Horns on her Head, omitted in Book I. Chap. V. of this Volume.

Mrs. MARY DAVIS, of Great Sanghall, near Chester, died in 1668, aged 74. When she was twenty-eight years of age, an excrescence grew upon her head, like to a wen, which continued thirty years, and then grew into two horns. This strange and stupendous appearance began first from a soreness in that place from which the horns grew, which it is supposed was occasioned by wearing a tight hat. The soreness continued 20 years, in which time it miserably afflicted this good woman, and ripened gradually into a wen, near the bigness of a large hen's egg, which continued for the space of five years, more sadly tormenting her than before; after which time, by a strange operation of nature, it changed into horns, which in shew and substance resembled a ram's horns, being solid and wrinkled, and

sadly grieving the old woman, particularly on the change of weather.

She cast her horns thrice: the first time was but a single horn, which grew long, and as slender as an oaten straw; the second was thicker than the former. They did not keep an equal distance of time in falling off; some at three, some at four, and another at four and a half years growth. The third time grew two horns, both of which were beat off by a fall backwards. An English lord having obtained one of them, presented it to the French King as the greatest curiosity in nature. The other, which was the largest, was nine inches long, and two in circumference, and was much valued for its novelty, being reckoned as great a curiosity as the greatest traveller can with truth affirm to have seen*.

* (3) Bak. Chron. p. 408.—(6.) Ibid. p. 458.—(7.) Heyw. Hier. l. 4. p. 241.—(8.) Burt. Melan. part. 2. § 3. p. 318. Kornman. de Mir. Mort. l. 8. c. 3. p. 2.—(9.) Burt. Melan. part 3. § 3. p. 280.—(10.) Cal. Rhod. l. 21. c. 11. p. 977.—* J. Caulfield's Portraits and Characters of remarkable Persons, from the reign of Edward the Third to the Revolution, 2 vols. 4to, 1795.

[The body of the document contains several paragraphs of text that are extremely faded and illegible. The text appears to be a formal letter or report, possibly containing names, dates, and descriptive details. Due to the poor condition of the scan, the specific content cannot be transcribed.]



